

**The Gospel According to Luke, Chapter 4, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery.**

**The Temptation of Jesus**

(Mt. 4:1-11; Mk. 1:12-13)

**4**

Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ  
Jesus and filled up of Spirit Holy returned from the Jordan, and was being led by the  
πνεύματι ἐν τῇ ἐρήμῳ  
Spirit in the desert

<sup>2</sup> ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς  
days forty being tempted by the Devil. And not he did eat nothing in the  
ἡμέραις ἐκείναις, καὶ συντελεσθειῶν αὐτῶν ἐπείνασεν.  
days those, and having been ended them he hungered.

<sup>3</sup> εἶπεν δὲ αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ θεοῦ εἶπε τῷ λίθῳ τούτῳ ἵνα  
Said and to him the Devil; If Son you are of the God let you speak to the stone this that  
γένηται ἄρτος.  
it may become bread.

<sup>4</sup> καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται ὅτι **Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται  
ὁ ἄνθρωπος.**  
And answered unto him the Jesus; It has been written that **Not upon bread alone shall live  
the man.**<sup>1</sup>

<sup>5</sup> Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πᾶσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ  
And having taken up him showed to him all the kingdoms of the inhabited world in an instant<sup>2</sup>  
χρόνου·  
of time;

<sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν  
and said to him the Devil; To you I will give the authority this the whole and the  
δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν·  
glory of them, because to me it has been delivered and to whomsoever I should wish I give it;

<sup>7</sup> σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.  
you therefore if you should worship in sight of me, will be of you all.

<sup>8</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Γέγραπται·  
And answering the Jesus said to him; It has been written;

**Κύριον τὸν θεόν σου προσκυνήσεις  
Lord the God of you shall worship  
καὶ αὐτῷ μόνῳ λατρεύσεις.  
and him only shall you do service.**<sup>3</sup>

<sup>9</sup> Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν  
He led and him into Jerusalem and placed upon the pinnacle<sup>4</sup> of the Temple and he said  
[αὐτῷ]· Εἰ υἱὸς εἶ τοῦ θεοῦ βάλε σεαυτὸν ἐντεῦθεν κάτω·  
[to him]; If Son you are of the God let you throw yourself from this place down;

<sup>10</sup> γέγραπται γὰρ ὅτι  
it has been written for that

1 Deuteronomy 8:3.

2 στιγμῇ, n.f. instant, - only here in the NT.

3 Deuteronomy 6:13.

4 Also in Matthew 4:5.

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Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται     περὶ     σοῦ τοῦ διαφυλάξαι     σε  
The angels     of him he will give charge concerning you the to guard carefully<sup>5</sup> you,<sup>6</sup>  
<sup>11</sup> καὶ ὅτι  
and that

Ἐπὶ χειρῶν ἀρουῶσιν     σε  
Upon hands they will bear up you  
μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.  
lest you should strike against a stone the foot of you.<sup>7</sup>

<sup>12</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἶρηται·     Οὐκ ἐκπειράσεις     κύριον  
And answering said to him the Jesus that It has been said; Not will you severely test Lord  
τὸν θεόν σου.  
the God of you.<sup>8</sup>

<sup>13</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.  
And having finished every temptation the Devil he departed from him until an opportune time.

### The Beginning of the Galilean Ministry

(Mt. 4:12-17; Mk. 1:14-15)

<sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη  
And returned the Jesus in the power of the Spirit into the Galilee. And a report<sup>9</sup>  
ἐξῆλθεν καθ' ὅλης τῆς περιχώρου     περὶ     αὐτοῦ.  
went out throughout whole of the surrounding region concerning him.

<sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.  
And he was teaching in the synagogues of them, being glorified by all.

### Jesus Rejected in Nazareth

(Mt. 13:53-58; Mk. 6:1-6)

<sup>16</sup> Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος,     καὶ εἰσῆλθεν κατὰ τὸ  
And he came into Nazareth, where he was having been brought up, and went in according to the  
εἰωθὸς     αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,  
being the custom to him on the day of the sabbaths into the synagogue,  
καὶ ἀνέστη ἀναγνῶναι.  
and stood up to read.

<sup>17</sup> καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀνοίξας τὸ βιβλίον εὔρεν [τὸν]  
And was delivered to him a scroll of the prophet Isaiah, and having opened the scroll he found [the]  
τόπον οὗ ἦν γεγραμμένον·  
place where it was having been written;

<sup>18</sup> Πνεῦμα κυρίου ἐπ' ἐμέ,  
Spirit of Lord upon me,  
οὗ εἵνεκεν ἔχρισεν με εὐαγγελίσασθαι πτωχοῖς,  
which wherefore He anointed me to preach the gospel to poor,

<sup>5</sup> διαφυλάξαι, v., preserve, guard carefully, aorist, active, infinitive, - only here in the NT.

<sup>6</sup> Psalm 91:11.

<sup>7</sup> Psalm 91:12

<sup>8</sup> Deuteronomy, 6:16.

<sup>9</sup> Also in Matthew 9:26.

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ἀπέσταλκεν με κηρύξαι αἰχμαλώτοις ἄφεισιν  
sent me to proclaim to captives<sup>10</sup> release

καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,  
and to blind sight, to send away having been bruised<sup>11</sup> in release,

<sup>19</sup> κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.  
to proclaim a year of Lord acceptable.<sup>12</sup>

<sup>20</sup> καὶ πτύξας τὸ βιβλίον ἀποδοῦς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ  
And having rolled up<sup>13</sup> the scroll having given back to the minister he sat down; and of all the  
ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.  
eyes in the synagogue were gazing at him.

<sup>21</sup> ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη  
He began and to say unto them that Today has been fulfilled the scripture this  
ἐν τοῖς ὠσὶν ὑμῶν.  
in the ears of you.

<sup>22</sup> Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς  
And all began bearing witness to him and were wondering upon the words of grace the  
ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;  
proceeding out of the mouth of him, and they said, Not son is of Joseph this one?

<sup>23</sup> καὶ εἶπεν πρὸς αὐτοὺς· Πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην· Ἰατρίε, θεράπευσον  
And he said unto them; Assuredly you will say to me the parable this; Physician, let you heal  
σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ, ποίησον καὶ ὧδε  
yourself; whatsoever we heard having happened in the Capernaum,<sup>14</sup> let you do also in this place  
ἐν τῇ πατρίδι σου.  
in the home town of you.

<sup>24</sup> εἶπεν δὲ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστὶν ἐν τῇ πατρίδι αὐτοῦ.  
He said and; Truly I say to you that no prophet accepted is in the hometown of him.

<sup>10</sup> αἰχμαλώτοις, adj, captive, - only here in the NT.

<sup>11</sup> τεθραυσμένους, v., bruise, shattered, break in pieces, perfect, passive, participle, - only here in the NT.

<sup>12</sup> Isaiah 61:1,2; 58:6c. 1 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ ἕνεκεν ἔχρισέν με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἄφεισιν, καὶ τυφλοῖς ἀνάβλεψιν,

<sup>2</sup> καλέσαι ἐνιαυτὸν Κυρίου δεκτόν καὶ ἡμέραν ἀνταποδόσεως παρακαλέσαι πάντας τοὺς πενθοῦντας,

58:6 c. ἀπόστελλε τεθραυσμένους ἐν ἀφέσει,

<sup>13</sup> πτύξας, v., roll up, close, aorist, active, participle, - only here in the NT.

<sup>14</sup> **Capernaum** Nahum's town, a Galilean city frequently mentioned in the history of our Lord. It is not mentioned in the Old Testament. After our Lord's expulsion from Nazareth ([Mat 4:13](#); Luke 4:16-31), Capernaum became his "own city." It was the scene of many acts and incidents of his life ([Mat 8:5](#), [Mat 8:14](#), [Mat 8:15](#); [Mat 9:2](#), [Mat 9:10](#); [15:1-20](#); [Mar 1:32](#), etc.). The impenitence and unbelief of its inhabitants after the many evidences our Lord gave among them of the truth of his mission, brought down upon them a heavy denunciation of judgment ([Mat 11:23](#)). It stood on the western shore of the Sea of Galilee. The "land of Gennesaret," near, if not in, which it was situated, was one of the most prosperous and crowded districts of Palestine. This city lay on the great highway from Damascus to Acco and Tyre. It has been identified with Tell Hum, about two miles south-west of where the Jordan flows into the lake. Here are extensive ruins of walls and foundations, and also the remains of what must have been a beautiful synagogue, which it is conjectured may have been the one built by the centurion ([Luk 7:5](#)), in which our Lord frequently taught ([Joh 6:59](#); [Mar 1:21](#); [Luk 4:33](#)). Others have conjectured that the ruins of the city are to be found at Khan Minyeh, some three miles further to the south on the shore of the lake. "If Tell Hum be Capernaum, the remains spoken of are without doubt the ruins of the synagogue built by the Roman centurion, and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John 6; and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, 'I am that bread of life: your fathers did eat manna in the wilderness, and are dead.'" The Recovery of Jerusalem.

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<sup>25</sup> ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλάι χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε  
Upon a truth but I say to you, many widows were in the days of Elijah<sup>15</sup> in the Israel, when  
ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,  
was shut up the heaven years three and months six, when became famine great upon all the land,  
<sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα  
and unto none of them was sent Elijah except into Sarepta<sup>16</sup> of the Sidon unto a woman  
χήραν.  
a widow.

<sup>27</sup> καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν  
And many lepers were in the Israel in time of Elisha the prophet, and not one of them  
ἐκαθαρίσθη εἰ μὴ Ναϊμάν ὁ Σύρος.  
was cleansed except Naaman<sup>17</sup> the Syrian.

<sup>28</sup> καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,  
And were filled all of rage in the synagogue hearing these things,

<sup>29</sup> καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ  
and having risen up they threw him out of the city, and led him to a brow<sup>18</sup> of the  
ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·  
hill upon which the city had stood built of them, so as to throw down headlong<sup>19</sup>;

<sup>30</sup> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.  
he and having passed through midst of them was going on his way.

### The Man with the Unclean Spirit

(Mk. 1:21-28)

<sup>31</sup> Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς  
And he went down into Capernaum a city of the Galilee. And was teaching them on the  
σάββασιν·  
sabbaths;

<sup>32</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος  
and they were being astonished upon the teaching of him, because with authority was the word  
αὐτοῦ.  
of him.

<sup>33</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν  
And in the synagogue was a man having a spirit of a demon unclean, and he shouted out

15 See end note.

16 **Zarephath** Smelting-shop, "a workshop for the refining and smelting of metals", a small Phoenician town, now Surafend, about a mile from the coast, almost midway on the road between Tyre and Sidon. Here Elijah sojourned with a poor widow during the "great famine," when the "heaven was shut up three years and six months" ([Luk 4:26](#); [Kg1 17:10](#)). It is called Sarepta in the New Testament ([Luk 4:26](#)).

17 **Naaman** Pleasantness, a Syrian, the commander of the armies of Benhadad II. in the time of Joram, king of Israel. He was afflicted with leprosy; and when the little Hebrew slave-girl that waited on his wife told her of a prophet in Samaria who could cure her master, he obtained a letter from Benhadad and proceeded with it to Joram. The king of Israel suspected in this some evil design against him, and rent his clothes. Elisha the prophet hearing of this, sent for Naaman, and the strange interview which took place is recorded in 2 Kings 5. The narrative contains all that is known of the Syrian commander. He was cured of his leprosy by dipping himself seven times in the Jordan, according to the word of Elisha. His cure is alluded to by our Lord ([Luk 4:27](#)).

18 ὄφρυος, n.f., brow, eyebrow, - only here in the NT.

19 κατακρημνίσαι, throw down headlong, aorist, active, infinitive, - only here in the NT.

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φωνῆ μεγάλῃ,

voice with a great,

<sup>34</sup> Ἐα, τί ἡμῖν καὶ σοί Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;

Let alone,<sup>20</sup> what to us and to you Jesus Nazarene? Came you to destroy us?

οἶδα σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

I have known you who you are, the Holy One of the God.

<sup>35</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ

And rebuked him the Jesus saying; Let you be muzzled and came out from him. Ans

ρίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.

having thrown him the demon into the midst came out from him nothing having hurt<sup>21</sup> him.

<sup>36</sup> καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος

And came astonishment upon all, and were talking unto one another saying; What the word

οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;

this, because with authority and power he commands the unclean spirits and they come out?

<sup>37</sup> καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

And was spreading about a report concerning him into every place of the region round about.

### Many People Healed

(Mt. 8:14-17; Mk. 1:29-34).

<sup>38</sup> Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ

Having risen up and from the synagogue he entered into the house of Simon. Mother in law and

τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

of the Simon was being afflicted with a fever great, and begged him concerning her.

<sup>39</sup> καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ

And having stood over her he rebuked the fever, and it left her; instantly and

ἀναστᾶσα διηκόνει αὐτοῖς.

she having risen began to serve them.

<sup>40</sup> Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον

Setting<sup>22</sup> and of the sun all as many as were having ailing diseases various brought

αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

them unto him; the and one every of them the hands having laid on healed them.

<sup>41</sup> ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς

Was coming out and also demons from many, shouting out and saying that You are the Son

τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν

of the God. And rebuking not was allowing them to speak, because they had known the Christ

αὐτὸν εἶναι.

him to be.

<sup>20</sup> ἔα, v., an exclamation of surprise or displeasure (A & G), said to have affinities with the imperative of ἐάω – 'permit'.

<sup>21</sup> Also in Mark 16:18.

<sup>22</sup> Also in Mark 1:32.

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### Jesus Preaches in Synagogues Throughout the Country

(Mk. 1:35-39)

<sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.  
Having come and day having departed he went on into a desert place; and the crowd were seeking him, and came unto him, and were restraining him of the not to go away from them.

<sup>43</sup> ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.  
The but he said unto them that Also to the other cities to preach me it behoves the kingdom of the God, because for this I was sent.

<sup>44</sup> καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.  
And he was preaching in the synagogues of the Judaea.

**Galilee** Circuit. Solomon rewarded Hiram for certain services rendered him by the gift of an upland plain among the mountains of Naphtali. Hiram was dissatisfied with the gift, and called it "the land of Cabul" (q.v.). The Jews called it Galil. It continued long to be occupied by the original inhabitants, and hence came to be called "Galilee of the Gentiles" ([Mat 4:15](#)), and also "Upper Galilee," to distinguish it from the extensive addition afterwards made to it toward the south, which was usually called "Lower Galilee." In the time of our Lord, Galilee embraced more than one-third of Western Palestine, extending "from Dan on the north, at the base of Mount Hermon, to the ridges of Carmel and Gilboa on the south, and from the Jordan valley on the east away across the splendid plains of Jezreel and Acre to the shores of the Mediterranean on the west." Palestine was divided into three provinces, Judea, Samaria, and Galilee, which comprehended the whole northern section of the country ([Act 9:31](#)), and was the largest of the three. It was the scene of some of the most memorable events of Jewish history. Galilee also was the home of our Lord during at least thirty years of his life. The first three Gospels are chiefly taken up with our Lord's public ministry in this province. "The entire province is encircled with a halo of holy associations connected with the life, works, and teachings of Jesus of Nazareth." "It is noteworthy that of his thirty-two beautiful parables, no less than nineteen were spoken in Galilee. And it is no less remarkable that of his entire thirty-three great miracles, twenty-five were wrought in this province. His first miracle was wrought at the wedding in Cana of Galilee, and his last, after his resurrection, on the shore of Galilee's sea. In Galilee our Lord delivered the Sermon on The Mount, and the discourses on 'The Bread of Life,' on 'Purity,' on 'Forgiveness,' and on 'Humility.' In Galilee he called his first disciples; and there occurred the sublime scene of the Transfiguration" (Porter's Through Samaria). When the Sanhedrin were about to proceed with some plan for the condemnation of our Lord ([Joh 7:45](#)), Nicodemus interposed in his behalf. (Compare [Deu 1:16](#), [Deu 1:17](#); [Deu 17:8](#).) They replied, "Art thou also of Galilee?... Out of Galilee ariseth no prophet." This saying of theirs was "not historically true, for two prophets at least had arisen from Galilee, Jonah of Gath-hepher, and the greatest of all the prophets, Elijah of Thisbe, and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight of historical accuracy" (Alford, Com.). The Galilean accent differed from that of Jerusalem in being broader and more guttural ([Mar 14:70](#)).

**Elijah** Whose God is Jehovah. "The Tishbite," the "Elias" of the New Testament, is suddenly introduced to our notice in [Kgl 17:1](#) as delivering a message from the Lord to Ahab. There is mention made of a town called Thisbe, south of Kadesh, but it is impossible to say whether this was the place referred to in the name given to the prophet. Having delivered his message to Ahab, he retired at the command of God to a hiding-place by the brook Cherith, beyond Jordan, where he was fed by ravens. When the brook dried up God sent him to the widow of Zarephath, a city of Zidon, from whose scanty store he was supported for the space of two years. During this period the widow's son died, and was restored to life by Elijah (1 Kings 17:2-24). During all these two years a famine prevailed in the land. At the close of this period of retirement and of preparation for his work (compare [Gal 1:17](#), [Gal 1:18](#)) Elijah met Obadiah, one of Ahab's officers, whom he had sent out to seek for pasture for the cattle, and bade him go and tell his master that Elijah was there. The king came and met Elijah, and reproached him as the troubler of Israel. It was then proposed that sacrifices should be publicly offered, for the purpose of determining whether Baal or Jehovah were the true God. This was done on Carmel, with the result that the people fell on their faces, crying, "The Lord, he is the God." Thus was accomplished the great

## The Gospel According to Luke, Chapter 4, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

work of Elijah's ministry. The prophets of Baal were then put to death by the order of Elijah. Not one of them escaped. Then immediately followed rain, according to the word of Elijah, and in answer to his prayer ([Jam 5:18](#)) Jezebel, enraged at the fate that had befallen her priests of Baal, threatened to put Elijah to death ([Kg1 19:1](#)). He therefore fled in alarm to Beersheba, and thence went alone a day's journey into the wilderness, and sat down in despondency under a juniper tree. As he slept an angel touched him, and said unto him, "Arise and eat; because the journey is too great for thee." He arose and found a cake and a cruse of water. Having partaken of the provision thus miraculously supplied, he went forward on his solitary way for forty days and forty nights to Horeb, the mount of God, where he took up his abode in a cave. Here the Lord appeared unto him and said, "What dost thou here, Elijah?" In answer to his despondent words God manifests to him his glory, and then directs him to return to Damascus and anoint Hazael king over Syria, and Jehu king over Israel, and Elisha to be prophet in his room ([Kg1 19:13](#); compare [Kg2 8:7](#); [Kg2 9:1](#)). Some six years after this he warned Ahab and Jezebel of the violent deaths they would die ([Kg1 21:19](#); [Kg1 22:38](#)). He also, four years afterwards, warned Ahaziah (q.v.), who had succeeded his father Ahab, of his approaching death (2 Kings 1:1-16). (See NABOTH.) During these intervals he probably withdrew to some quiet retirement, no one knew where. His interview with Ahaziah's messengers on the way to Ekron, and the account of the destruction of his captains with their fifties, suggest the idea that he may have been in retirement at this time on Mount Carmel. The time now drew near when he was to be taken up into heaven ([Kg2 2:1](#)). He had a presentiment of what was awaiting him. He went down to Gilgal, where was a school of the prophets, and where his successor Elisha, whom he had anointed some years before, resided. Elisha was solemnized by the thought of his master's leaving him, and refused to be parted from him. "They two went on," and came to Bethel and Jericho, and crossed the Jordan, the waters of which were "divided hither and thither" when smitten with Elijah's mantle. Arrived at the borders of Gilead, which Elijah had left many years before, it "came to pass as they still went on and talked" they were suddenly separated by a chariot and horses of fire; and "Elijah went up by a whirlwind into heaven, "Elisha receiving his mantle, which fell from him as he ascended. No one of the old prophets is so frequently referred to in the New Testament. The priests and Levites said to the Baptist ([Joh 1:25](#)), "Why baptizest thou, if thou be not that Christ, nor Elias?" Paul ([Rom 11:2](#)) refers to an incident in his history to illustrate his argument that God had not cast away his people. James ([Jam 5:17](#)) finds in him an illustration of the power of prayer. (See also [Luk 4:25](#); [Luk 9:54](#).) He was a type of John the Baptist in the sternness and power of his reproofs ([Luk 9:8](#)). He was the Elijah that "must first come" ([Mat 11:11](#), [Mat 11:14](#)), the forerunner of our Lord announced by Malachi. Even outwardly the Baptist corresponded so closely to the earlier prophet that he might be styled a second Elijah. In him we see "the same connection with a wild and wilderness country; the same long retirement in the desert; the same sudden, startling entrance on his work ([Kg1 17:1](#); [Luk 3:2](#)); even the same dress, a hairy garment, and a leather girdle about the loins ([Kg2 1:8](#); [Mat 3:4](#))." How deep the impression was which Elijah made "on the mind of the nation may be judged from the fixed belief, which rested on the words of Malachi ([Mal 4:5](#), [Mal 4:6](#)), which many centuries after prevailed that he would again appear for the relief and restoration of the country. Each remarkable person as he arrives on the scene, be his habits and characteristics what they may, the stern John equally with his gentle Successor, as proclaimed to be Elijah ([Mat 11:13](#), [Mat 11:14](#); [Mat 16:14](#); [Mat 17:10](#); [Mar 9:11](#); [Mar 15:35](#); [Luk 9:7](#), [Luk 9:8](#); [Joh 1:21](#)). His appearance in glory on the mount of transfiguration does not seem to have startled the disciples. They were 'sore afraid,' but not apparently surprised.