

# Luke 4:13

Authorized King James Version (KJV)

And when the devil had ended all the temptation, he departed from him for a season.

## Analysis

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**And when the devil had ended all the temptation, he departed from him for a season.** Luke's summary indicates Satan's withdrawal is temporary, not permanent. The phrase *synteleas panta peirasmon* (συντελέσας πάντα πειρασμόν, having completed every temptation) suggests a comprehensive assault—Satan exhausted his arsenal. The verb *apestē* (ἀπέστη, he departed) indicates Satan's retreat, but the qualifier **for a season** (*achri kairou*, ἄχρι καιροῦ, until an opportune time) warns of his return. Satan would return at Gethsemane (Luke 22:53) and Golgotha, continuing his assault on Christ.

This verse teaches that spiritual victory doesn't eliminate future conflict. Even Christ, after defeating temptation, faced ongoing Satanic opposition throughout His ministry. The devil's temporary withdrawal after exhausting temptations parallels the experience of believers—seasons of intense spiritual warfare alternate with periods of relative peace. Yet Satan remains the 'adversary' (1 Peter 5:8) who 'walketh about, seeking whom he may devour.' Victory in one battle doesn't end the war. Vigilance remains essential throughout the Christian life.

## Historical Context

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Luke's emphasis on Satan's temporary withdrawal (unique to his Gospel) prepares readers for Satan's return at crucial moments: entering Judas (Luke 22:3), demanding to sift Peter (Luke 22:31), and the 'power of darkness' at Jesus' arrest (Luke 22:53). This pattern reflects first-century Jewish understanding of spiritual

warfare as ongoing conflict between God's kingdom and Satan's. The wilderness temptations represented Satan's initial assault on Jesus' messianic mission; subsequent attacks would continue until the cross delivered the decisive blow to Satan's power (Colossians 2:15, Hebrews 2:14). Early Christians understood they lived in the 'already-not yet' period between Christ's victory and Satan's final defeat.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

**1 Corinthians 13:4** — Characteristics of love

**1 John 4:8** — God is love

## Study Questions

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1. How does Satan's departure 'for a season' challenge the expectation that one spiritual victory eliminates future temptation?
2. What does this teach about the need for ongoing vigilance in the Christian life even after significant spiritual victories?
3. How should believers prepare for Satan's return during vulnerable 'opportune times' in their lives?

## Interlinear Text

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Καὶ	συντελέσας	πάντα	πειρασμὸν	ὁ	διάβολος
<b>And</b>	<b>had ended</b>	<b>all</b>	<b>the temptation</b>	G3588	<b>when the devil</b>
G2532	G4931	G3956	G3986		G1228
ἀπέστη	ἀπ'	αὐτοῦ	ἄχρι	καιροῦ	
<b>he departed</b>	<b>from</b>	<b>him</b>	<b>for</b>	<b>a season</b>	
G868	G575	G846	G891	G2540	

## Additional Cross-References

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**Hebrews 4:15** (Parallel theme): For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

**John 14:30** (Parallel theme): Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

**James 4:7** (Evil): Submit yourselves therefore to God. Resist the devil, and he will flee from you.

**Matthew 4:11** (Evil): Then the devil leaveth him, and, behold, angels came and ministered unto him.

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