

THE MESSAGE OF THE GOSPELS
"Healing and Preaching in Galilee"

Luke 4:38-44

Nov 7, 1982

INTRODUCTION

1. Our Lord's selection of Capernaum as the center of His activity provided large opportunities. The manner of His ministry is clearly stated (Luke 4:31, 32).
2. The exorcism in the synagogue at Capernaum occurred on the Sabbath Day (Luke 4:33-37). There was no uproar over this sabbath healing, save that His fame went everywhere (v. 37).
3. Following the synagogue episode, three major events took place:-
 1. MOTHER HEALED vv. 38, 39.

a. When?

Apparently the four disciples were with our Lord. All five went to the home of Simon and Andrew (cf. Matt. 8:14; Mark 1:29). Probable ruins of this house have been uncovered at Capernaum.

b. Who?

The focus here is on Peter's mother-in-law. Paul's reference to Peter's wife is pertinent (1 Cor. 9:5). "Mother-in-law" is in the synoptic parallel passages and also only in Luke 12:53. Interestingly, Luke notes she had a chronic and severe fever. Matthew says she lay "stretched out with a fever." Mark notes she "lay prostrate, burning with fever." The tenses used make it clearer situation was critical and continuous.

c. How?

Luke alone notes Jesus was "asked about Peter's mother-in-law." Incredibly, the record notes the Lord "came" to her (faced her), lifted her up, having taken her hand, rebuked the fever (same verb in 8:24) and there was immediate healing. Result: she began to serve Jesus and the others. The imperfect tense shows progressive action. She kept it up. The cure was instantaneous and complete.

2. MANY HELPED vv. 40, 41.

a. When?

Scripture notes these events happened at the end of the sabbath. People were now free to carry the sick (cf. John 5:10).

b. Why?

Two particular groups are mentioned: 1) Those with varied sicknesses. The imperfect "had" includes chronic cases. Mark notes the sick were "brought" one after another (imperfect). The verb "bear" is used by mark to show the sick were carried in a steady stream to Jesus. The city of Tiberius, about 10 miles from Capernaum, was a famous health spa. In the midst of this health resort country, Jesus ministered to "all those who were having ailments." 2) Those with demons. These He exorcised. He ordered their silence concerning His deity because it was expected the people were to believe without outside help the truth that Jesus was both Son of God and Messiah. Note: Mark records (1:33) that the needy settled down in a group (perfect participle) to wait for Jesus. They stayed until healed.

c. Why?

Matthew alone records the quotation from Isaiah 53:4a (Matt. 8:17). This relates, in the present passage, to Jesus' compassion during life, due to His infinite perfection (cf. Isa. 53:1-4a). His death sufferings are in Isa. 53:4b-12). Regretfully, erroneous teaching has been advanced through these texts.

3. MEN HERALDED vv. 42-44.

a. Preceded by prayer (cf. Mark 1:35).

Mark says it was the last watch and it was still dark. Jesus went to a desert place to pray (imperfect).

b. Prompted by pressure (cf. Mark 1:36, 37).

The Greek says the people tracked Him down (emphatic verb prefix). The object was to bring Jesus back to Capernaum. They wanted to hinder Him from leaving. Simon led the effort.

c. Pursued by passion (cf. Mark 1:38).

Luke shows there was a divine necessity and urge to preach to other cities beside Capernaum. It was for this reason He had left Capernaum. Moreover, He had been sent for this.

CONCLUSION The life of our Lord is detailed as a HEALER (vv. 38, 39), HELPER (vv. 40, 41), and HERALDER (vv. 42-44. This is our Saviour, our pattern, our power. Amen.