

# A MINISTRY FOR HUNGRY SAINTS

## THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

### WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

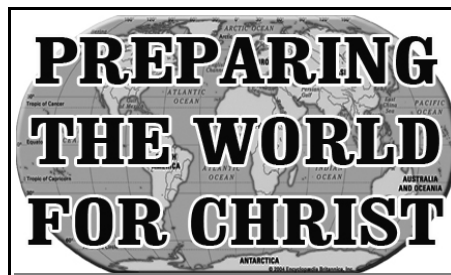
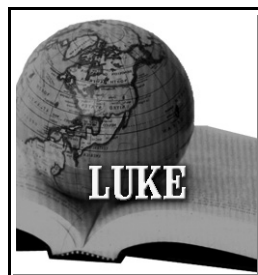
*An overview of the Gospel of Luke, by Given O. Blakely*

Lesson # 16

COMMENTARY ON: 4:38-44

#### PETER'S MOTHER-IN -LAW, MULTITUDES, AND DEMONS

We have in this day some exposure to the remarkably busy life of Jesus, as He *"went about doing good, and healing all that were possessed of the devil"* (Acts 10:38). Now, for the first recorded time, Jesus heals a relative of one of His disciples. It is interesting to observe that there is no record of Jesus ever healing, or needing to heal, one of His immediate disciples – the twelve. We also have a record of mass healings, as compared to healing being one-by-one. This was also a first in the record of Divine healing. When, for example, masses of Israelites were healed of poisonous snake bites, it was one by one (Num 21:9). Once again, mention is made of Jesus' assault on the world of demons. One can only imagine the impact that the presence of Jesus had on the domain of the devil! Wherever Jesus is found, there is still a radical disruption of the devil's empire of darkness. Whether it is Jesus of Nazareth, or Jesus in you, He is always aggressive to do the will of God. That is one reason why we are strengthened by the Holy Spirit, so Christ can *"dwell"* within.



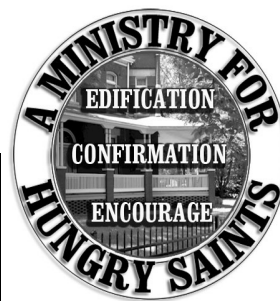
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke, 5/15/2015

### Lesson Number 16



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

**TRANSLATION LEGEND:** ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1959), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# PETER'S MOTHER-IN-LAW, MULTITUDES, AND DEMONS

LUKE 4:38 "And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her.<sup>39</sup> And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.<sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.<sup>41</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ.<sup>42</sup> And when it was day, He departed and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that he should not depart from them.<sup>43</sup> And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.<sup>44</sup> And He preached in the synagogues of Galilee."

..... Luke 4:38-44

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

We have in this day some exposure to the remarkably busy life of Jesus, as He *"went about doing good, and healing all that were possessed of the devil"* (Acts 10:38).

Now, for the first recorded time, Jesus heals a relative of one of His disciples. It is interesting to observe

that there is no record of Jesus ever healing, or needing to heal, one of His immediate disciples – the twelve.

We also have a record of masses of sick people being brought to Jesus, and Him healing them all one by one. When masses of Israelites were healed of poisonous snake bites, it was one by one, but only those who looked (Num

21:9). Here it was all who were *"brought."* In this we see the power of Jesus, His compassion, His grace, His mercy, and His willingness. There was no obligation placed upon Jesus to do this. It was the response of His Nature.

Once again, mention is made of Jesus' assault on the world of demons. One can only imagine the impact that

## CONTENTS

- ▶ INTRODUCTION
- ▶ JESUS ENTERED INTO SIMON'S HOUSE (4:38A)
- ▶ SIMON'S MOTHER HAD A FEVER (4:38B)
- ▶ JESUS STOOD OVER HER AND REBUKED THE FEVER (4:38B)
- ▶ SHE AROSE IMMEDIATELY AND MINISTERED UNTO THEM (4:39B)
- ▶ WHEN THE SUN WAS SETTING (4:40)
- ▶ DEMONS CAME OUT OF MANY (4:41A)
- ▶ HE SUFFERED THEM NOT TO SPEAK (4:41B)
- ▶ AND WHEN IT WAS DAY (4:42A)
- ▶ THE PEOPLE SOUGHT HIM (4:42B)
- ▶ I MUST PREACH THE KINGDOM OF GOD (4:43)
- ▶ HE PREACHED IN THE SYNAGOGUES (2:44)

the presence of Jesus had on the domain of the devil! It still has a staggering impact on the domain of darkness.

Wherever Jesus is found, there is still a radical disruption of the devil's empire of darkness. Whether it is Jesus of Nazareth, or Jesus dwelling in you, **He is always aggressive to do the will of God.** That is one reason why we are strengthened by the Holy Spirit, so Christ can "dwell" within. As it is written, *"That he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love"* (Eph 3:16-17). This also highlights the fact that conversion itself, although an absolute requirement, is not the primary objective. Those who are "children" are, because of that status, *"tossed to and fro by every wind of doctrine"* (Eph 4:14). Such have been converted. They have been *"baptized into Christ"* (Gal 3:27), *"born again"* (1 Pet 1:23), *"added to the church"* (Acts 2:47), and the Holy Spirit has been *"sent forth"*

into their hearts (Gal 4:6). **All of that, however, is the beginning of spiritual life, not its culmination.**

Also, the more fully Jesus dwells in the hearts of believers, the more they will be shunned and opposed by the world. Jesus, for example was well received until the time came for His appointed death. In Pilate's hall, the unanimous cry of the people was against Christ. Thus it is written, *"But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified"* (Mark 15:11-15).

### A PRINCIPLE TO BE SEEN

We will see in the Gospel record certain principles relating to Divine purpose, time, and the world. Here are two of them.,

- ⇒ **When a work of God is initiated, any opposition is immediately put down.** This is seen in the overthrow of Herod's intentions when Jesus was born (Matt 2:12-19), and the absence of opposition on the day of Pentecost, and immediately following, when the church found favor with all of the people (Acts

close, and the appointed time of His death drew nigh, opposition increased, finding its apex when He was crucified (Mk 15:13-15). This same thing will happen at the conclusion of time, after there has been a great awakening (Isa 11:9; Hab 2:4; Ezek 47:5-9; Rom 11:15; Rev 7:4-10). Satan will gather his scattered hosts and make one last effort to remove the church from the earth (Rev 20:7-8). of course, will be thwarted, the saints will enter glory, and their enemies will be consigned to the lake of fire (Rev 20:9-11).

### THE MINISTRY OF JESUS IS UNDER WAY, AND HIS POPULARITY GROWS

We are now being exposed to the initiation Jesus ministry, and His popularity is rapidly growing. The entrance of the Savior into the world was kept secret, with only a few exceptions: the shepherds, Simeon, Anna, and the wise men from the east. **However, the launching of his ministry was in now ay secret, nor was the occurrence of His vicarious death.**

Also, commencing with the initiation of His ministry, a devastating blow is being delivered against the powers of darkness, and they know it. No such action is record of Jesus prior to His baptism. Several things are being demonstrated.

- ⇒ The superiority of Jesus and His Kingdom.
- ⇒ The absolute inferiority Satan and all

**Wherever Jesus is found, there is still a radical disruption of the devil's empire of darkness. Whether it is Jesus of Nazareth, or Jesus dwelling in you, He is always aggressive to do the will of God.**

2:47).

- ⇒ **As the ministry of Jesus drew to a**

of His hosts.

- ⇒ The fact that God can intrude into

the affairs of men, causing things to take place that seemed impossible.

⇒ Jesus introduced a work that required no experimentation time for extensive development.

⇒ Jesus could overthrow Satan and change circumstances at will.

⇒ As time develops, we will find that Jesus will not work for good where unbelief dominates.

⇒ Jesus will not clarify the truth to those who do not believe.

⇒ His primary alignment will be with His disciples in general, and the

twelve apostles in particular.

These manifestations are all in strict accord with t Divine nature. They were a revelation of His Person, and must, at some point, be perceived by the one who chooses to follow Jesus. There is no room for another kind of Savior.

## JESUS ENTERED INTO SIMON'S HOUSE

LUKE 4:38a *"And He arose out of the synagogue, and entered into Simon's house."*

**HE AROSE OUT OF THE SYNAGOGUE**  
*"And He arose out of the synagogue . . ."*

Other versions read, *"He arose and left the synagogue,"* <sup>NASB</sup> *"leaving the synagogue,"* <sup>NRSV</sup> and *"got up and went out of the Synagogue."* <sup>BBE</sup>

In a capernaum synagogue, Jesus had encountered a man with an unclean demon. After forbidding the demon to cry out who Jesus was, and expelling him from the man, everyone was *"amazed,"* and spoke among themselves concerning His authoritative word and power (Lk 4:36). Because of His absolute uniqueness, His fame immediately began to spread throughout the country. However, Jesus was going about doing the works of His Father. He only did what He saw the Father doing (John 5:36). This means that, so far as the Father's agenda was concerned, He had completed was He was to doing that synagogue. It also means there was not sufficient interest in His real mission to justify remaining there that day. His strict adherence to what the Father was doing accounts for where He went, when He went there, and what He did. I would not be surprised if our own involvement in Kingdom work is more associated with such Divine purposes than is ordinarily perceived.

The scene now shifts, as Jesus leaves the synagogue. It is almost as

though He went into the synagogue particularly to free the oppressed man. This was often the manner of Jesus.

⇒ After healing the Gadarene demoniac, He left the region (Mk 5:15-21).

⇒ He went to *"the borders of Tyre and Sidon,"* healed a demon-possessed daughter of a certain woman in that region, and departed to the sea of Galilee (Mk 7:24-31).

⇒ He journeyed through Samaria ministered to a Samaritan woman and certain people from Samaria, then left after two days (John 4:4-43).

house."

Other versions read, *"the home of Simon,"* <sup>NIV</sup> and *"Jesus went home with Simon."* <sup>CEB</sup>

This was in the city of Bethsaida, which is referred to as *"the city of Andrew and Philip"* (John 1:44). The world identified cities by the population, other location, but the Spirit often identified cities by godly who live there (Lk 2:4; John 1:44; Acts 16:14).

This text confirms that Peter was a married man, which sharply conflicts with the teaching of the Roman Catholic church concerning the pope and celibacy. We do not know if Peter had any children. We do know that he

**This means that, so far as the Father's agenda was concerned, He had completed was He was to doing that synagogue. It also means there was not sufficient interest in His real mission to justify remaining there that day.**

In Jesus' ministry, as already noted, He confined Himself to doing *"the works"* God had given Him to do (John 5:36; 9:4; 10:37-38).

**HE ENTERED INTO SIMON'S HOUSE**  
*" . . . and entered into Simon's*

often took his wife with him in this post-Pentecost travels (1 Cor 9:5).

Unlike men, the Holy Spirit , in doctrine, not fasten the attention on the families of the godly – whether it is Noah, Abraham, Isaac, Jacob, Joseph, Isaiah, or other of the prophets. This does not mean the spouses and families

of these men were not important. It rather means that the focus is placed upon the godly themselves. For example, Timothy did have a father, but no particular reference is made to him other than the fact that he was a Greek. When it comes to Timothy's relatives, the emphasis is place on his mother and grandmother, Lois and Eunice (2 Tim 1:5). This also contradicts the cherished tradition that not having a godly father constitutes a great handicap. Timothy alone proves this is nothing but an old wives fable.

We also learn from this account that Peter was a hospitable man.

### JESUS CLOSEST ASSOCIATIONS

**The closest associations of Jesus were with His disciples.** How often He is depicted as being with them, and they with Him.

- ⇒ "But Jesus withdrew himself **with his disciples** to the sea: and a great multitude from Galilee followed him, and from Judaea," (Mark 3:7)
- ⇒ "*And straightway He entered into a ship **with His disciples**, and came into the parts of Dalmanutha.*" (Mark 8:10)
- ⇒ "*And when He had called the people unto him **with His disciples** also, he said unto them . . .*" (Mark 8:34)
- ⇒ "*And they came to Jericho: and as He went out of Jericho **with His disciples** and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.*" (Mark 10:46)
- ⇒ "*Now it came to pass on a certain day, that He went into a ship **with***

***His disciples:** and He said unto them, Let us go over unto the other side of the lake. And they launched forth.*" (Luke 8:22)

- ⇒ "*And Jesus went up into a mountain, and there He sat **with His disciples.***" (John 6:3)
- ⇒ "*Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there **continued with His disciples.***" (John 11:54)
- ⇒ "*When Jesus had spoken these words, he went forth **with His disciples** over the brook Cedron, where was a garden, into the which he entered, **and His disciples.***" (John 18:1)

When He fed the multitude with bread, He gave it to "*His disciples*" to distribute (Matt 14:19; 15:36). It was when He was alone that He "*expounded all things to His disciples*" (Mk 4:34). He took three of "*His disciples*" into the mountain where He was transfigured (Mk 9:2-4), and when He came down from that occasion "*He came to His disciples*" (Mk 9:4). He spend His final evening prior to His death with "*Hid disciples*" (John 13-17). When He rose from the dead, He only appeared to His disciples, among whom certain women, the eleven, and others (Mk 16:9; Matt 28:9; Lk 24:13-31, 36-51; John 20:19-25; 20:26-31; 21:4-14; 1 Cor 15:5-8).

When the glorified Christ appeared to John on the Isle of Patmos. He was seen "*in the midst of seven candlesticks*" (Rev 1:13; 2:1), which are defined as "*the seven churches*" (Rev 1:20). And who is it for whom

Jesus is presently interceding? It is "*for us*" – the believers (Rom 8:34), the ones He is saving (Heb 7:25).

### Publican's and Harlots

Those who affirm, Jesus preferred to be with low-life people, publicans and harlots and the likes, have simply not told the truth. They have only revealed their own blindness.

Jesus is never said to have withdrawn from the people to be with the publicans and harlots. He is never said to have gone where such people congregations. It was they who always came to Him.

When Jesus is referred took as "*a friend of publicans and sinners,*" it was not an editorial comment of the Holy Spirit. **It was His enemies that made this statement.** Their entire statement is as follows: "*Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.*" (Matt 11:19; Lk 7:34). Are we to believe Jesus was also a glutton and a winebibber?

When Jesus told His enemies, "*Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you*" (Mat 21:31), He was **not** saying He preferred to be with publicans and harlots. Only a fool would make such an observation. **He rather meant that the publicans and harlots were aware of their condition, and of their need of Jesus, while the religiously elite did not.** Perhaps that is the same kind of reasoning found in the pretentious expositors who make such references and insinuations. Such things are not just innocent mistakes, but reflect an uncomplimentary ignorance of the Person and ministry of the Lord Jesus Christ.

## SIMON'S WIFE'S MOTHER HAD A FEVER

<sup>38b</sup> *And Simon's wife's mother was taken with a great fever; and they besought Him for her.*"

SHE WAS "TAKEN WITH A FEVER"

*"And Simon's wife's mother was taken with a great fever . . ."*

Other versions read, "*sick with a high fever,*" <sup>NKJV</sup> "*suffering from a high*

*fever,*" <sup>NASB</sup> "*holden with a great fever,*" <sup>ASV</sup> "*very ill with a burning heat,*" <sup>BBE</sup> "*suffering under a bad fever,*" <sup>DARBY</sup> "*afflicted with a severe fever,*" <sup>MRD</sup> "*suffering from an acute attack of*

fever," WEYMOUTH "in the grip of a burning fever," WILLIAMS "constrained [fever by a great]," ABP "suffering with a severe attack of fever," GOODSPEED "being seized with a great fever," LITV and "was running a high fever." MESSAGE

### "TAKEN"

A number of versions pass over this word, just as though it was not in the text: "taken." It is translated from a word [sunecho], that is in all of the Greek texts I have (The Greek New Testament, Byzantine Text Form, Rearranged Byzantine Text Form Bibleworks LXX/BNT, Analytical Greek New Testament, Wescott and Hort, and others. In fact, I could find no Greek text that omitted this word.

The lexical meaning of the word translated "taken" is: "TO HOLD COMPLETELY," I. E. TO HOLD FAST: PROPERLY, A PRISONER," THAYER "BE GRIPPED BY, BE SEIZED WITH," FRIBERG "TO EXERCISE CONTINUOUS CONTROL OVER SOMEONE OR SOMETHING - TO CONTROL, TO RESTRAIN," LOUW-NIDA "TO CONSTRAIN OR FORCE ONE TO A THING," LIDDELL-SCOTT and "HOLD IN CUSTODY," GINGRICH

Whatever the cause of the fever,

would not let her go.

However, Jesus is in the house, and that changes the whole situation. O, that men could reason in such a manner in our day. It seems as though unbelief has captured great portions of the Christian world. Unless God has withdrawn power from availability to men, there is still every reason to resort to Jesus, just as those in this text.

Notice how differently those in the house of Peter reacted to the circumstance.

### THEY BESOUGHT HIM FOR HER

" . . . and they besought Him for her."

Other versions read, "they made request of Him," NKJV "they asked Jesus," NRSV "appealed to him on her behalf," ESV "they required him," GENEVA "interceded with him about her," NAB "Please heal her," everyone begged," NLT "made intercession to him for her," TNT "Please heal her," everyone begged," LIVING "they consulted Him about her," WEYMOUTH "they kept

people there did not hesitate to bring every grievous situation over which they had no control to Him. That is actually a good rule to follow. If there is a grievous, challenging, or jeopardous situation over which you have no control, bring it to Jesus! Do that first, particularly if you are walking in fellowship with Him, as you have been called to do (1 Cor 1:9).

Remember, this text occurred during the threshold of the ministry of Jesus. Yet, He had already gained the reputation of being able to do what no one else could do. Of course, this was an accurate appraisal of His ability – **even in a humbled and condescending state!** Men did not associate Jesus of Nazareth with the ordinary or mundane. He was not classed along with the religiously elite: the scribes, Pharisees, Sadducees, and chief priests. If men likened him to someone, it was John the Baptist, Elijah, Jeremiah, or one of the prophets (Matt 16:14). No one who observed Him ever said He was like some living contemporary.

It has taken the humanly organized church a while to do it, but they have managed to convince the Christian community that either Jesus really has no power, or He no longer uses it. Professing Christians appear to be polarized around this kind of thinking. They often reason, preach, and pray as though Jesus either has no power, or has it but has ceased to use it. This is why religious men tend to rely on humanly devised systems of thought and action. This tendency is a growing blight upon which wicked men capitalize for purpose of personal gain.

I realize men are prone to argue about this matter, but I still do not believe it is possible to establish that Jesus no longer works in a manner transcendent to nature. Further, I question the integrity of those who represent Christ in such a manner, whether by insinuation of statement. If that was true, the new birth would not be impossible, and Jesus would no longer disposed "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph 3:20).

**Whatever the cause of the fever, which is not specified, it dominated and controlled Peter's mother-in-law. Nothing could be done about it via the wisdom or skill of men, else such would have been done.**

which is not specified, it dominated and controlled Peter's mother-in-law. Nothing could be done about it via the wisdom or skill of men, else such would have been done. It was certainly not that medicine had not made some significant advances. Extensive medical diagnosis, procedure, and remedies had been in place from before 500 B.C. The Middle East, Egypt, India, and China for over a thousand years (Britannica Ency). Yet, at this time, there is nothing men could do for Peter's mother-in law. She had been taken hold of, and held hostage by an extreme fever, and it

entreating him for her," MONTGOMERY and "pleaded with Him for her." AMPLIFIED

As it is used here, the word translated "besought" means "TO REQUEST, ENTREAT, BEG, BESEECH," THAYER "BEG SOMEONE TO DO SOMETHING," FRIBERG "TO BEG, SOLICIT," LIDDELL-SCOTT

The word "ask" is not strong enough. The ideas of fervency and urgency are included in the word, which can be appropriately translated "beg," "entreat," or "beseech."

When Jesus was in the house, the

The people at Peter's house did not believe that, and neither should we. It is **the diminishment or cessation of faith that hinders men, moving them to reason** in such a fallacious manner! Let us be strong in faith, giving glory to God.

## JESUS STOOD OVER HER AND REBUKED THE FEVER

*"<sup>39a</sup> And He stood over her, and rebuked the fever; and it left her . . ."*

Other versions read, *"with a sharp word He gave orders to the disease,"* <sup>BBE</sup> *"bent over her and spoke harshly to the fever"* <sup>CEB</sup> *"commanded the fever,"* <sup>NET</sup> *"spoke to the fever, rebuking it,"* <sup>LIVING</sup> *"commanded the fever to leave her,"* <sup>IE</sup> *"He took His stand by her and reproved the fever,"* <sup>WILLIAMS</sup> *"reproached the fever,"* <sup>ABP</sup> *"ordered the fever to go away,"* <sup>CEV</sup> and *"told the fever to leave."* <sup>MESSAGE</sup>

**Matthew** says of this event *"He touched her hand, and the fever left her"* (Matt 8:14-15). **Mark** reads, *"And He came and took her by the hand, and lifted her up; and immediately the fever left her"* (Mark 1:31).

All of these accounts are obviously true, for they were given by the inspiration of the Holy Spirit: Jesus took her by the hand, lifted her up, and spoke while He was doing so. He spoke to a *"great fever"* like He spoke with unequaled authority to other impersonal things: a destructive wind and a storm-tossed sea (Mk 4:39), a fig tree (Matt 21:19).

Also, at his word, a fish delivered a coin to Peter (Matt 17:27), and twice a school of fish was brought into a selected net (Lk 5:4-7; John 21:6-7). With His word Jesus expelled an unclean spirit that was possessing a man in the Capernaum synagogue (Lk 4:35), and dismissed a legion of demons that had held a man from Gadara captive (Lk 8:30-33).

This highlights that living in this world is infinitely more complicated than one imagines. Think of the personalities that are known to visit and even occupy this world – personalities that we may very well confront.

- ⇒ God (1 Cor 14:25; 1 John 4:12,15)
- ⇒ Christ (Eph 3:16-17; Col 1:27)
- ⇒ The Holy Spirit (Eph 1:13; 1 Thess 4:8)
- ⇒ Holy angels (1 Cor 11:10; Heb 1:13-14)
- ⇒ Satan (1 Pet 5:8; Rev 12:12)
- ⇒ Principalities (Rom 8:38; Eph 6:12)
- ⇒ Powers (Eph 6:12)
- ⇒ Satan's angels (Rev 12:8)
- ⇒ Evil spirits (Lk 7:21; 8:2; Acts 19:16)
- ⇒ Demons (1 Cor 10:21; 1 Tim 4:1; Rev 16:14)

There is also:

- ⇒ "The power of God" (1 Cor 2:5)
- ⇒ "The power of Christ" (2 Cor 12:9)
- ⇒ "The effectual working of His power" (Eph 3:7)

⇒ "His working" that works in us (Col 1:29; Heb 13:21).

⇒ The "spirits of demons working miracles" (Rev 16:14).

### DIFFICULT TIMES

It is still true that a touch or a word from Jesus is all that it takes to end an affliction, no matter how grievous it may be. The difficult is that in our time Christian people have been cultured to think about crisis and difficulties without including the exalted Christ in their thoughts. Some have created a view that says God never intended to perpetually intervene in the circumstances of life. That was something that characterized the time of the apostles. With the conclusion of the lives upon earth supernatural interventions were brought to a conclusion, with a few possible exceptions.

The above view is based upon the following sayings.

⇒ *"A wicked and adulterous generation seeketh after a sign; and **there shall no sign be given unto it, but the sign of the prophet Jonas. And he left***

**This highlights that living in this world is infinitely more complicated than one imagines. Think of the personalities that are known to visit and even occupy this world – personalities that we may very well confront.**

- ⇒ "The working whereby He is able to subdue all things to Himself" (Phil 3:21).

*them, and departed"* (Matt 16:4). Jesus did not say a time was coming when God would no longer

work “signs” among men. Rather, He said that He would not grant a “sign” to “a wicked and adulterous generation.” Rather than the absence of miracles being a sign that God has ceased to do such things. It makes more sense that they are absent, and sparse at the best, because we are living in “a wicked and adulterous generation.”

⇒ “Charity never faileth: but whether there be prophecies, **they shall fail**; whether there be tongues, **they shall cease**; whether there be knowledge, **it shall vanish away**” (1 Cor 13:8). The meaning of this text is the things mentioned were intended only for this world, not the next. The same may be said of both “faith” and “hope.” that is said of them – in fact, that is the clear implication of First Corinthians 13:13: “And now abideth faith, hope, charity, these three; but the greatest of these is

charity.” As long as we are “in the body” (2 Cor 5:6; Heb 13:13), are subject to the “devices” of the devil (2 Cor 2:11), are wrestling “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph 6:12), and contend with “seducing spirits, and doctrine of demons” (1 Tim 4:1), no person has helped us by suggesting “the age of miracles has past.” God has nowhere clearly said, of suggested, that He has withdrawn from baring His arm before men.

Without any equivocation, I affirm that these sayings are still in place, and have by no mean been archived in the temple of obsolescence.

⇒ “If thou canst believe, all things are possible to him that believeth.”

(Mark 9:23)

⇒ “The things which are impossible with men are possible with God.” (Luke 18:27)

⇒ “Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph 3:20).

⇒ “And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” (Eph 1:19-20)

If someone affirms that these texts are no longer in place, we simply refuse to believe them.

## SHE AROSE IMMEDIATELY AND MINISTERED TO THEM

“<sup>39b</sup> . . . and immediately she arose and ministered unto them.”

### IMMEDIATELY

“ . . . and immediately . . . ”

Other versions read, “at once,” <sup>NIV</sup> “straight away,” <sup>BBE</sup> “forthwith,” <sup>DARBY</sup> “presently,” <sup>YLT</sup> “right then,” <sup>CEV</sup> “instantly.” <sup>LITV</sup>

The word translated “immediately” [parachrema], has the following lexical meaning, “immediately, forthwith, instantly,” <sup>THAYER</sup> “without delay,” <sup>FRIBERG</sup> “pertaining to an extremely short period of time between a previous state or event and a subsequent state or event - ‘suddenly, at once, immediately,” <sup>LOUW-NIDA</sup> “on the spot, forthwith, straightway.” <sup>LIDDELL-SCOTT</sup>

This word is used nineteen times from Matthew through Acts. Words used in the translation of it (KJV) are “presently” (Matt 21:19), “soon” (Matt 21:20), “straightway” (Lk 8:55; Acts

5:10; Acts 16:33), and “forthwith” (Acts 9:18). In the rest of the texts it is translated “immediately” (Lk 1:64; 4:39; 5:25; 8:44,47; 13:13; 18:43; 19:11; 22:60; Acts 3:7; 12:23; 13:11; 16:26; 28:11).

The use of this word is an attestation of the power of Christ’s Person and Word. In a strictly formalistic or law-system approach to living for and serving the Lord, there is rarely, if ever a thought about “Divine power” (2 Pet 1:3).

### Immediate Responses

PETER AND ANDREW: “And he saith unto them, Follow me, and I will make you fishers of men. And they **straightway** left their nets, and followed him.” (Mat 4:19-20)

JAMES AND JOHN: “And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he

called them. And they **immediately** left the ship and their father, and followed him.” (Mat 4:21-22).

HEALING OF A LEPER. “And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.” (Mark 1:41)

CLEANSING OF A LEPER. “And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.” (Mark 1:42)

A PARALYTIC: “I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.” (Mark 2:11-12)

HEALING BLIND BARTIMAEUS: “And Jesus said unto him, Go thy way; thy faith hath made thee whole. And **immediately** he received his sight, and

followed Jesus in the way." (Mark 10:52)

**THE WOMAN WITH THE ISSUE OF BLOOD:** *"Came behind him, and touched the border of his garment: and **immediately** her issue of blood stanch'd."* (Luke 8:44)

**THE WOMAN WITH A BOWED BACK.** *"And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and **immediately** she was made straight, and glorified God."* (Luke 13:12-13)

**THE IMPOTENT MAN AT THE POOL.** *"Jesus saith unto him, Rise, take up thy bed, and walk. And **immediately** the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath."* (John 5:8-9)

**PETER HEALING THE LAME MAN:** *"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and **immediately** his feet and ankle bones received strength."* (Acts 3:6-7)

**PETER HEALING AENEAS.** *"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and **immediately** his feet and ankle bones received strength."* (Acts 3:6-7)

**THE JUDGMENT OF ELYMAS.** *"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And **immediately** there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."* (Acts 13:8-11)

### The Practicality of This

All of these responses were displays of Divine authority. This does bear upon commissions delivered by Jesus. One of the more common ones is found in Matthew 28:18-20: *"And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."* (Mat 28:18-20).

You can read this with an accent on what men are to do – which is the common practice. **However, it seems to me that the accent must be placed on the One delivering the commission, not the ones to whom it was delivered.** I

Other versions read, *"and served them,"* <sup>NKJV</sup> *"waited on them,"* <sup>NASB</sup> *"took care of their needs,"* <sup>BBE</sup> *"began helping them,"* <sup>CJB</sup> and *"prepared a meal for them."* <sup>NLT</sup>

This is an area where men must not legislate, affirming that immediate productivity always follows our prayers – But it is my persuasion that **it can** follow in that manner.

### A Specific Occasion

On one occasion, when Jesus had healed a certain nobleman's son from a distance. It was the *"second miracle"* He worked after returning to Galilee. *"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth."*

**You can read this with an accent on what men are to do – which is the common practice. However, it seems to me that the accent must be placed on the One delivering the commission, not the ones to whom it was delivered.**

can tell you that this will revolutionize the way you think, and how you are motivated to do the will of the Lord.

### SHE AROSE

*" . . . she arose . . . "*

Other versions read, *"got up at once,"* <sup>NIV</sup> and *"standing up."* <sup>DARBY</sup>

The idea is not merely that she at up in bed, but that she got up on her feet, standing and ready to function just as though she had never had a fever at all. That is also characteristic of those who have been raised spiritually. They begin to function just as though they had never been under the dominion of sin. **This is something institutionalism has never been able to duplicate**

### AND MINISTERED UNTO THEM

*" . . . and ministered unto them."*

*Then inquired he of them the hour when he **began to amend.** And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee."* (John 4:50-54).

**Note that the father inquired "when" the child "began to amend."** It appears to me that it did require an alert posture to detect when the son *"began to amend."* Other versions read, *"got better,"* <sup>NKJV</sup> *"the fever left him,"* <sup>NIV</sup> *"began to recover,"* <sup>NRSV</sup> *"got better,"* <sup>GWN</sup> *"began to get better,"* <sup>ESV</sup> *"started to get better,"* <sup>CEB</sup> *"what time he recovered,"* <sup>MRD</sup> and *"when his condition began to improve."* <sup>NET</sup>

When the servants responded, they reported that apparently the commencement of the healing and its finalization occurred simultaneously. *"Yesterday afternoon at one o'clock his fever suddenly disappeared!"* <sup>NLT</sup>

The only ample we have of, what might be termed, a gradual healing, is the healing of the blind man outside the town of Bethsaida. There the Lord "put His hands" on the man, and asked him

if he saw anything. The man replied, *"I see men as trees walking."* Jesus then *"put His hands upon his eyes and made him look up: and he was restored, and saw every man clearly"* (Mk 8:22-25). I understand this circumstance to have been the result of the unbelief that dominated that area (Matt 11:21; Lk 10:13). In order to heal Him, Jesus had to lead him *"out of the town"* (Mk 8:213).

That may account for the need for especially strong and persevering prayers in some areas. They may be citadels of unbelief and spiritual mediocrity. They are territories Satan will not easily relinquish. As with the demon ther disciples confronted in a certain father's son, of which Jesus said, *"This kind can come forth by nothing, but by prayer and fasting"* (Mark 9:29). **Make no mistake about this, powerless religion is crippling.**

## WHEN THE SUN WAS SETTING

*"<sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them."*

### WHEN THE SUN WAS SETTING

*"Now when the sun was setting . . ."*

It had been, as men would say, a busy day for Jesus. He had taught in the synagogue, confronted an unclean demon in a man there, and cast the demon out of him. Then he had entered Simon's house, was told of a severe fever that had fastened itself upon Peter's mother-in-law, and had rebuked the fever, which let her immediately.

In those days, when the Kingdom of God was first being made known, Jesus was involved in a staggering amount of activity. Early in His ministry, when reports of Him were rapidly spreading, *"Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter"* (Mark 1:45). Another time, *"Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea"* (Mark 3:7). Later, it is written, *"And the multitude cometh together again, so that they could not so much as eat bread"* (Mark 3:20). On one occasion Jesus said to His disciples, *"Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much*

*as to eat"* (Mark 6:31).

This is what happened when a real work from God was beheld. O, it was not always that way. Some people asked Him to leave (Matt 8:34), others argued with Him (Mk 2:24). But wherever there was any sensitivity to God, people flocked around Him.

I have observed over the years that there are places where the work of God can flourish. There are also places where results are always meager. The true status of such places can only be made known as the truth of the Gospel is powerfully declared.

It also should be observed that when the sun is setting in life, the time has not come to cease laboring for the Lord, or cut back on what is done, and enter into retirement. It is quite true

they died: Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Isaiah, Jeremiah, Daniel, etc.

### ALL THEY THAT HAD ANY SICK

*" . . . all they that had any sick with divers diseases brought them unto Him . . ."*

Other versions read, *"various diseases,"* <sup>NASB</sup> *"various kinds of sickness,"* <sup>NIV</sup> *"any sort of disease,"* <sup>BBE</sup> *"all kinds of diseases,"* <sup>CEB</sup> *"diseases of one kind or another,"* <sup>NJB</sup> *"No matter what their diseases were,"* <sup>NLT</sup> *"manifold sicknesses,"* <sup>YLT</sup> and *"any illness."* <sup>WEYMOUTH</sup>

Apparently, the thought did not occur to these people that there was a disease Jesus could not heal, or before Him that was such a thing as an incurable disease. A lot of this, if not most of it, was based upon reports, for

**It also should be observed that when the sun is setting in life, the time has not come to cease laboring for the Lord, or cut back on what is done, and enter into retirement.**

that the Christianity of our time has been tailored to encourage such inactivity. That, however, is only owing to an institutional agenda, and the career development. We have examples of people who labored tirelessly until

*"the fame of him went out into every place of the country round about"* (Luke 4:37). I have observed over the years that modern day "healers" do a lot of advertising, while Jesus' advertisement, so to speak, was found in what He

publically did. If tenderhearted people ever behold a genuine work of God, they will invariably talk about it.

The people bringing the diseased

*healed them that had need of healing"* (Luke 9:11).

This aggressive following of Jesus continued unto the time began to draw

*Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."* (Isa 2:3)

⇒ *"And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem."* (Micah 4:2)

⇒ *"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."* (Zech 8:23)

The impact of a lifeless church upon their work of the Lord transcends any estimation of which man is capable.

#### HE LAID HIS HANDS ON EVERY ONE OF THEM

*" . . . and He laid His hands on every one of them, and healed them."*

Behold how person Jesus was in this work. Other versions read, *"laying His hands on each one of them,"* <sup>NIV</sup> *"Placing his hands on each of them"* <sup>CEB</sup> *"He laid His hands on them all, one by one,"* <sup>WEYMOUTH</sup> and *"He continued to lay His hands upon them one by one"* <sup>WILLIAMS</sup>

**Here is the authoritative Christ at work.** The people who came were plagued with *"divers diseases"* Other versions read, *"various diseases,"* <sup>NKJV</sup> *"any sort of disease,"* <sup>BBE</sup> *"all kinds of diseases"* <sup>CEB</sup> *"diseases of one kind or another,"* <sup>NJB</sup> *"No matter what their diseases were,"* <sup>NLT</sup> *"manifold sicknesses,"* <sup>YLT</sup> *"many different kinds of sicknesses,"* <sup>IE</sup> *"any sort of disease,"* <sup>MONTGOMERY</sup> and *"some ailment or other."* <sup>MESSAGE</sup> Some of these diseases and mentioned elsewhere: divers diseases and torments, and those which

**I am going to affirm, that efforts to "reach the world for Christ" will not be met with much success until the presence of Jesus within the church is obvious.**

had probably been busy themselves with the various affairs of life. However, after the work day everyone that had anyone that was sick with any disease, brought them to Jesus. Many of them no doubt needed to be carried there – at the close of the day. This clashes sharply with the convenience-centered mentality of our time. There are simply too many functions and activities calling for the attention of the people. In this day, Jesus does not rank very high, if, indeed, He holds a ranking at all. However, when Jesus arrived on the scene of daily activity, He captured the attention of the people, with the only exception being the religious leaders of the Jews – and even some of them were enamored with Jesus (John 3:2; 12:42; 19:38). It is written that *"the common people heard Him gladly"* (Mk 12:37). They knew very well that *"never man spake like this Man"* (John 7:46). It is written, *"And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: For He taught them as one having authority, and not as the scribes"* (Matt 7:28-29). Again, it is written, *"the people pressed upon Him to hear the word of God"* (Luke 5:1). Great multitudes *"followed Him"* (Matt 4:25). When the people heard Jesus had departed to a desert place *"they followed Him on foot out of the cities"* (Matt 14:13). It is also written that *"much people followed Him, and thronged Him"* (Mat 5:24). Once, when He had departed to the desert, *"And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and*

near when He was to lay down His life for the sins of the world, according to the commandment of His Father (John 10:17-18). Seeing His prodigious ministry the Pharisees reasoned among themselves, *"Perceive ye how ye prevail nothing? behold, the world is gone after Him"* (John 12:19). The thing that began to turn the attention of the people was not that they had grown accustomed to Jesus' ministry, but that the time had come when He was to be delivered up by the people, according to the determinate counsel and foreknowledge of God (Acts 2:23).

**Behold the kind of mindset that is cultured when Jesus is actually working.**

When Jesus is at work, it does get the attention of the people. It was also true after He returned to heaven (Acts 2:47; 3:9-11). I realize this not an invariable pattern, for eventually persecution arose against the church, and they were scattered abroad (Acts 8:1-4). However, that persecution did to come from Rome, or Egypt, or some other body of heathens. It came from the Jews.

**I am going to affirm, that efforts to "reach the world for Christ" will not be met with much success until the presence of Jesus within the church is obvious.** This principle will also be experienced by the Jews when the veil is lifted from their heart. At that time, the people will come to them.

⇒ *"And many people shall go and say,*

were possessed with devils [demons], and those which were lunatic [epilepsy], and those that had the palsy; impotent folk, blind, halt, withered; lame, lepers, deaf; dumb [mute], issue of blood, great fever, and madness (Matt 4:24; 11:5; Mk 5:1-5 ; 9:20,25; Lk 4:38; John 5:3).

As He walked among men, the ministry of Jesus confirmed who He was. There was no earthly circumstance over which he did not have absolute power and authority. That ranged from diseases to the need

for food, raising the dead, strong and damaging winds, and threatening waves of the sea. It is when people believed this that they became capable of benefitting from such marvelous power.

However, it is important to note that the authority exhibited in these matters had no redemptive power. Thy could not remit sins, or reconcile people to God. In His unquestioned authority, Jesus could forgive sins before He died (Matt 9:2; Lk 7:47). However, that

forgiveness was in anticipation of Jesus laying down His life, a ransom for many. It remains true, *"And almost all things are by the law purged with blood; and without shedding of blood is no remission"* (Heb 9:22). When Christ died, it procured absolute remission for those "transgressions that were under the first testament" (Heb 9:15), as well as those who lived by faith prior to the first testament, and those forgiven by Jesus prior to His death. Further, His earthly ministry also confirmed what His official Kingship meant.

## DEMONS CAME OUT OF MANY

*"<sup>41a</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God."*

### DEMONS CAME OUT OF MANY

*"And devils also came out of many . . ."*

Other versions read *"were coming out of many,"* <sup>NASB</sup> *"came out of a number of them,"* <sup>BBE</sup> *"came out of many people,"* <sup>CEB</sup> *"Many were possessed by demons; and the demons came out at his command,"* <sup>NLT</sup> *"Demons were coming out of many people,"* <sup>IE</sup> and *"Demons left in droves,"* <sup>MESSAGE</sup>

Lexically, the word used here [polus] means, "MULTITUDE, NUMBER, ETC., MANY, NUMEROUS, GREAT," <sup>THAYER</sup> "OF QUANTITY MORE, LARGE® NUMBER OF, GREATER AMOUNT, MANY," <sup>FRIBERG</sup> "A RELATIVELY LARGE QUANTITY OF OBJECTS OR EVENTS - 'MANY, A GREAT DEAL OF, A GREAT NUMBER OF,'" <sup>LOUW-NIDA</sup> AND "VERY GREAT, VERY LARGE," <sup>GINGRICH</sup>

In reporting this expulsion of demons, Mark also uses the word "many" – *"And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him"* (Mark 1:34).

The area appears to have been dominated by Satan in such a way that vast number of demons occupied that territory. His own home town Nazareth,

located in that area, had rejected Him. While the people did not recognize Him, the world of evil spirits, the demons, did.

### CRYING OUT AND SAYING

*" . . crying out, and saying, Thou art Christ the Son of God."*

Other versions read, *"shouting, You are the Son of God,"* <sup>NIV</sup> *"screamed,"* <sup>CEB</sup> *"shrieking,"* <sup>WILLIAMS</sup> and *"screaming and crying out."* <sup>WILLIAMS</sup>

These words were emitting from the lips of people, but they were actually spoken by a host of demons. They yielded to Christ, but not willingly.

When Jesus journeyed about Galilee, *"He marveled because of their unbelief"* (Mk 6:6).

### Galilee

⇒ The people in Galilee *"sat in darkness,"* and were in *"the shadow of death"* (Matt 4:16)

⇒ A region where *"He cast out devils"* (Mk 1:39).

⇒ Nazareth: This is where He was brought up, and the people there soundly rejected Him (Lk 4:16-30).

⇒ Capernaum: When there, they

**It appears that this region was especially dominated by Satan. Although it was occupied by the people of God, and a religious structure had been maintained with synagogues, and the honoring of Jewish Feast Days, yet the devil had gained control of the region.**

The recognized Him, and knew who He was, but wanted nothing to do with Him. They did not launch an initiative against Him. They knew that was useless.

### THE REGION OF GALILEE AND DEMONS

brought unto Him *"many"* that were possessed by devils (Matt 8:16; Mk 1:34). Jesus rebuked their obstinance, declaring them to have been worse than Sodom and Gomorrah (Matt 11:23).

⇒ Bethsaida: Jesus pronounced a we

upon this city, saying they were worse than Tyre and Sidon (Mk 11:21). In order to heal a blind man there, Jesus had to take him outside of the city (Mk 8:22-23).

It appears that this region was especially dominated by Satan. Although it was occupied by the people of God, and a religious structure had been maintained with synagogues, and

the honoring of Jewish Feast Days, yet the devil had gained control of the region.

It should not surprise us that there are regions today, and even whole continents, that can be so characterized. Those who labor in such regions cannot be lacking in power, for the devil will not yield to powerless religion. Instead, he will set

up his headquarters in such places, and they will become a place where sin flourishes without any significant restraint. Only Jesus, and those who are with and follow Him, can impact such regions, neutralizing Satan's power and rescuing those who are "known of God" (Gal 4:9). Such regions may not be known for moral debauchery and profligacy, but for spiritual dulness and obtuseness.

## HE SUFFERED THEM NOT TO SPEAK

<sup>41b</sup> *And He rebuking them suffered them not to speak: for they knew that he was Christ."*

There are some wicked personalities God will not allow to speak the truth. Here Jesus confronted some of them. He was "Christ," but Satan's hosts are not allowed to make such confessions.

### HE SUFFERED THEM NOT TO SPEAK

*"And He rebuking them suffered them not to speak: for they knew that he was Christ."*

Not only did Jesus not permit the demons to say He was "Christ," He rebuked them for doing so. One might imagine that once the command was given, it should not need to be spoken

again. However, when dealing with fallen spirits, that is not true, for they have apparently lost all ability to recall what they are told. For example, whence Jesus resisted the devil during the wilderness temptation, Satan did not recall the defeat, never again to make such an effort. Instead, he departed "for a season" (Lk 4:13).

Later, when Jesus withdrew Himself, and multitudes followed Him out of "Galilee followed him, and from Judaea, and from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him" (Mark 3:7-8). Once again, "He straitly charged them that they should not make him known" (Mark 3:12). You see

how that Satan and his forces cannot learn, or be taught. If they are blocked at one point, they will try to make inroads elsewhere.

This also helps us to understand why those who in whom "the prince of the power of the air" works cannot recall the truth of God they have heard.

### THEY KNEW THAT HE WAS CHRIST

The spiritual underworld is not confused about the identity of Christ. Men may be, but they are not. Where Jesus is either unknown or rejected, Satan and his hosts can blind men's minds to this truth (2 Cor 4:4). A Christ who cannot, in some sense, be seen, will not be believed or trusted. Hence, the tireless efforts of the wicked one to obscure the Christ.

## AND WHEN IT WAS DAY

<sup>42a</sup> *And when it was day, He departed and went into a desert place."*

The above activity, which was extensive, commenced when the sun was setting (Lk 4:40). From the reading of the text, this ministry of Jesus could have extended well into the night. Now, because Jesus was subjected to weariness (John 4:6), "He departed and went into a desert place." Other versions read, "went to a deserted place," <sup>NKJV</sup> "a lonely place," <sup>NASB</sup> "a solitary place," <sup>NIV</sup> "a waste place," <sup>BBE</sup>

"a lonely spot," <sup>CJB</sup> "a desolate place," <sup>ESV</sup> "a place where he could be alone," <sup>GWN</sup> "a secluded place," <sup>NAU</sup> and "an isolated [desert] place." <sup>AMPLIFIED</sup>

There is a loneliness that is, in a sense, imposed upon the individual. Thus Jacob was "let alone," during which time he had a wrestling match with an angel (Gen 32:24). Under the Law, a man with a plague had to "dwell alone" (Lev 13:46). Daniel was "left alone," during which time he received a vision from ther (Dan 10:8). Elijah once

lamented that he was left "alone" (Rom 11:3).

Under oppression David once lamented, "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top" (Psa 102:6-7). Another expression of loneliness is expressed "My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off" (Psa 38:11).

In this case, however, Jesus was

not “left alone,” but sought out a solitary place. He did the same thing when He heard that John the Baptist had been slain: “When Jesus heard of it, He departed thence by ship into a

*desert place apart*” (Matt 14:13). Another time, He took His disciples with Him to a remote area: “And he said unto them, Come ye yourselves apart into a desert place, and rest a

*while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately*” (Mark 6:32). I assume this was such a time.

## THE PEOPLE SOUGHT HIM

“<sup>42b</sup> . . . and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them.”

### THE PEOPLE SOUGHT HIM

**Having witnessed the power of the Lord Jesus, these people did not want to be deprived of His presence. What they had seen in Him was fresh and new. The scribes and Pharisees certainly had not worked in such a marvelous manner.**

“... and the people sought Him...”

Other versions read, “the crowd sought Him,” <sup>NKJV</sup> “the multitudes were searching for Him,” <sup>NASB</sup> “the people were looking for Him,” <sup>NIV</sup> “went to look for him,” <sup>NJB</sup> “searched everywhere for him,” <sup>NLT</sup> “flocked out to find Him,” <sup>WEYMOUTH</sup> “flocked out to find Him,” <sup>ISV</sup> and “tried to find him.” <sup>PHILLIPS</sup>

Having witnessed the power of the Lord Jesus, these people did not want to be deprived of His presence. What they had seen in Him was fresh and new. The scribes and Pharisees certainly had not worked in such a marvelous manner.

I cannot help but wonder what

many people in our country would do if they saw what Jesus could do among men. I am not naive, I know there would be like those in Gadara who would ask Jesus to leave after He had thoroughly healed a raging madman (Mk

5:17). However, there are also people who know enough to recognize His work, who would seek to find Him once they were convinced of the effectiveness of His work.

### AND CAME UNTO HIM

“... and came unto Him . . .”

Other versions read, “came to where He was,” <sup>NIV</sup> “reached Him,” <sup>NRSV</sup> “they found him.” <sup>CEB</sup>

Because of His effective ministry, the people often followed Him, seeking to be with Him. Once, during the commencement of His ministry, “great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan,” followed Him (Matt 4:25). After the sermon on the mount (Matt 5-

7), “When he was come down from the mountain, great multitudes followed him” (Matt 8:1). Another time, when He withdrew Himself, “great multitudes followed Him” (Matt 12:13). When He withdrew to the desert, the people “followed him on foot out of the cities” (Matt 14:13). When Jesus left Galilee and came to the “came into the coasts of Judaea beyond Jordan; and great multitudes followed him; and he healed them there” (Matt 19:2). When He and His disciples “departed from Jericho, a great multitude followed Him” (Matt 20:29). On the way to raise Jarius’ daughter from the dead, “much people followed Him and thronged Him” (Mk 5:24).

### AND STAYED HIM

“... and stayed Him, that He should not depart from them.”

Other versions read, “tried to keep Him from leaving them,” <sup>NKJV</sup> “wanted to prevent Him from leaving them,” <sup>NRSV</sup> “would have kept Him from leaving them,” <sup>RSV</sup> “attempted to detain Him so that he should not leave them.” <sup>MONTGOMERY</sup>

These people did not want Jesus to leave them because He was seen as bringing great advantage to them. However, as we will see, Jesus was not sent to earth to meet the perceived needs of the people. He was on a mission, and He will tell the people what it is.

## I MUST PREACH THE KINGDOM OF GOD

“<sup>43</sup> And He said unto them, I must preach the kingdom of God to other

cities also: for therefore am I sent.”

I MUST PREACH THE KINGDOM OF GOD

*"And He said unto them, I must preach the kingdom of God to other cities also . . ."*

*"But he said, I must preach the good news of the kingdom of God to the other towns also . . ." NIV and "I must announce," CJB "I have to tell." GWN*

Some people do not know Jesus was sent *"to preach."* That, of course, I what He announced in His hometown synagogue: *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord"* (Luke 4:28-19).

Our text refers to this as

**Jesus did not come because men asked for Him. He was sent – sent by God. He was not sent to take survey of the needs of men. He was not sent to shore up the structure of Judaism. He was not sent to reform the government, or even to free Israel from the domination of the Roman Empire.**

preaching *"the Kingdom of God."* This necessarily implies that God's agenda drives every valid work. His Kingdom is the preeminent kingdom, and His work is the primary work.

**FOR THEREUNTO AM I SENT**  
*" . . . for therefore am I sent."*

Other versions read, *"because that*

*is why I was sent," NIV "I was sent for this purpose." ESV*

Jesus did not come because men asked for Him. He was sent – sent by God. He was not sent to take survey of the needs of men. He was not sent to shore up the structure of Judaism. He was not sent to reform the government, or even to free Israel from the domination of the Roman Empire. He came to declare a message of which He Himself was the Centerpiece.

## HE PREACHED IN THE SYNAGOGUES

*" 44 And He preached in the synagogues of Galilee." Other versions read, "was preaching in the synagogues," NKJV "kept on preaching," NIV "continued preaching," NRSV "spent time preaching." CJB and "continued to travel around preaching in synagogues." LIVING*

Throughout the country in general, and, in our text, Galilee in particular, if you wanted to be exposed

to Jesus on the Sabbath day, you would have to go to a local synagogue. That is where He would, for that was His "custom" (Lk 4:16). He did not submit to any request that required Him to abandon that "custom."

In the Gospel's there are forty-one references to synagogues. Most of them have to do with what Jesus said of did there.

Synagogues were meeting places, or gathering places, for the people of God. They were not buildings that God commanded to be built, but they were sanctioned by both Jesus and the apostles.

I have often wondered, If Jesus came to Joplin, could He preach in all of the churches? And, if He did, would the people come to hear Him?

Our next Hungry Saints Meeting will be held on Friday, 5/29/15. We will continue our series of lessons in the Gospel of Luke. The seventeenth lesson will cover verses 1 thru 11 of chapter 5: **"THE RESPONSE OF SIMON, ANDREW, JAMES, AND JOHN ."** The people were pressing in upon Jesus to hear the Word of God. Two ships were nearby, their owners being gone out of them, washing their nets. Jesus entered into one of the ships, which was Simon's, and asked him to thrust out a little from the land. From there He taught the multitudes. When Jesus had finished speaking, He told Peter to launch out into the deep, and let down his net for a catch. Peter replied they had toiled all night, and had not caught anything. Nevertheless, he said, "at Thy word I will let down the net." An extremely large catch resulted that broke the nets. They becked their partners, James and John, to assist them. They came, filled both boats, which began to sink with the enormous load. Peter fell down before Jesus and asked Him to depart from him, for he was a sinful man. Jesus responded to Peter and the rest, "Fear not; from henceforth thou shalt catch men." At that point Peter, Andrew, James, and John "forsook all," and "followed" Jesus. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.