

JESUS' LORDSHIP OVER DISEASE AND DEMONS

Luke 4:38-44

INTRODUCTION

Illustration – In ancient times, sealing wax was a method to insure communication was secure and to authenticate the sender. You would know the proclamation came from the king if the king's seal was affixed to it, only the king or his trusted [scribe](#) would have access to the seal. A broken seal would reveal spies or treachery in your messenger service. In the same way, miracles authenticate that this is the message of God

Jesus doesn't just teach with authority. He acts with authority. And the order is important. Because the wonders and powers are there to show His compassion and to authenticate that His message is true and He is the promised Messiah.

READ Luke 4:38-44

Proposition: Jesus is Lord over 3 Domains:

- I. The **Natural** domain
- II. The **Spiritual** domain
- III. The **Eternal** domain

I. The Natural domain 4:38-40

Point – **5 Qualities** of all of the miraculous works of Jesus - healing in this case. We see that Jesus heals:

- A. **Compassionately**
- B. **Authoritatively**
- C. **Instantly**
- D. **Completely**
- E. **Inclusively**

This is the second of five healings on the Sabbath recorded by Luke: **4:31-37, 38-41; 6:6-11; 13:10-17; 14:1-6**

1st Quality of His miraculous works, Jesus heals ...

A. Compassionately 4:38-39a

Point – Our God is, by His very nature, a Savior
– a compassionate Savior – a compassionate Lord and God.

Proof – “³⁸**And He arose and left the synagogue, and entered Simon’s home. Now Simon’s mother-in-law was suffering from a high fever; and they made request of Him on her behalf.** ^{39a}**And standing over her,**”

This is the first mention of **Peter** by Luke
→ well known enough to Theophilus and the gentile readers,
so needs no introduction.

Capernaum seems to be Peter’s family home.
Mark and Matthew tell us that they came from the synagogue
with Christ to the home of Peter.

Bethsaida, which is the base of his fishing operation.
John 1:44 – “Bethsaida ... the city of Andrew and Peter.”

Mark 1:29 – “And immediately after they had come out of the
synagogue, they came into the house of Simon and Andrew,
with James and John.”

Peter is married – his wife accompanied him on his ministry
travels → **1 Cor 9:5** – “Do we not have a right to take along a
believing wife, even as the rest of the apostles, and the brothers
of the Lord, and Cephas?”

“**was suffering from a high fever**” – medical analysis from
Doctor Luke

- the Greek word “**suffering**” is used once by Matthew,
twice by Paul, and 9 times by Luke.
- “**fever**” – πυρετός – from root word meaning fire

- literally means a “mega fever”– in those times fevers were divided into two classes, little fevers and mega fevers.

In the history of humanity, at least in the post-Flood world, the vast majority of humans died from infectious diseases. This is not so in the modern world where more people die of heart disease, cancer, strokes, dementias, etc. Only took a small percentage of people with infections survived that long in antiquity. The point being ... in the ancient world, before antibiotics, aspirin, and other medicine, having a “high fever” was a mortal illness.

→ And much more often than not, it was fatal/terminal.

“^{39a}**And standing over her, He rebuked the fever,**”

→ traditional posture of a physician

Matthew and **Mark** give more personal touch

- **Matt 8:15** – “He touched her hand”
- **Mark 1:31a** – “He came to her and raised her up, taking her by the hand”

Application - Jesus’ ministry of healing is **compassionate, not sensationalistic** (Biblical miracles are ... not ...)

2nd Quality of His miraculous works, Jesus heals ...

B. Authoritatively 4:39b

Point – He has authority over disease, over the natural world

Jesus is compassionate and gentle with Peter’s mother-in-law. But He is stern and harsh with the fever.

Proof – “^{39b}**He rebuked the fever**”

- same word both (in the Greek and the English) as Jesus “rebuking” the demon in **4:35**

→ Jesus rebukes sickness with the **same authority** with which He rebukes demons.

- this is the rebuke of an inanimate object (possible bacteria not withstanding).

Jesus “**rebuked**”

- **4:35** – “(the demon)”
- **4:39** – “**the fever**”
- **8:24** – “the wind”

The iron grip the fever has on her is instantly broken!

“^{39c}**and it left her**” – released/forgave/let go

The fever doesn’t just break, it leaves ... completely.

It doesn’t matter what the affliction is: demons, sickness, a storm, wind, waves, fever. Jesus commands and all that He commands must obey

→ He has complete control and **total authority**

→ Every molecule in creation exists to do His bidding!

3rd Quality of His miraculous works, Jesus heals ...

C. Instantly 4:39d

Point – → **Not gradually** → His touch brings instant healing

Proof – “^{39d}**and she immediately arose**”

That word “immediately” is used by Mark over 40 times. Luke uses it much more sparingly, but he does use it here.

During Jesus’ ministry, we see this authority: Centurion’s servant, hemorrhaging woman, ten lepers, a paralytic

Application – There are always fakers who claim to be able to heal. There are always false healers who prey on people who are suffering, who prey on people with disabilities for money.

One man said – *“If God did give the gift of healing today, He wouldn’t give it to people with really, really bad theology.”*

Application – Biblical miracles, Jesus’ ministry of healing is **instant, not gradual** ...

4th Quality of His miraculous works, Jesus heals ...

D. Completely

Point – Biblical miracles are **complete; not partial**

Point – This is in stark contrast to all the fake healing ministries throughout history and spread all over TV today.

Proof – “^{39e}**and waited on them.**”

- She had flushed cheeks, burning hot skin, profuse sweating, vomiting, diarrhea, violent shivering
- the next moment – every symptom is **completely cured**
- She has no weakness, no dizziness, no sweating, no struggling.
- All symptoms are gone.
- She is **instantly** and **completely** healthy.

As a result, she jumps up and serves a Sabbath dinner for four fishermen, Jesus, and the rest of her family.

Application – Mercy received → service rendered!

“immediately” → **Application** – Steve Lawson – “*Today is the Lord’s day. Tomorrow is the Devil’s day.*”

You and I are never more like Christ than when you or I serve others.

Didn’t Jesus say, “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” – **Mark 10:45**.

Illustration – **Mark 7:32-35** – “deaf and spoke with difficulty ... And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.”

To hear is one thing, to be able to know that what you're hearing is language when you've never heard language is another entirely. There's no speech therapy here. This man has full command of a language he's never heard before.

Application – Biblical miracles, Jesus' ministry of healing is **instant, not gradual** ...

5th Quality of His miraculous works, Jesus heals ...

E. Inclusively 4:40

Point – Jesus healed everybody: Jews and Gentiles, men and women, adults and children, the rich and the poor, the educated and the simple, the powerful and the weak

A Rabbi at that time would not receive service from a woman at the table, let alone touch her and bring healing to her on a Sabbath.

Proof – “^{40a}**And while the sun was setting, all who had any sick with various diseases brought them to Him;**”

This is still same day by our reckoning, but the Sabbath just ended (sunset to sunset) for the nation of Israel. Only then do the crowds feel the freedom to come to seek healing

“The Sabbath is over so now it's time to bring our sick.”

The news spreads quickly → like **4:14** (“news”), **37** (“report”) → as soon as the Sabbath is over, the crowds surge in at sunset **Mark 1:33** – “the whole city had gathered at the door.”

“^{40b}**and laying His hands on every one of them, He was healing them.**”

We see throughout the ministry of Christ, he laid His hands on:

Matt 9:18 – a *synagogue* official's daughter

Matt 19:13 – children

Mark 7:32 – “one who was deaf and spoke with difficulty”

Mark 8:23 – a blind man

Proof – “**all ... any ... every one of them ...** ⁴¹**many**”

- Gentiles, women, children, the poor, the simple, and the weak

➔ Jesus heals: a Syrophoenician woman, a centurion, a blind stinky beggar named Bartimaeus, ...

Illustration – This would be like Jesus going into the Phoenix Children’s Hospital and all the children with leukemia jumping out of bed, getting dressed, and waiting for their mother and father to come get them to take them home.

It would be like Jesus going up to the **5th floor of Banner Gateway, the cancer floor** ... every single cancer patient jumps out of bed, with full strength, full of life and vigor ... not sure if all the hair lost to chemo would grow back or not ... but totally healed ... spinal vertebrae lost to bone cancer regrown ...

Jesus heals everybody: Jews and Gentiles, men and women, adults and children, the rich and the poor, the educated and the simple, the powerful and the weak ...

➔ AND with **no regard whatsoever for the faith or lack of faith** of the person who needs the healing.

One of the cruelest lies told people who are suffering is
➔ “You are not healed because you don’t have enough faith.”

Application – All of these apply to the spiritual healing you bring with the Gospel:

While we don’t have the supernatural gift of healing as Christ and the apostles did, we can and should understand that we can affect these at the spiritual level:

- **Compassionately** – we can have a heart for enemies
- **Authoritatively** – we are armed with the Word
- **Instantly** – when God saves, people are born again
- **Completely** – 2 Cor 5:17
- **Inclusively** – for all people

2nd Domain, over which Jesus is Lord, ...

II. The Spiritual domain 4:41

Point – God is Sovereign. Satan is not. God created Lucifer for His own glory. God allowed Lucifer to fall for His own glory. Whatever demonic activity God allows, He allows it because He will ultimately be glorified ... AND ... Rom 8:28.

Proof – ^{“41a}**And demons also were coming out of many, crying out and saying, ‘You are the Son of God!’”**

“crying out” – from the original Greek word κρᾶνυάζω which means ‘to croak a guttural scream’ (**v. 35**)

- **v. 34c** – “I know who You are-- the Holy One of God!”
- another title of Deity
- presence of Divine holiness

Demons cower in the face of perfect holiness.

The Demons know that God will not, and cannot, tolerate sin.

The Demons know they have reason to be terrified.

Nothing recognizes <u>the Holy</u> more clearly than <u>the unholy</u> . No one recognizes <u>the intrusion of Heaven</u> more than the <u>denizens of Hell</u> .

^{“41b}**And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.”**

- the demons always know exactly who Jesus is
- Jesus always refuses demonic testimony
- Jesus will not allow testimony from the underworld and
- also His divine timing – **Mark 9:9, 30-31; Matt 8:16**
adds the demons are instantly cast out “with a word”

Illustration – **Matthew** groups nine different miracles from different points of time in the ministry of Jesus in **Matt 8-9** in groupings of 3 separated by lessons on discipleship.

The first grouping of 3: **Matt 8:1-17**

- 1) a leper is cleansed
- 2) Centurion's servant is healed
- 3) Peter's mother-in-Law is healed

→ Do you see a theme??? A **Leper**. A **Gentile**. A **Woman**. 😊

This comes immediately after the Sermon on the Mount.
This is the same pattern as Luke 4, although Luke 4 is chronological.

The pattern: first comes the teaching, then the teaching is accompanied by a demonstration of authority.

Matthew wraps up this miracle with a quote from Isaiah → **Matt 8:17** – “in order that what was spoken through Isaiah the prophet might be fulfilled, saying, ‘He Himself took our infirmities, and carried away our diseases.’”

Isa 53:4 – “Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted.” → Main point is spiritual healing, salvation!

G. Campbell Morgan – “*Out of the sympathy of His heart He bare the sicknesses, and He took them away, not by virtue of His atonement, but by virtue of His infinite compassion and Almighty power. Then beyond that, came the hour when He got down deeper, to the profound cause of all suffering and all sorrow, sin; then He bare sin in a new sense. He did not get under it merely, to carry it with us; He took it upon Himself, and bore it into the land of eternal forgetfulness and extinction. That is atonement.*”

Application – Don't fear **Satan** and **Demons**.

Fear **God** who created all the spirit beings and who allows them whatever limited activity they have with the clock ticking down to their final damnation.

3rd Domain, over which Jesus is Lord, ...

III. the **Eternal** domain **4:42-44**

Point – **Priority** of the eternal domain over the natural and spiritual

Point – Jesus came to save that which was lost. He came to save sinners, to save us, from the penalty of our sin.

The crowds expect Him to lead a revolution

→ He does, but NOT the kind of revolution they expect.

Proof – “^{42a}**And when day came, He departed and went to a lonely place;**”

Mark 1:35a – “in the early morning, while it was still dark,”

Jesus ministers not **when** they want, not **how** they want, and not **where** they want.

“**lonely place**” – literally – “wilderness place”

- Capernaum was highly populated so Jesus retreats to one of the ravines in the surrounding mountain range
- After a busy day of ministry, Jesus, in His humanity, wants renewed strength through fellowship with the Father

Mark 1:35b – “He...departed to a lonely place and was praying there”

He leaves where there is fame and popularity to go to the place of solitude and time with the Father.

Application – Donald Grey Barnhouse – “*If Jesus in His great power and oneness with God could feel the urgent necessity of communion with the Father, how much more you and I need to go to the Father for the strength that fills our weakness and the knowledge that fills our ignorance...Prayer brings us into a fellowship with God that nothing else can provide.*”

“^{42b}**and the multitudes were searching for Him, and came to Him, and tried to keep Him from going away from them.**”

Mark 1:36-37 – “And Simon and his companions hunted for Him; ³⁷and they found Him, and said to Him, ‘Everyone is looking for You.’”

- Perhaps there is a measure of reproach in their statement – “what are You doing here? You should be back there with the crowds.” “Come back with us! We have a good thing going here!”

→ capitalize on Your popularity – “cater your ministry to the **desires** of the crowds, to the “**felt needs**” of the crowds”

“⁴³**But He said to them, ‘I must preach the kingdom of God to the other cities also, for I was sent for this purpose.’”**

Awkward Greek for emphasis → literally – “because to other cities, preach I must, the kingdom of God”

→ Emphasis on “**other cities**” → Not just for you! NOT – “we four and no more”

3) “**I must preach**” – **dei** – this must occur, must take place

- it appears 18 times in Luke, 22 times in Acts → **Divine necessity → Divine decree**

2:49 – “Did you not know that I had to be in My Father’s *house*?”

13:33 – “I must journey on today and tomorrow and the next *day*; for it cannot be that a prophet should perish outside of Jerusalem.”

24:26 – “Was it not necessary for the Christ to suffer these things and to enter into His glory?”

He must fulfill His purpose. He must follow His calling.

“**for I was sent for this purpose**” – purpose statement

- Jesus is eager to continue His primary mission of preaching
- instead of feeding the miracle-inspired popularity, He will preach elsewhere.

This cycle is repeated throughout His ministry...

Jesus preaches → does miracles (to authenticate His preaching)

→ Fame → Crowds seek Him as a miracle-worker

→ Jesus deliberately leaves to preach elsewhere

They wanted a revolutionary ... and they got one ... but not the one they expected.

Illustration – The tyranny of the urgent.

- Sometimes the choice is not between good and bad.
- Sometimes the choice is between good, better, and best.
- So sometimes the best answer to a good request is, “**No.**”

Also, good things can become bad things when they prevent you from doing the best things.

We do not have shortage of time.

The problem is when we do not do that which we should have done because we did do that which we could have done.

The problem is when we have done that which could be done and left undone that which must be done.

“⁴⁴**And He kept on preaching in the synagogues of Judea.**”

Judea – all the land of Israel, including Galilee

Illustration – In the same way in the Old Testament, sometimes “Israel” refers to the entire nation and sometimes it refers to the Northern kingdom only (in contrast to the Kingdom of Judah). This is how Judea is being used here.

23:5 – “He stirs up the people, teaching all over Judea, starting from Galilee, even as far as this place.”

Jesus’ purpose is preaching – His venue is the synagogue
“went into their synagogues throughout all Galilee”

- This is another reason His ministry is up in rural Galilee and not in Jerusalem
- The emphasis in the Temple is on offerings
- The emphasis in the Synagogues is **teaching!**

**Application – There is no salvation in miracles.
There is salvation only in the preaching!**

CONCLUSION

I am going to read a direct quote from within a commentary on this passage. The quote is from Peter. The commentary is the Acts of the Apostles written by Luke. Turn to: **Acts 10:34-39a**

Application– We must all resist the temptation to turn this life-saving station, that is our local church, into a marina. We must resist the temptation to just come in here as soldiers, take off our uniforms, hand all our swords and guns on the wall, and sit around and talk about what a great battle that was. We are to be the witnesses of the risen Savior, of His authority over the natural and spiritual world, which points to His blessed authority over the eternal world. We are to bring the message of the Good News to any who would hear. That is our charge.