

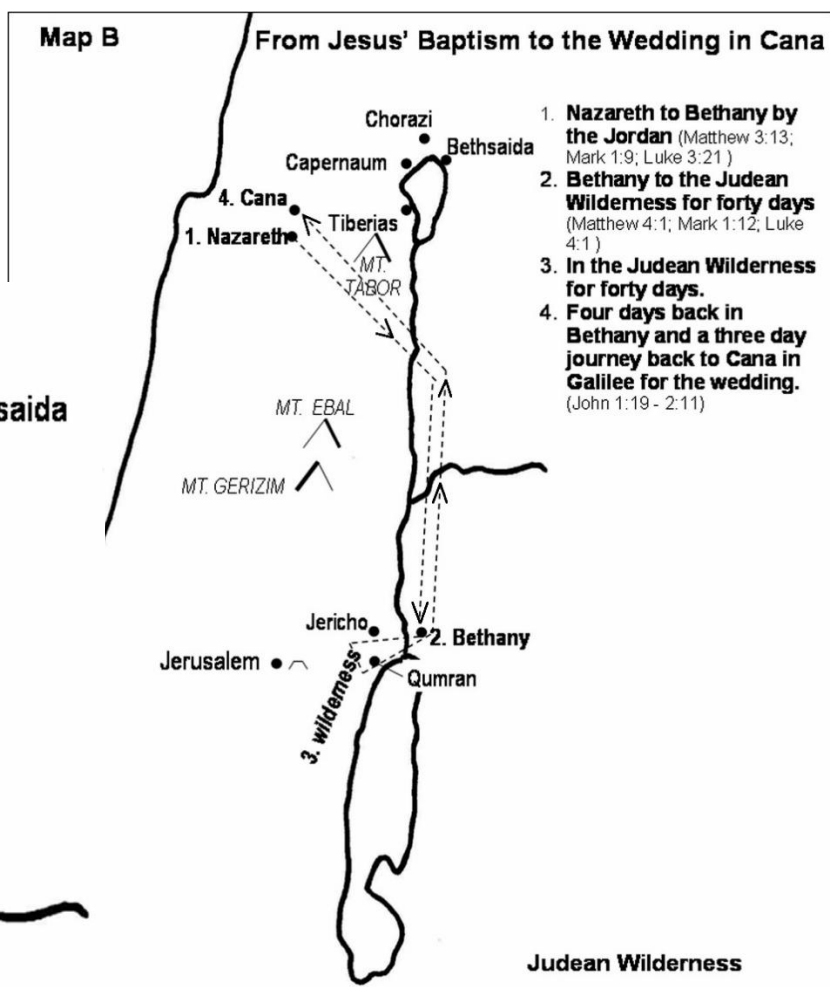
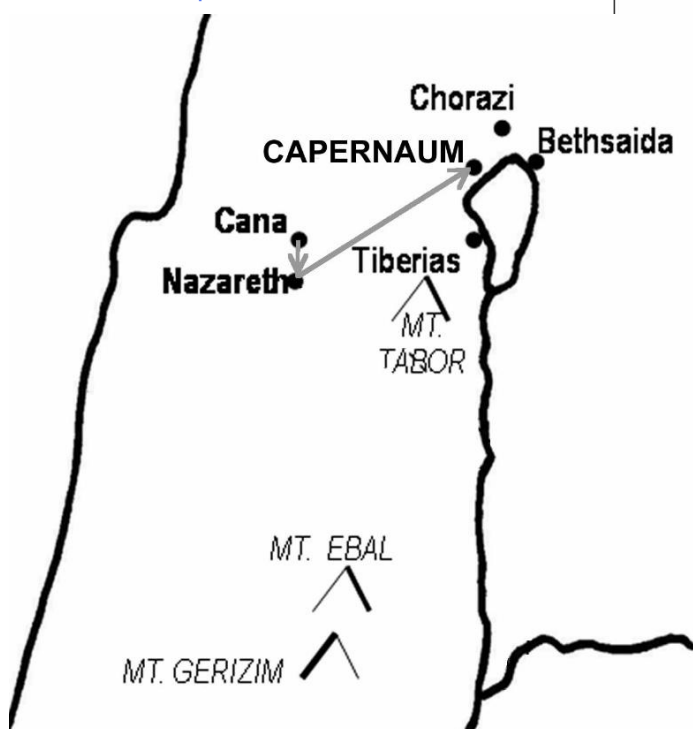
Nazareth is 1,300 feet above sea level; Capernaum is 695 feet below sea level

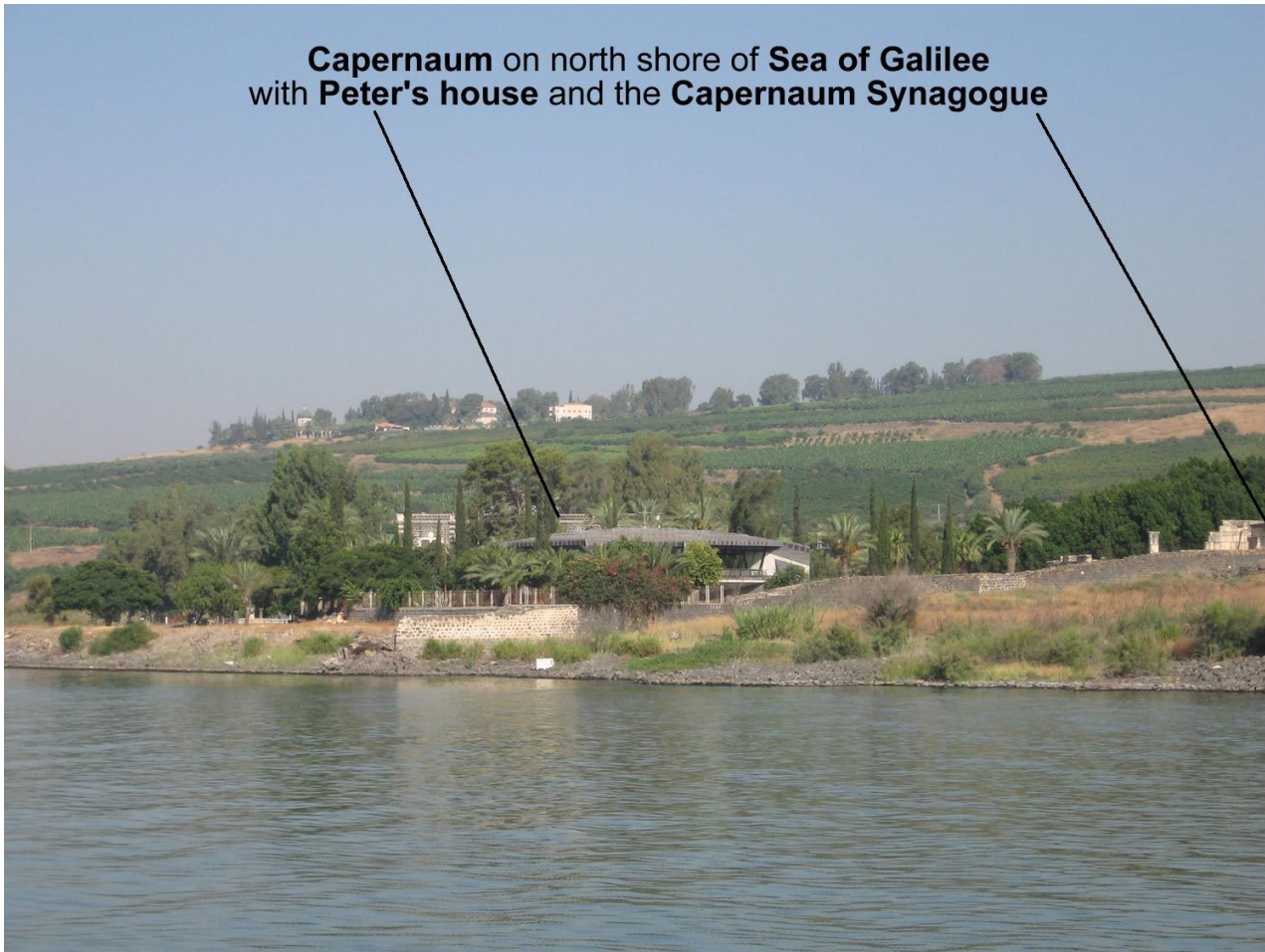
## Luke 4:31-44

Luke 4:31 – And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath,

2532 [e]	2718 [e]	1519 [e]	2584 [e]	4172 [e]	3588 [e]	1056 [e]	2532 [e]	1510 [e]	1321 [e]
Kai	katēlthen	eis	Kapharnaoum	polin	tēs	Galilaias	kai	ēn	didaskōn
31 Καὶ	κατέλθεν	εἰς	Καφαρναοὺμ	, πόλιν	τῆς	Γαλιλαίας	. καὶ	ἦν	διδάσκων
And	He went down	to	Capernaum	a city	-	of Galilee	And	He was	teaching
Conj	V-AIA-3S	Prep	N-AFS	N-AFS	Art-GFS	N-GFS	Conj	V-IIA-3S	V-PPA-NMS

846 [e]	1722 [e]	3588 [e]	4521 [e]
autous	en	tois	sabbasin
αὐτοὺς	ἐν	τοῖς	σάββασιν ;
them	on	the	Sabbaths
PPro-AM3P	Prep	Art-DNP	N-DNP





**Capernaum** on north shore of **Sea of Galilee**  
with **Peter's house** and the **Capernaum Synagogue**

1. Luke 4:14-30 announced the nature of Jesus' ministry  
Luke 4:31-44 provides examples of Jesus' ministry
2. The focus of Jesus' ministry is on teaching and proclaiming the good news.  
The miracles (deliverance from demons, sickness) confirm Jesus' ministry.
3. Capernaum means "village of Nahum"
  - a. *Kaphar* /kah-far/ means "village"
  - b. *Nahum* means "comfortable" and is a name for a man

**4:32 – and they were astonished at his teaching, for his word possessed authority.**

	2532 [e]	1605 [e]		1909 [e]	3588 [e]	1322 [e]	846 [e]	3754 [e]	1722 [e]	1849 [e]	1510 [e]	3588 [e]
	kai	exeplessonto		epi	tē	didachē	autou	hoti	en	exousia	ēn	ho
32	καὶ	ἐξεπλήσσοντο		ἐπὶ	τῇ	διδασκίᾳ	αὐτοῦ	, ὅτι	ἐν	ἐξουσίᾳ	ἦν	ὁ
	and	they were astonished	at	the	teaching	of Him	for	with	authority	was	the	
	Conj	V-III/P-3P		Prep	Art-DFS	N-DFS	PPro-GM3S	Conj	Prep	N-DFS	V-IIA-3S	Art-NMS
	3056 [e]	846 [e]										
	logos	autou										
	λόγος	αὐτοῦ	.									
	message	of Him										
	N-NMS	PPro-GM3S										



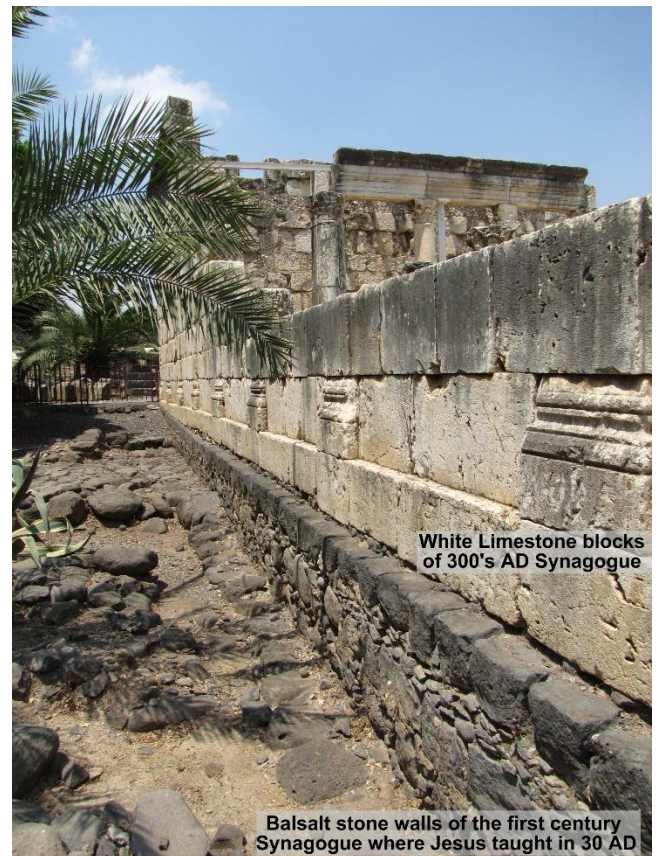
1. Astonished at the originality of his messages and his personal authority that was in contrast to the rabbis constant appeal to other rabbis and traditions.

4:33 – **And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,**

2532 [e]	1722 [e]	3588 [e]	4864 [e]	1510 [e]	444 [e]	2192 [e]	4151 [e]	1140 [e]	169 [e]
Kai	en	tē	synagōgē	ēn	anthrōpos	echōn	pneuma	daimoniou	akathartou
33 Καὶ	ἐν	τῇ	συναγωγῇ	ἦν	ἄνθρωπος	ἔχων	πνεῦμα	δαμονίου	ἀκαθάρτου
And	in	the	synagogue	was	a man	having	a spirit	of a demon	unclean
Conj	Prep	Art-DFS	N-DFS	V-IIA-3S	N-NMS	V-PPA-NMS	N-ANS	N-GNS	Adj-GNS

2532 [e]	349 [e]	5456 [e]	3173 [e]
kai	anekraxen	phōnē	megalē
καὶ	ἀνέκραξεν	φωνῇ	μεγάλῃ ,
and	he cried out	in a voice	loud
Conj	V-AIA-3S	N-DFS	Adj-DFS

1. Literally “having a spirit of a demon unclean”
2. “demon” – daimonion – in the Hellenistic world referred to various spirit beings that could be good or evil. Luke clarifies for his Gentile readers. This was an “unclean” spirit and was opposite the “Holy” spirit



4:34 – “Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.”

1436 [e]	5101 [e]	1473 [e]	2532 [e]	4771 [e]	2424 [e]	3479 [e]	2064 [e]	622 [e]	1473 [e]
Ea	ti	hēmin	kai	soi	lēsou	Nazarēne	ēlthes	apolesai	hēmas
34 Ἐα !	τί	ἡμῖν	καὶ	σοί ,	Ἰησοῦ ,	Ναζαρηνέ ?	ἦλθες	ἀπολέσαι	ἡμᾶς ?
Ha	What	to us	and	to You	Jesus	of Nazareth	Are You come	to destroy	us
I	IPro-NNS	Pro-D1P	Conj	Pro-D2S	N-VMS	N-VMS	V-AIA-2S	V-ANA	Pro-A1P

1492 [e]	4771 [e]	5101 [e]	1510 [e]	3588 [e]	40 [e]	3588 [e]	2316 [e]
oida	se	tis	ei	ho	Hagios	tou	Theou
οἶδά	σε	τίς	εἰ ,	ὁ	Ἅγιος	τοῦ	Θεοῦ .
I know	You	who	are	the	Holy [One]	-	of God
V-RIA-1S	Pro-A2S	Pro-NMS	V-PIA-2S	Art-NMS	Adj-NMS	Art-GMS	N-GMS

- The demon uses the plural “us” to refer to:
  - Could be “us” the demon and the man
  - Most likely, “us” is a reference to the “demon” and the demonic hordes Jesus’ ministry is confronting.
- “Ha” is from the Greek **ea** which is either an interjection or an imperative:
  - Interjection of surprise and displeasure
  - Imperative form of the verb **eaō** meaning “let us alone!”
    - This could be translated as, “Hey! What are you doing! Stop!”
    - The imperative of a command to, “Hey! Stop!”
- The whole opening line of the demon could be: “Hey! Stop! Why are you bothering us?”  
The literal is: “Hey! What to us and to You?”
- “I know who you are”
  - Knowledge of the name of a spirit was a way of gaining power over them.
  - The demons could be attempting to counter by claiming to have an advantage:
    - “We know who you are!”
    - “We know what your plan is!”
  - In the pseudepigraphic Jewish-Christian writing called “Testament of Solomon”, Solomon uses a ring with a seal given to him by the archangel Michael to learn the names of demons in order to force their help in building the temple.
  - The demon may have been trying to strike back by telling Jesus’ “I know who you are!”
- The demon has been identified as “unclean” and Jesus as “holy”. In the Old Testament the unclean and the holy could not come in contact with each other.
- The demon could be admitting defeat

4:35 – But Jesus rebuked him, saying, “Be silent and come out of him!” And when the demon had thrown him down in their midst, he came out of him, having done him no harm.

2532 [e]	2008 [e]	846 [e]	3588 [e]	2424 [e]	3004 [e]	5392 [e]	2532 [e]	1831 [e]	575 [e]	846 [e]	2532 [e]	4496 [e]
Kai	epetimēsen	autō	ho	Iēsous	legōn	Phimōthēti	kai	exelthe	ap'	autou	kai	rhipsan
35 Καὶ	ἐπετίμησεν	αὐτῷ	ὁ	Ἰησοῦς	, λέγων ,	Φιμώθητι	καὶ	ἔξελθε	ἀπ'	αὐτοῦ !	καὶ	ῥίψαν
And	rebuked	him	-	Jesus	saying	Be silent	and	come forth	out of	him	And	having thrown
Conj	V-AIA-3S	PPro-DM3S	Art-NMS	N-NMS	V-PPA-NMS	V-AMP-2S	Conj	V-AMA-2S	Prep	PPro-GM3S	Conj	V-APA-NNS

846 [e]	3588 [e]	1140 [e]	1519 [e]	3588 [e]	3319 [e]	1831 [e]	575 [e]	846 [e]	3367 [e]	984 [e]	846 [e]
auton	to	daimonion	eis	to	meson	exélthen	ap'	autou	mēden	blapsan	auton
αὐτόν	τὸ	δαιμόνιον	εἰς	τὸ	μέσον ,	ἐξῆλθεν	ἀπ'	αὐτοῦ ,	μηδὲν	βλάψαν	αὐτόν .
him	the	demon	into	the	midst	it came out from	him	in nothing	having hurt	him	
PPro-AM3S	Art-NNS	N-NNS	Prep	Art-ANS	Adj-ANS	V-AIA-3S	Prep	PPro-GM3S	Adj-ANS	V-APA-NNS	PPro-AM3S

- “Rebuked” or “Be quiet” is the translation of ἐπιτιμάω – *epitimao*
  - Here it is written as *epetimesen* the aorist indicative active which describes a past action, viewed as a single, completed event, without specifying its duration or whether it was repeated. It's like taking a snapshot of a past action.
  - This is a technical term used in Judaism as a command to bring evil powers into submission.
- Jesus does not even call on the “name of the Lord” or “pray to God.” Jesus just speaks with his own authority
  - This is Jesus’ point in Luke 11:18-20 when he says:  
*“For you say that I cast out demons by Beelzebul. And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.”*
- Usually, exorcists in the ancient world would need to use elaborate rituals and incantations to control demons
  - Jesus merely commanded the demon
  - The demon immediately responded
  - The man was left unharmed (it was more likely the demon would destroy the vessel they were using in some way.

#### 4:36 – And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out!”

2532 [e]	1096 [e]	2285 [e]	1909 [e]	3956 [e]	2532 [e]	4814 [e]	4314 [e]	240 [e]	3004 [e]	5101 [e]	3588 [e]	3056 [e]
Kai	egeneto	thambos	epi	pantas	kai	synelaloun	pros	allēlous	legontes	Tis	ho	logos
36 Καὶ	ἐγένετο	θάμβος	ἐπὶ	πάντας	, καὶ	συνελάλουν	πρὸς	ἀλλήλους	, λέγοντες ,	Τίς	ὁ	λόγος
And	came	astonishment	upon	all	and	they were speaking	to	one another	saying	What	-	word
Conj	V-AIM-3S	N-NNS	Prep	Adj-AMP	Conj	V-IIA-3P	Prep	RecPro-AMP	V-PPA-NMP	IPro-NMS	Art-NMS	N-NMS

3778 [e]	3754 [e]	1722 [e]	1849 [e]	2532 [e]	1411 [e]	2004 [e]	3588 [e]	169 [e]	4151 [e]	2532 [e]	1831 [e]
houtos	hoti	en	exousia	kai	dynamai	epitassei	tois	akathartois	pneumasin	kai	exerchontai
οὗτος ,	ὅτι	ἐν	ἐξουσίᾳ	καὶ	δυνάμει	ἐπιτάσσει	τοῖς	ἀκαθάρτοις	πνεύμασιν ,	καὶ	ἐξέρχονται ?
[is] this	that	with	authority	and	power	He commands	the	unclean	spirits	and	they come out
DPro-NMS	Conj	Prep	N-DFS	Conj	N-DFS	V-PIA-3S	Art-DNP	Adj-DNP	N-DNP	Conj	V-PIM/P-3P

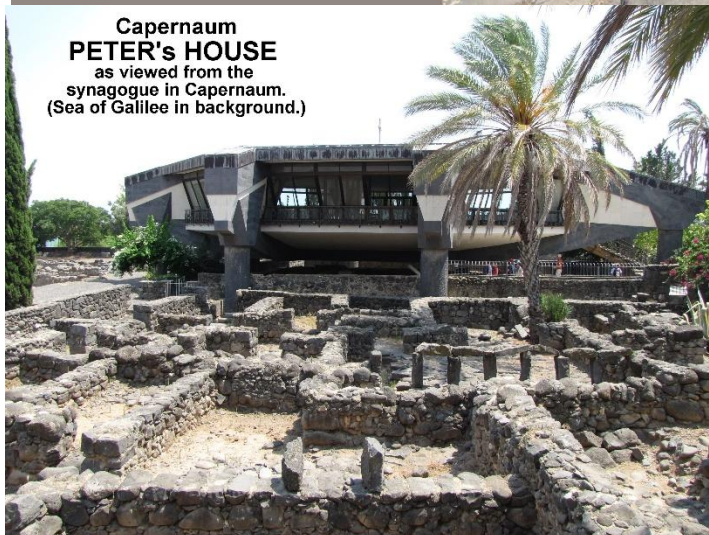
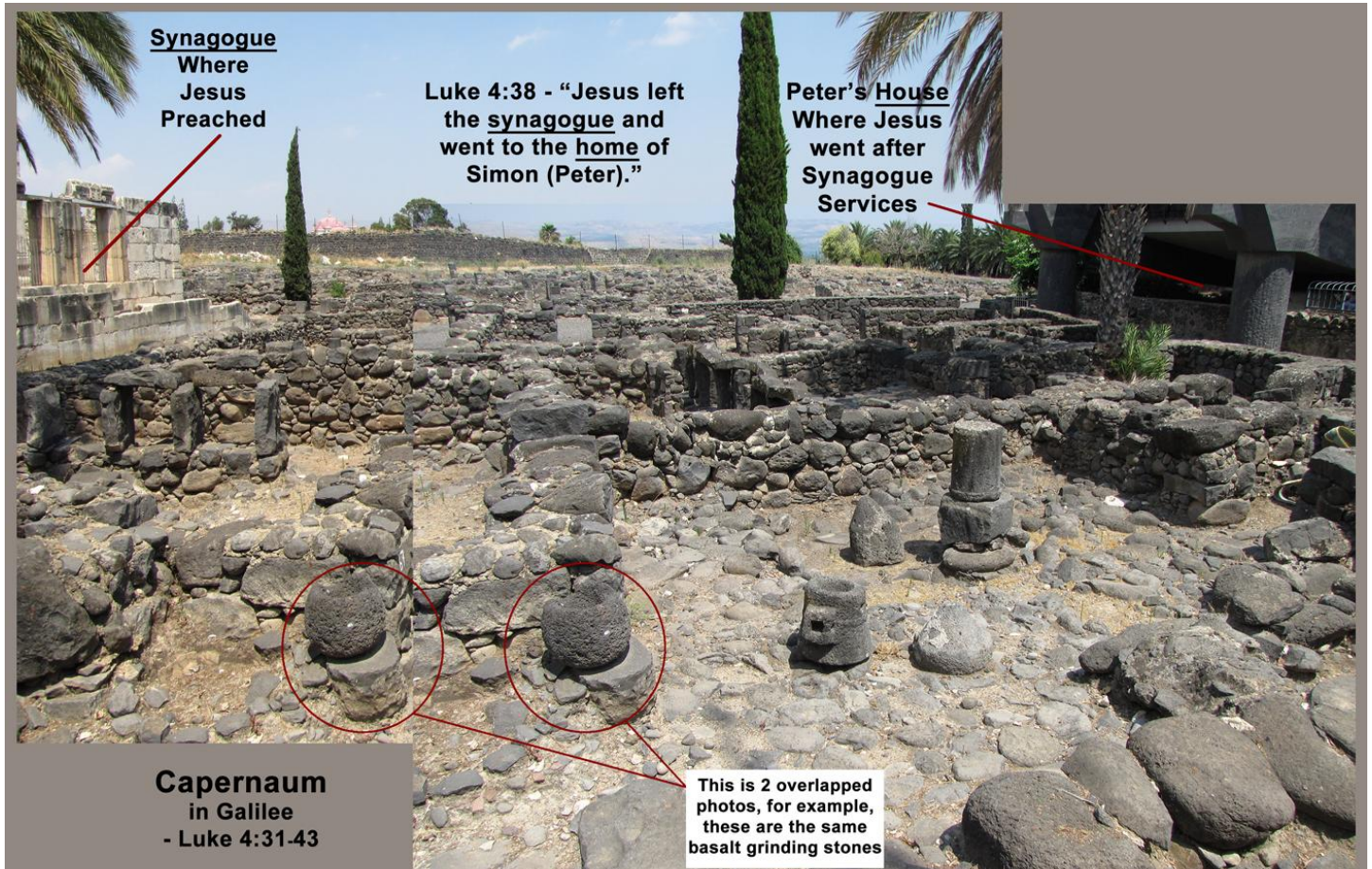
- The simple command and immediate response amazed the crowd, obviously.



4:37 – And reports about him went out into every place in the surrounding region.

2532 [e]	1607 [e]	2279 [e]	4012 [e]	846 [e]	1519 [e]	3956 [e]	5117 [e]	3588 [e]	4066 [e]
kai	exeporeueto	ēchos	peri	autou	eis	panta	topon	tēs	perichōrou
37	καὶ	ἐξεπορεύετο	ἡχος	περὶ	αὐτοῦ	εἰς	πάντα	τόπον	τῆς περιχώρου .
And	was spreading	the report	concerning	Him	into	every	place	of the	surrounding region
Conj	V-IIMP-3S	N-NNS	Prep	PPro-GM3S	Prep	Adj-AMS	N-AMS	Art-GFS	Adj-GFS

4:38 – And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf.

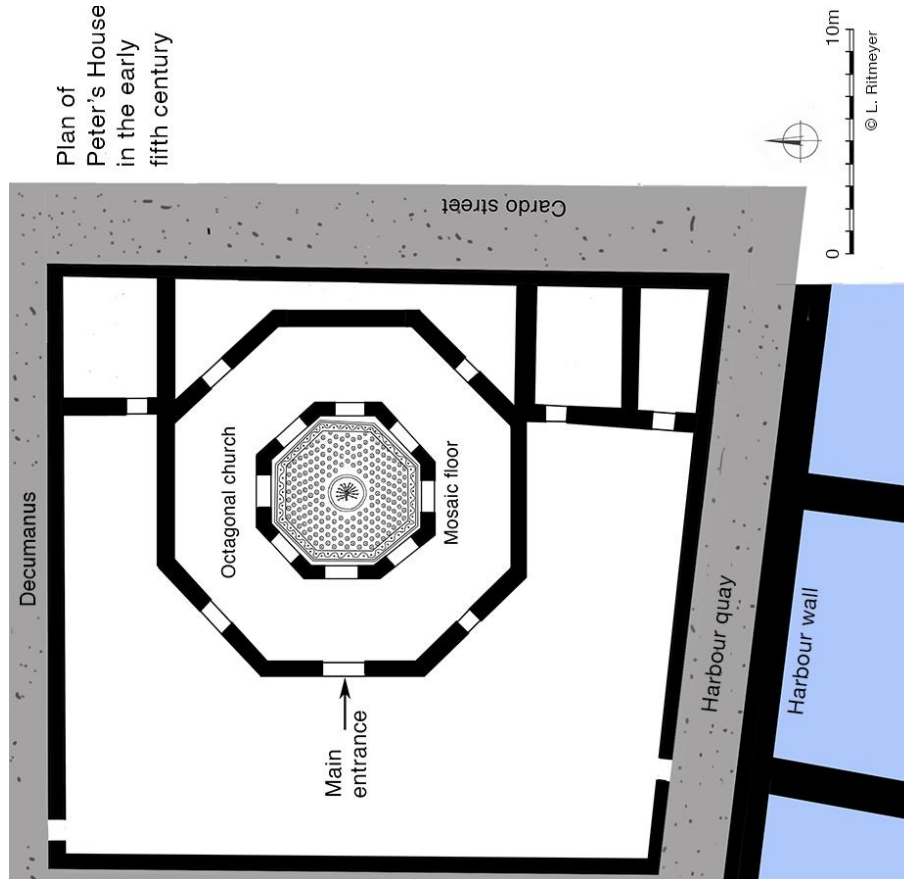




1. Peter now owned a home in Capernaum.
  - a. John states that Peter and Andrew were from the town of Bethsaida (John 1:44)
  - b. Peter had moved and was now living in Capernaum. Possibly because of:
    - i. His fishing business was there?
    - ii. His wife's family was from there?
2. The "high" fever was a medical term that could have been either:
  - a. A "small" – *mikros* fever
  - b. A "great" – *megalos* fever



Plan of  
Peter's House  
in the early  
fifth century





## House of Saint Peter Composite plan of the Insula Sacra in the second century BC to the seventh century AD

The main levels of occupation are shown:

- Level 1: original layout of private houses
- Level 2: fourth century Domus Ecclesia
- Level 3: fifth century Octagonal Church



## The Fifth Century Octagonal Church

In the second half of the fifth century an octagonal church was erected on a raised level within the perimeter of the previous enclosure wall. The plan consisted of a small central octagon, of a larger concentric octagon, and of an outer semi-octagon from which one could reach both the interior of the church and the eastern sacristies.

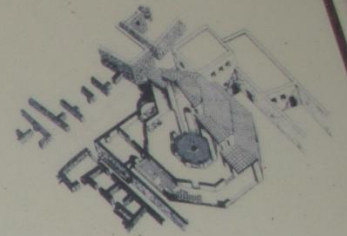
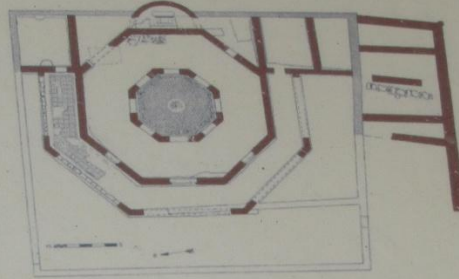
In a second phase a baptismal font was added in the middle of the eastern apse. Some rooms were also built along the south flank of the enclosure wall.

In order to keep alive the memory of Peter's House, buried under the new mosaic floor, the Byzantines built the central octagon of their church right over the walls of the venerated room.

An anonymous pilgrim of Piacenza passing through Capharnaum around 560-570, writes about this final transformation.

"And so we came on to Capharnaum to the house of Saint Peter, which is now a basilica". Probably the church was destroyed during the Persian invasion in the early seventh century.

Several Middle Ages structures were built in the area of the abandoned church. The modern Memorial upon the House of Saint Peter was dedicated on June 29 1990.



## The Fourth Century Domus Ecclesia

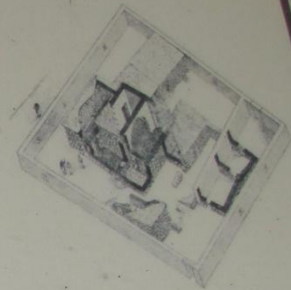
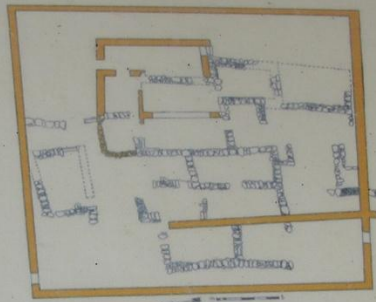
In the late fourth century AD one special room(1) of St. Peter House, measuring 5.80 by 6.45 m., became a Domus Ecclesia, i.e. was used for religious gatherings.

In the fourth century the traditional House of Peter was set apart from the rest of the town through the construction of an enclosure wall encompassing a perimeter of 112.55 m.

The venerated hall became a tripartite structure through the construction of a central arch and the addition of an eastern atrium.

A polychrome pavement replaced the white plastered floors of the first century AD while the inner walls received additional coatings of painted plaster. The Christians pilgrims left many inscriptions in Greek, Aramaic, Syriac and Latin.

This Domus Ecclesia is referred to by Eteria in the late fourth century when she writes: "The house of the prince of the Apostles (i.e. Peter) was changed into a church. The walls, however, (of that house) are still standing as they were (originally)".

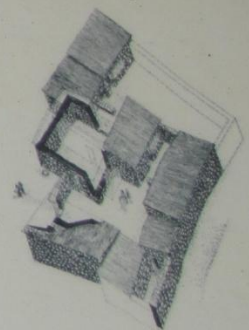
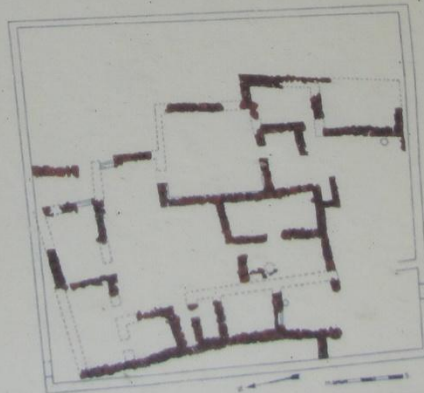


## The Insula Sacra at the Time of Jesus

The traditional house of Peter was close to the lake shore and was flanked to the east by the main, north-south, road (cardo maximus) of the village.

Spacious courtyards with a staircase and terra refractaria fire places were shared by several roofed rooms.

The Christian community of Capharnaum paid special attention to a square room(1).



450 [e]	1161 [e]	575 [e]	3588 [e]	4864 [e]	1525 [e]	1519 [e]	3588 [e]	3614 [e]	4613 [e]	3994 [e]	1161 [e]	3588 [e]
Anastas	de	apo	tēs	synagōgēs	eisēlthen	eis	tēn	oikian	Simōnos	penthera	de	tou
38 Ἀναστὰς	δὲ	ἀπὸ	τῆς	συναγωγῆς	, εἰσῆλθεν	εἰς	τὴν	οἰκίαν	Σίμωνος	. πενθερὰ	δὲ	τοῦ
Having risen up	then	out of	the	synagogue	He entered	into	the	house	of Simon	[The] mother-in-law	then	-
V-APA-NMS	Conj	Prep	Art-GFS	N-GFS	V-AIA-3S	Prep	Art-AFS	N-AFS	N-GMS	N-NFS	Conj	Art-GMS

4613 [e]	1510 [e]	4912 [e]	4446 [e]	3173 [e]	2532 [e]	2065 [e]	846 [e]	4012 [e]	846 [e]
Simōnos	en	synechomenē	pyretō	megalō	kai	erōtēsan	auton	peri	autēs
Σίμωνος	ἦν	συνεχομένη	πυρετῷ	μεγάλῳ	; καὶ	ἠρώτησαν	αὐτὸν	περὶ	αὐτῆς
of Simon	was	oppressed with	a fever	great	and	they appealed	to Him	for	her
N-GMS	V-IIA-3S	V-PPM/P-NFS	N-DMS	Adj-DMS	Conj	V-AIA-3P	PPro-AM3S	Prep	PPro-GF3S

4:39 – **And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.**

2532 [e]	2186 [e]	1883 [e]	846 [e]	2008 [e]	3588 [e]	4446 [e]	2532 [e]	863 [e]	846 [e]	3916 [e]	1161 [e]
kai	epistas	epanō	autēs	epetímēsen	tō	pyretō	kai	aphēken	autēn	parachrēma	de
39 καὶ	ἐπιστὰς	ἐπάνω	αὐτῆς	, ἐπετίμησεν	τῷ	πυρετῷ	, καὶ	ἀφῆκεν	αὐτήν	; παραχρῆμα	δὲ
And	having stood	over	her	He rebuked	the	fever	and	it left	her	immediately	then
Conj	V-APA-NMS	Prep	PPro-GF3S	V-AIA-3S	Art-DMS	N-DMS	Conj	V-AIA-3S	PPro-AF3S	Adv	Conj

450 [e]	1247 [e]	846 [e]
anastasa	diēkonei	autois
ἀναστᾶσα	, διηκόνει	αὐτοῖς
having arisen	she began to serve	them
V-APA-NFS	V-IIA-3S	PPro-DM3P

1. Jesus now “rebukes” *epitimaō* a fever
  - a. ἐπετίμησεν – *epetimesen* – is the Aorist Indicative Active again
  - b. This is the same word and same tense as “rebukes” the demon
  - c. This is not making a connection between sickness and demons, but with things that are not in line with God’s kingdom
2. Jesus is speaking with control to everything that is not in line with the Kingdom of God which he is teaching about
3. The fact that Peter’s mother-in-law resumed her role and responsibilities is most likely focused on because it indicates she was instantly and fully recovered. She could resume her normal activities and meet her social expectations.



**4:40 – Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them.**

1416 [e]	1161 [e]	3588 [e]	2246 [e]	537 [e]	3745 [e]	2192 [e]	770 [e]	3554 [e]	4164 [e]	71 [e]	846 [e]
Dynontos	de	tou	hēliou	hapantes	hosoi	eichon	asthenountas	nosoi	poikilais	ēgagon	autous
40 Δύνοντος	δὲ	τοῦ	ἡλίου	, ἅπαντες	ὅσοι	εἶχον	ἀσθενούντας	νόσοις	ποικίλαις	, ἤγαγον	αὐτοὺς
At the setting	now	of the	sun	all	as many as	had [any]	ailing	with diseases	various	brought	them
V-PPA-GMS	Conj	Art-GMS	N-GMS	Adj-NMP	RelPro-NMP	V-IIA-3P	V-PPA-AMP	N-DFP	Adj-DFP	V-AIA-3P	PPro-AM3P

4314 [e]	846 [e]	3588 [e]	1161 [e]	1520 [e]	1538 [e]	846 [e]	3588 [e]	5495 [e]	2007 [e]	2323 [e]	846 [e]
pros	auton	ho	de	heni	hekastō	autōn	tas	cheiras	epititheis	etherapeuen	autous
πρὸς	αὐτόν	, ὁ	δὲ	ἐνὶ	ἐκάστῳ	αὐτῶν	, τὰς	χεῖρας	ἐπιτιθεῖς	, ἐθεράπευεν	αὐτοὺς .
to	Him	-	and	on one	each	of them	the	hands	having laid	He would heal	them
Prep	PPro-AM3S	Art-NMS	Conj	Adj-DMS	Adj-DMS	PPro-GM3P	Art-AFP	N-AFP	V-PPA-NMS	V-IIA-3S	PPro-AM3P

1. “Sun was setting” means the Sabbath was over.
  - a. The people could leave their homes and travel unlimited distance
  - b. The people could carry the sick and needy once the Sabbath was over

**4:41 – And demons also came out of many, crying, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew that he was the Christ.**

1831 [e]	1161 [e]	2532 [e]	1140 [e]	575 [e]	4183 [e]	2905 [e]	2532 [e]	3004 [e]	3754 [e]	4771 [e]	1510 [e]	3588 [e]	5207 [e]	3588 [e]
exércheto	de	kai	daimonia	apo	pollōn	kraugazonta	kai	legonta	hoti	Sy	ei	ho	Huios	tou
41 ἐξέρχeto	δὲ	καὶ	δαίμονια	ἀπὸ	πολλῶν	, κραυγάζοντα	καὶ	λέγοντα	ὅτι	, Σὺ	εἶ	ὁ	Υἱὸς	τοῦ
Were going out	now	also	demons	from	many	crying out	and	saying	-	You	are	the	Son	-
V-IIM/P-3S	Conj	Conj	N-NNP	Prep	Adj-GMP	V-PPA-NNP	Conj	V-PPA-NNP	Conj	PPro-N2S	V-PIA-2S	Art-NMS	N-NMS	Art-GMS

2316 [e]	2532 [e]	2008 [e]	3756 [e]	1439 [e]	846 [e]	2980 [e]	3754 [e]	1492 [e]	3588 [e]	5547 [e]	846 [e]	1510 [e]
Theou	kai	epitimōn	ouk	eia	auta	lalein	hoti	ēdeisan	ton	Christon	auton	einai
Θεοῦ .	καὶ	ἐπιτιμῶν	, οὐκ	εἶα	αὐτὰ	λαλεῖν	, ὅτι	ἤδεισαν	τὸν	Χριστὸν	αὐτὸν	εἶναι .
of God	And	rebuking [them]	not	did He allow	them	to speak	because	they knew	the	Christ	Him	to be
N-GMS	Conj	V-PPA-NMS	Adv	V-IIA-3S	PPro-AN3P	V-PNA	Conj	V-LIA-3P	Art-AMS	N-AMS	PPro-AM3S	V-PNA

1. The people do not yet know who Jesus is and they do not understand his ministry.
2. The demons do know who he is. The demons identify him as the Christ, the Messiah, the Son of God
  - a. “The Holy One of God” (used in 4:34) is a title for the Messiah
  - b. Luke says the demons “they knew he was the Christ”
  - c. The Messiah is God’s Son:
    - i. 2 Samuel 7:14 – “He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,”
    - ii. Psalm 2:7 – “I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter’s vessel.”
    - iii. Psalm 89:26 – “He shall cry to me, ‘You are my Father, my God, and the Rock of my salvation.’ And I will make him the firstborn, the highest of the kings of the earth.”

**4:42 – And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them,**

1096 [e]	1161 [e]	2250 [e]	1831 [e]	4198 [e]	1519 [e]	2048 [e]	5117 [e]	2532 [e]	3588 [e]	3793 [e]	1934 [e]	846 [e]
Genomenēs	de	hēmeras	exelthōn	eporeuthē	eis	erēmon	topon	kai	hoi	ochloi	epezētoun	auton
42 Γενομένης	δὲ	ἡμέρας	, ἐξελθὼν ,	ἐπορεύθη	εἰς	ἔρημον	τόπον ,	καὶ	οἱ	ὄχλοι	ἐπεζήτουν	αὐτόν ,
Having arrived	now	daybreak	having gone out	He went	into	a solitary	place	and	the	crowds	were seeking	Him
V-APM-GFS	Conj	N-GFS	V-APA-NMS	V-AIP-3S	Prep	Adj-AMS	N-AMS	Conj	Art-NMP	N-NMP	V-IIA-3P	PPro-AM3S

2532 [e]	2064 [e]	2193 [e]	846 [e]	2532 [e]	2722 [e]	846 [e]	3588 [e]	3361 [e]	4198 [e]	575 [e]	846 [e]
kai	ēlthon	heōs	autou	kai	kateichon	auton	tou	mē	poreuesthai	ap’	auton
καὶ	ἦλθον	ἕως	αὐτοῦ	καὶ	κατεῖχον	αὐτόν ,	τοῦ	μὴ	πορεύεσθαι	ἀπ’	αὐτῶν .
and	they came	up to	Him	and	were detaining	Him	of the	not	to go	from	them
Conj	V-AIA-3P	Prep	PPro-GM3S	Conj	V-IIA-3P	PPro-AM3S	Art-GNS	Adv	V-PNM/P	Prep	PPro-GM3P

**4:43 – but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.”**

3588 [e]	1161 [e]	2036 [e]	4314 [e]	846 [e]	3754 [e]	2532 [e]	3588 [e]	2087 [e]	4172 [e]	2097 [e]	1473 [e]	1163 [e]	3588 [e]
ho	de	eipen	pros	autous	hoti	Kai	tais	heterais	polesin	euangelisasthai	me	dei	tēn
43 ὁ	δὲ	εἶπεν	πρὸς	αὐτοὺς	ὅτι ,	Καὶ	ταῖς	ἐτέραις	πόλεσιν	εὐαγγελίσασθαι	με	δεῖ ,	τὴν
-	But	He said	to	them	-	Also	to the	other	towns	to preach [the] good news	Me	it behooves	of the
Art-NMS	Conj	V-AIA-3S	Prep	PPro-AM3P	Conj	Conj	Art-DFP	Adj-DFP	N-DFP	V-ANM	PPro-A1S	V-PIA-3S	Art-AFS

932 [e]	3588 [e]	2316 [e]	3754 [e]	1909 [e]	3778 [e]	649 [e]
basileian	tou	Theou	hoti	epi	touto	apetalēn
βασιλείαν	τοῦ	Θεοῦ ;	ὅτι	ἐπὶ	τοῦτο	ἀπεστάλην .
kingdom	-	of God	because	for	this	have I been sent forth
N-AFS	Art-GMS	N-GMS	Conj	Prep	DPro-ANS	V-AIP-1S

**4:44 – And he was preaching in the synagogues of Judea.**

2532 [e]	1510 [e]	2784 [e]	1519 [e]	3588 [e]	4864 [e]	3588 [e]	2449 [e]
Kai	ēn	kēryssōn	eis	tas	synagōgas	tēs	Ioudaias
44 Καὶ	ἦν	κηρύσσων	εἰς	τὰς	συναγωγὰς	τῆς	Ἰουδαίας
And	He was	preaching	in	the	synagogues	-	of Judea
Conj	V-IIA-3S	V-PPA-NMS	Prep	Art-AFP	N-AFP	Art-GFS	N-GFS

1. Here the word “Judea” is used to refer to the whole land of Israel, which means Luke is referring to this northern section of “Judea” (or, “Israel”) more specifically known as Galilee.