

Miracle 5: Jesus Heals Many Sick and Oppressed at Evening

Matt. 8:16-17; Mark 1:32-34; Luke 4:40-41

Matt. 8:16-17

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Mark 1:32-34

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 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.

Luke 4:40-41

40 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. 41 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.

The Context: Having healed Peter's mother-in-law on the Sabbath, the next day, Jesus heals many others sick and oppressed. Observe that:

- 1) All three accounts indicate that it was "as the sun was setting" and/or "evening coming." The time is important because the Sabbath ends at 6PM on Saturday evening. The Greek verb is in the aorist tense indicating "an event or process happening in time. It is saying that the event or process is happening, but not when it will stop happening.
- 2) The Sabbath had just ended (evening had come and continued to come and the sun was still setting) when this event begins. This is important because many would think it unlawful to bring the sick to be healed on the Sabbath (John 5:10).
- 3) Mark's account is the fullest account that mentions both the time related events and then says they brought (and continued to bring) **ALL** the ones having illnesses and the ones being demon possessed.
- 4) This indicates there was a steady stream (kept bringing) those with various diseases both physical and spiritual.
- 5) There were so many that it seemed to Mark that "all the city (of Capernaum) was assembled (gathered together) at the door" (of Peter's house).

The Miracle: Observe five things concerning the miracle:

- 1) Jesus healed (Greek *therapeuo* from which we get the English word therapy or therapeutic meaning to heal, cure, care for) the sick (ailing, feeble, weak) ones with various diseases (general word for sicknesses).
- 2) Luke says that Jesus "put His hand on each one of them" and they were healed of the various diseases. This time Jesus chooses to heal with a touch.
- 3) Those "many" that were demon possessed, Jesus expelled (cast out) the spirits with a word (*logos*).
- 4) There is no indication that He laid hands on demon possessed here or any other place in the Bible. Jesus seems to always cast out demons with a "word."
- 5) Those afflicted with diseases and those demon possessed are clearly differentiated in all three accounts.

The Results: Observe:

- 1) Jesus healed many physically by the laying on of His hand, but the focus of the results is on the spiritual healing by the casting out of evil spirits from those demon possessed.
- 2) Matthew's account (vs. 17) says that both these differentiated miracles fulfilled Isaiah 53:4 (Hebrew "borne our griefs and carried our sorrows" -- literally translated from Matthew's account -- "He, our weaknesses took and the diseases He bore").

- 3) The word “diseases” is the word used for the physical diseases healed; the word “weaknesses” is the word “ailing ones” (sick) used in Luke’s account (v. 40) and can include both diseases of the body and other infirmities, weaknesses, frailties.
- 4) God’s Word applies Isaiah 53:4 to both physical body healings and spiritual casting out of demons (in this miracle). Also, it applies to its primary fulfillment of sin’s atonement on the cross (I Pet. 2:24-25 quoting some later Isa. 53 verses).
- 5) It can be safely said that both physical healing (by Jesus’ miracles) and spiritual healing (by Jesus’ death and resurrection) are in view in Jesus Christ’s ministry in Isaiah 53.
- 6) Luke and Mark further write details about the demons “crying out” (inarticulate demonic screams) and saying, “Thou art the Son of God.” (One of four declarations by demons of Jesus’ deity and Messianic ministry: Miracle #3 -- “the Holy One of God” (Mark 1:24; Luke 4:34); #5 -- “Christ, the Son of God” (Luke 4:41); later when healing many by Sea of Galilee -- “the Son of God” (Mark 3:10-11); and in #15 -- “the Son of the Most High God” (Mark 5:7). All these statements are by demons; evil spirits.
- 7) They (the demons) perceptively knew Jesus to be “Christ.” Jesus again rebukes the demons and does not allow them to further speak.

The Aftermath: After the results of the miracle are addressed, some very important events took place:

- 1) Early the next morning, Jesus went to a solitary place to pray (Mark 1:35). Jesus often sought a solitary place to pray; do we regularly seek times for solitary prayer? If the Son of God needed prayer so much, how much more do we need prayer?
- 2) The disciples followed him and other people sought Him (Mark 1:36-39; Luke 4:42-44).
- 3) Jesus told them that His ministry was to preach (the purpose for which He came); so He preached through out all Galilee. Secondly, he cast out demons.
- 4) He preached (to announce good news, preach) the **Kingdom of God (Luke 4:43)**. Since He had not died and resurrected from the dead yet, He was not yet fully preaching the Gospel (I Cor. 15:1-4).
- 5) In the four Gospels, the kingdom of God was the dominant focus of Jesus’ ministry. Jesus’ first public proclamation was (Mark 1:15). Throughout His public ministry, Jesus demonstrates that He is the Messiah (the anointed one); Who was come to rescue His people and ultimately sit on David’s throne forever.
- 6) The church (Jews and Gentiles together in one body) exists today within this Dispensation of Grace as a “grafted in” (Rom. 11:11-24) part of the Kingdom of God which will be completely established after the rapture, tribulation, and second coming of Jesus Christ.
- 7) Preaching the kingdom of God must call for a decision from those who hear the message of Jesus Christ. Preaching the kingdom (Acts 28:31) must obviously refer to the kingdom that is yet to come, but it must also emphasize that the kingdom is presently at hand in and through Christ.
- 8) God sees us as positionally “seated in the heavenly places in Christ Jesus” (Eph. 2:6). The contemporary buzzword of “missional” (mission dei) preaching and teaching puts the focus on kingdom preaching as including both Israel and the church.
- 9) The message of the kingdom of God went out primarily to Israel prior to Jesus Christ’s crucifixion and resurrection and now to the church age anticipating the rapture and second coming of Christ; after which the millennial kingdom will become a reality. Then, after the 1,000- year reign, final judgment will take place and all believers of all dispensations will spend eternity in the New Heavens and on the New Earth.