

# The Miracles Of Jesus



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## AN INTRODUCTION TO BIBLE MIRACLES

### I. Introduction

- A. Prior to a study of the miracles of Jesus, it is wise to get an overview of miracles in the Bible.
- B. There is much ignorance and confusion about miracles.

### II. An Introduction to Bible Miracles

#### A. What is a miracle? **Acts 2:22; Hebrews 2:1-4**

1. It is not necessarily a wonder—the birth of a child is a wonder but not a miracle.
2. It is not necessarily a sign—a baby lying in a manger (**Luke 2:12**) was a sign but not a miracle.
3. It is: God’s suspension of the laws of nature for a specific purpose (thus demonstrating His power, grace, and/or approval) and done in precise agreement with the words spoken by His spokesman.
4. Note: Both the laws of nature and the fact of miracles point to a supreme Being.
  - a. The laws of nature do. **Romans 1:20; Acts 14:17**
  - b. Miracles demonstrate the existence of a Lawgiver greater than His laws.

#### B. The Essentiality of miracles in the Scriptures

1. This fact cannot be overemphasized. No other religious book—the Koran, book of Mormon, et. al.—stakes its claim of authority to miraculous confirmation of its messengers.
2. Adding to/subtracting from God’s word as done by denominations is NOT done on the basis of miraculous confirmation.
3. Modernists sought to eliminate all supernatural confirmation of the Scriptures by “demythologizing” the Bible.
4. The Scriptures minus miracles become nothing more than a self-help handbook.
5. Jesus minus His miracles becomes a martyred philosopher who gave advice and died young.
6. The Bible emphatically denies the accusation of being fictitious. **2 Peter 1:16**

#### C. God’s use of miracles in human history

1. Without exception, miracles were used to confirm the message of a divine messenger.
2. Three periods in which miracles flourished:
  - a. Moses **Exodus 4:1-7**
  - b. Elijah and the prophets
  - c. Jesus and His apostles **Mark 16:19-20**
3. Miracles were never used for personal gain; always to confirm the divine messenger.
4. In **Matthew 17:1ff** the three greatest, most prolific miracle workers were gathered together, and Jesus was declared the greatest of the three.
5. When God’s inspired revelation was completed, the need for and use of miracles ceased. **cf. Hebrews 1:1-2; 1 Corinthians 13:8-10**

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## THREE ADDITIONAL TRUTHS ABOUT MIRACLES

**Acts 2:22**

### I. Introduction

- A. Few Bible words are more misused than the word “miracle”.
- B. To avoid misunderstanding this important Bible word, it is imperative to know that:
  1. A miracle is God’s suspension of natural law for a specific purpose.
  2. Miracles are essential to the Holy Scriptures’ claim of being the inspired, authoritative revelation of God and His will to humanity.
  3. God used miracles primarily in three periods of history—Moses and the Law, the prophets, and Jesus and His apostles.

### II. Three Additional Truths about Miracles

- A. Bible miracles have seven distinct and distinguishing characteristics.

1. They were visually verifiable—blindness healed, cripples regained health, lepers’ bodies were restored, the dead came back to life.
  2. They were done in the presence of witnesses. **Acts 2:22**’s “among you”; **John 20:30**’s “in the presence of His disciples”
  3. They were instantaneous—immediate results cf. **Mark 1:42, 5:41-42**
  4. They were not explainable by natural law—cf. **Mark 6:38-43**—impossible to have more leftovers than “begin withs”
  5. They were always successful even with those who had no faith in Jesus—cf. Malchus **John 18:10**
  6. They were undeniable, even by Jesus’ enemies. **Acts 2:22**’s “as you yourselves know”  
cf. **John 9, 12:10; Matthew 12:22-24**
  7. They were reported by the gospel writers in a factual manner, no embellishment. In some passages, the miracles itself was not the focus of the Bible writer. cf. **Luke 7:1-10, 17:11-19**
- B. Jesus’ miracles can be classified
1. In the synoptics—over nature, over disease, over spiritual foes, over material things, over death
  2. In John’s gospel, each miracle is a sign of Jesus’ power. He has power over...
    - a. Quality **John 2:1-11**
    - b. Distance **John 4:46-54** (about 25 miles from Cana to Capernaum)
    - c. Time **John 5:1-9** (38 years)
    - d. Quantity **John 6:1-14**
    - e. Nature **John 6:15-21**
    - f. Misfortune **John 9:1ff.**
    - g. Death **John 11:1ff**
- C. Jesus’ miracles were quite purposeful.
1. In His first year He sought to confirm the nearness of the kingdom. See **Mark 1:15**
    - a. It was the same message John the Baptist had (**Matthew 3:1-2**); however **John 10:41**.
    - b. Nicodemus was convinced by the signs that Jesus was from God **John 3:1-2**
  2. After the first year of His ministry, His miracles were to confirm His explicit claim of being the Son of God **John 5:16-18, 36**
  3. Jesus’ miracles:
    - a. Confirm His message **John 10:25**
    - b. Demonstrate His ability to forgive sins/save from sin (as per His name—**Matthew 1:21**) cf. **Mark 2:8-11**
    - c. Prove His identity as the Son of God **John 5:36, 20:30-31**
    - d. Create belief **John 14:11**
- III. Conclusion—Four Questions to be asked in the study of each of Jesus’ miracles: 1)
- A. What happened?
  - B. What power/authority does it demonstrate?
  - C. What message can be found in it?
  - D. What awe/wonder does it inspire?

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## **JESUS AND THE DEMON IN CAPERNAUM**

### **Luke 4:31-37**

#### I. Introduction

- A. This encounter of our Lord is recorded in **Mark 1:21-28** also.
- B. It served well to help demonstrate the validity of **Mark 1:15**.

#### II. “Jesus’ Encounter with an Unclean Spirit”

- A. Behold the Miracle—What happened?
  1. The spiritual ambush vv. **33-34**

- a. The message was correct
- b. The timing and source were unacceptable.
- 2. Jesus' response v. 35
  - a. What Jesus did not do—mutter a magical formula/incantation; perform some mystical ritual
  - b. What Jesus did do:
    - 1) Two imperatives in aorist tense—"be muzzled" and "come out"
    - 2) Aorist has the sense of "immediately if not sooner" i.e. it already ought to be done
    - 3) What Jesus got cf. **Mark 1:26**
- B. Behold His power cf. **V. 36**
  - 1. Getting rid/securing compliance from an unclean spirit is humanly impossible. cf. **Matthew 12:25-29**
  - 2. Note: **Luke 11:20-22**
- C. Behold the Messages v. 36
  - 1. Jesus and His word is authoritative
    - a. Jesus' authority (freedom) to use divine power was overwhelming. cf. **Matthew 26:53**
    - b. Two one-word commands brought complete compliance from a heinous demon.
      - Do you have less respect for the authority of Jesus and His word than an unclean spirit does?
    - c. Note: **Matthew 6:10**
  - 2. The King of the kingdom of heaven is here! **Matthew 12:28**
- D. Behold the Wonder v. 36
  - 1. The toughness of Jesus—He makes no compromise with evil; He is its militant opponent.
  - 2. The holiness of Jesus—a source of utter terror to an unholy spirit; He refuses all assistance from the devil. NOTE: **1 John 3:8**
  - 3. The victory Jesus offers cf. **Ephesians 6:12**

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## **JESUS' MIRACLES IN CAPERNAUM**

**Luke 4:38-41; Mark 1:29-34; Matthew 8:14-17**

- I. Introduction
  - A. It must have been quite a busy day!
    - 1. **Luke 4:31-43** covers about 24 hours of Jesus' life.
      - a. In the synagogue on the Sabbath vv. 31-37
      - b. In the home of Simon Peter where He heals his mother-in-law vv. 38-39
      - c. Healing people after sunset/the conclusion of the Sabbath vv. 40-41
      - d. Praying early in the morning v. 42; **Mark 1:35**
    - 2. Jesus was diligently about His Father's business.
  - B. Our focus will be on the events recorded in **Luke 4:38-41**
- II. "Jesus' Miracles in Capernaum"
  - A. Behold the Miracles—What Happened?
    - 1. Peter's mother-in-law vv. 38-39
      - a. "great fever" =life threatening—probably 104-105 degrees F
      - b. "rebuked" v. 39 cf. v. 35
      - c. The same power which was demonstrated in public was exercised in private.
      - d. Her recovery was instantaneous v. 39 and was used to serve others.
    - 2. After the end of the Sabbath vv. 40-41
      - a. "diverse diseases" v. 40
      - b. He freely touched them v. 41
      - c. Jesus had the same response to demons/unclean spirits in private as He had in synagogue v. 41

- d. All were healed cf. **Matthew 8:16**
  - B. Behold His power
    - 1. His powerful/authoritative word
      - a. Its authority over fevers and unclean spirits.
      - b. Its power to completely restore health—complete recovery from a high fever takes a couple of days of rest to eliminate the body’s weakness and exhaustion.
    - 2. His authority/power over all human diseases—no case too hard.
  - C. Behold the Sign/Message (**Matthew 8:17**)—Jesus’ all-sufficiency as the Great Physician
    - 1. Jesus’ miracles demonstrate His complete power over all of humanity’s physical & spiritual threats
    - 2. This was demonstrated in His life and prophesied about His death.
    - 3. Every cure Jesus provides is thorough and perfect.
  - D. Behold the Wonder!
    - 1. Behold His approachability! **v. 38**—there’s not a friend like the lowly Jesus!
    - 2. Behold His compassion! **v. 40**—“laid hands”; not done in an impersonal manner
    - 3. Behold His consistency! **v. 41**
      - a. Same response/opposition to unclean spirits
      - b. Same person in private that He was in public—synagogue vs. house
    - 4. Behold His love for the individual—one man in **v. 33**; one woman in **v. 38**
    - 5. Behold His lack of partiality—though each had different needs, Jesus healed a man and a woman; there was no discrimination.
- III. Conclusion—**Mark 2:17**

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## JESUS CALLS PETER AGAIN

### Luke 5:1-11

- I. Introduction
  - A. Some harmonies of the life of Christ treat this passage in Luke as parallel with **Matthew 4:18-20**; **Mark 1:16-18**.
  - B. I do not, because:
    - 1. Here Jesus is teaching a multitude beside the lake of Gennesaret (**v.1**), not walking by the sea.
    - 2. Here the fishermen were washing their nets (**v. 2**), not fishing with their nets.
  - C. This occurs up to six months after the events recorded in Matthew and Mark.
- II. “Jesus Calls Peter Again”
  - A. Behold the miracle--What happened?
    - 1. In the presence of a multitude, Jesus instructs Peter to contradict conventional wisdom (**v. 4**) – fish usually migrate to the shore during the day and back to the deep at night.
    - 2. Peter’s response (**v. 5**) is noteworthy—“Master” (*epistata*)—“the commander” of a ship
      - a. He will obey out of deference to Jesus’ authority.
      - b. He will obey in spite of a night’s exhausting work (“toil”).
    - 3. So immense was the catch that the nets “brake” (imperfect = were breaking or beginning to break; they were stretched to this absolute limits.
    - 4. A fishing boat (**v. 7**) of the first century was around 26.5 feet long and 7.5 feet wide; it could hold about 15 grown men.
    - 5. Peter’s reaction (**v. 8**) uses the word “Lord” (*kurios*). It is a recognition of Jesus’ power and authority plus His concern for Peter’s personal well-being. Note Peter’s use in **1 Peter 3:6**
    - 6. “Astonished” (**v. 9**) means “surrounded by wonder; just as Peter’s net (**v. 6**) encircled a school of fish, Peter was enclosed in the net of Jesus’ splendor.
    - 7. “Fear not” (**v. 10**); fear is inappropriate for a disciple of Jesus (cf. **2 Timothy 1:7**); Jesus is more

than your “Master” (v. 5), He is your “Lord” (v. 8) who has a plan for your future—cf. “henceforth”  
8. Peter’s response (v. 11) is he “forsook all” again! cf. **Matthew 4:20, 22**, and Jesus let him.

B. Behold His Power!

1. He has the power to see the unseen fish in the depths of the sea and the unseen depths of Peter’s heart and soul.
2. Behold His power to overwhelm with blessings when He is obeyed

C. Behold the Messages

1. He is patient and persistent with His disciples.
  - a. What benefit is it to us if Jesus has the power to forgive sins but lacks patience and persistence with us?
  - b. This is not the only time in Peter’s life Jesus was patient and persistent with him? cf. **John 21**
2. Jesus is passionate about spiritual growth
  - a. Jesus desired the multitudes to grow spiritually from hearers of His word to heeders.
  - b. Jesus sought to grow Peter spiritually from *epistata* to *kurios*.
  - c. Jesus ever seeks to grow spiritual babes into full-grown children. cf. **1 Peter 2:1-2**
  - d. Lack of spiritual growth is unacceptable. **Hebrews 5:12-14**
3. Behold His “henceforth”—Jesus concern is your future, not your past; therefore a penitent sinner has nothing to fear.
4. Behold His vision and ability—to turn a Galilean fisher man into a fisher of men **2 Corinthians 5:17**

III. Conclusion—Behold the wonder!

- A. Like Peter (v. 8), do you see and know your utter unworthiness before Christ?
- B. Are you caught/surrounded by the net of Jesus’ splendor?

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**JESUS HEALS A LEPER**  
**Matthew 8:2-4; Mark 1:40-44; Luke 5:12-14**

I. Introduction

- A. According to Matthew’s gospel, this miracle occurs after the Sermon on the Mount.
  1. Whether the leper was able to hear the Sermon on the Mount is impossible to know.
  2. We do know that Jesus’ actions in Capernaum and His Sermon on the Mount left people in awe of His authority **Mark 1:27; Matthew 7:28-29**
- B. It is impossible to know for sure if Jesus had ever healed a leper heretofore; **Mark 1:34** is not specific enough.

II. “Jesus Heals a Leper”

- A. Behold the miracle—What happened?
  1. The man was full of leprosy. **Luke 5:12**
    - a. He was an expert in social distancing.
    - b. Leprosy starts with skin discoloration; eventually it begins to destroy bones, marrow and joints.
    - c. It is called “a living death”—ten to twenty years of slow decay.
    - d. “Full of leprosy” indicates he was in the final stages; his skin was foul smelling; he had rotting joints; loss of fingers, toes, teeth, and hair were probable.
  2. His respectful approach to Jesus. **Matthew 8:2**
  3. His utter confidence in Jesus’ ability. He was hopeful but hesitant—confident in Jesus’ power and hopeful of Jesus’ willingness to help.
  4. Jesus was “moved with compassion” **Mark 1:41**
  5. Jesus’ response mirrors the leper’s request—He answers him completely.
  6. There was an instant cure followed by explicit instructions **Matthew 8:4**
- B. Behold His power

1. The powerful will of Jesus—"I will"
    - a. It resulted in leprosy's departure and the leper's cleansing. **Mark 1:42**
    - b. cf. **2 Kings 5:14**
  2. The instantaneous-ness of Jesus' power—the cleansing of the leprosy occurred between the time Jesus spoke the word and touched the healed man.
  3. The thoroughness of Jesus' power—The cleansed leper could immediately go to the priests (as commanded in the Law—**Leviticus 13:37**), be thoroughly examined by a third party and given a clean bill of health.
- C. Behold the Signs/Messages
1. Jesus is the Hope of the hopeless—sin is to the soul what leprosy is to the body; it has small beginning which gradually destroys one's health and always leads to certain death.
  2. Jesus is the Son of God. cf. **Matthew 11:5**
    - a. Only God can heal leprosy **2 Kings 5:7**
    - b. Jesus healed a leper.
  3. Jesus is the compassionate Great Physician (His "bedside manner" is one of compassion).
- D. Behold the Wonder!
1. Complete restoration
  2. Incarnate impurity was conquered by Incarnate purity

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## JESUS HEALS A PARALYTIC – PART ONE

### Mark 2:1-12

- I. Introduction
- A. As noted in Jesus' healing of the leper, there are several similarities between leprosy and sin.
  - B. Jesus' healing of the paralytic removes all doubt over whether He is capable of dealing with the spiritual leprosy called sin. cf. **Matthew 9:1-8; Luke 5:17-26; Mark 2:1-12**
- II. Jesus Heals a Paralytic
- A. Behold the miracle—What happened?
1. The crowd **vv. 1-2**
    - a. It would appear Jesus had already been to Jerusalem (see **John 2:13-3:22**) and the events of **John 3:23-4:42** had already occurred. Note: **John 4:1-3, 43**. He is now again in Galilee.
    - b. Note: **Luke 5:17**—there is growing opposition to Jesus. It will increase—**Luke 5:21, 30; 6:2, 7, 11; Mark 3:6**
    - c. Conclusion—Jesus deliberately referred to Himself as the Messiah (**v. 10**) and intentionally said and did what He did.
  2. The four men **vv. 3-5a**
    - a. What a contrast to Jesus' enemies!
    - b. Houses and roofs in Jesus's day—flat roofs with outside stairs to them; roofs were overlaid with about 2 feet of branches, twigs, matting, and earth trodden down.
  3. The paralytic **v. 5**
    - a. Paralysis is not a disease; it is the result of a disease or accident.
    - b. "My child" (**Matthew 9:2**)—tenderness
    - c. "Take courage" (**Matthew 9:2**) = "There's nothing to be afraid (or ashamed) of"
    - d. These words would indicate that the man was probably weighed down with guilt; his paralysis was probably the result of sin. This is not true with all physical ailments (see **John 9:1-3**)
  4. Jesus in action **vv. 5-11**
    - a. All this man's sins are sent away **v. 5**
      - Mark's sentence is five words in length; Matthew and Luke's is six words.
      - "sent away" cf. **Micah 7:18-20**
      - remember **Matthew 1:21**
    - b. Note: nothing had been verbally requested of Jesus



- c. Note: Jesus' first priority was spiritual in nature!
  - d. The Pharisees' logic was sound; their conclusion was incorrect. Blasphemy is the presumptuous claim of something which exclusively belongs to God; since Jesus is God incarnate, He is not blaspheming. The same thing happens in **Matthew 26:64-66**.
  - e. **Luke 5:22**'s "perceived" means "to know fully"; this is not an "educated guess" based upon verbal and nonverbal clues. It is a full, immediate knowledge.
    - Based upon **Isaiah 11:1-3**, the Jewish rabbis believed that the Messiah would have the ability to read minds. Regardless of whether they were interpreting the passage accurately, it was true about Jesus.
  - f. Jesus' questions **vv.8-10**
    - Neither action is easier because both require divine power and divine authority.
    - One action is easier to verify—physical healing can be verified by sight; forgiveness occurs in the mind of God.
    - Authority in the spiritual realm is proven by authority in the physical realm—cf. Baptism of the Holy Spirit in **Acts 2**. cf. **John 3:2**
  - g. Jesus' commands (**v. 11**)—thirteen words in Greek
5. The results **v. 12**
- a. Immediate health and obedience
  - b. Immense impression—five different Greek words used by Matthew, Mark, and Luke—"marveled" (**Matthew 9:8**); "amazed" (**Mark 2:12**); "glorify God" (**Mark 2:12**); "filled with fear" (**Luke 5:26**)

III. Conclusion – I stand amazed in the presence of Jesus the Nazarene!

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## JESUS HEALS A PARALYTIC – PART TWO

### Mark 2:1-12

#### I. Introduction

A. The healing of the paralytic was a momentous occasion, because:

1. It was intentionally done in the presence of Jesus' enemies (**Luke 5:17**) and triggered greater hostility towards Him.
2. It made a most daring contention—either He is Immanuel or a blasphemer
3. It was a most incredible event—"I can't believe what I just saw."

B. Review of the text recording this miracle—**Mark 2:1-12**

#### II. "Jesus Heals a Paralytic—Part Two"

A. Behold Jesus' Power

1. To see faith **v. 5**
2. To know the despair and heartache of a paralytic **v. 5**; **Matthew 9:2**
3. To know instantly the thoughts of His critics **v. 8**; cf. **Hebrews 4:13**
4. To heal physically and spiritually via his word! Note: **John 5:25-28**
  - a. Spiritual regeneration via Jesus' word **vv. 25-26** cf. **1 Peter 1:23-35**; **Romans 1:16**; **Ephesians 2:1**
  - b. Physical resurrection via Jesus' word **v. 28** cf. **John 11:43-44**

B. Behold Jesus' Authority—He is able to send sins away!!!

1. Even prior to the cross! How much more on this side of the atonement! **Hebrews 7:25**
2. All sin is committed against God (**Genesis 39:9**; **Psalms 51:4**); therefore, only He has the authority to forgive sin and prescribe how it can be remitted.
3. Any plan of salvation other than God's is utterly presumptuous and blasphemous.

C. Behold and wonder!

1. At Jesus' generosity/grace.
  - a. He gave without being asked.
  - b. He was not superficial—He addressed the root of the paralysis, not the symptoms.

- c. He provided everything needed; nothing essential was left out.
  - d. He gave more than was sought of Him.
  - e. His offer of grace to humanity provides for more than just forgiveness of past sins; it also offers the abundant life (**John 10:10**) and eternal life (**Ephesians 1:3**).
  - 2. At Jesus' priorities—He addressed the man's spiritual needs prior to his physical needs.
    - a. Even in the face of abject physical need, Jesus' first concern was spiritual.
    - b. It is better to be a paralytic and forgiven than to walk and be spiritually unclean.
    - c. He practiced what He preached in **Matthew 16:26; Luke 12:4-5**
  - 3. At His Deity
    - a. This miracle is irrefutable proof He is Immanuel
    - b. cf. **Isaiah 9:6**
- III. Conclusion—Jesus is either a blasphemer or the Son of Man/the Christ (prophesied in **Daniel 7:13-14**).

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## **JESUS HEALS A MAN WITH A WITHERED HAND – PART ONE**

### **Matthew 12:9-13; Mark 3:1-6; Luke 6:6-11**

- I. Introduction
  - A. The Context/Setting for the miracle is important
    - 1. Jesus' enemies were lying in wait for Him **Luke 5:17**
    - 2. The previous Sabbath day there had been controversy with them **Matthew 12:1-8**, note vv. **6, 8**
    - 3. What got Jesus crucified was His exclusive loyalty to God's word and God's authority.
  - B. At least seven of Jesus' miracles were done on the Sabbath day—it was the “instrumental music” controversy of His day.
- II. Jesus Heals a Man with a Withered Hand
  - A. Behold the miracle—What happened? **Matthew 12:9-13**
    - 1. The Setting v. **9**
      - a. It was the Sabbath **Luke 6:6**
      - b. “their synagogue”—indicates an atmosphere of hostility
    - 2. Behold the man v. **10**
      - a. withered right hand **Luke 6:6**
        - not a birth defect; the result of disease or an accident
      - b. NOTE what the Pharisees knew about Jesus—they knew His power to heal; they knew his values—unlike them, His interest would be in the man, not the chief seats.
    - 3. Behold His foes v. **10**
      - a. Their focus was not worshiping God; it was making a case against Jesus
        - “watched” = to watch carefully, closely
      - b. Their dishonesty—their question was not in search of information; it already had a predetermined answer.
    - 4. Behold our Lord vv. **11-12**
      - a. His first two commands **Luke 6:8**
        - six words in all; did either of these commands break the Sabbath's command to not work???
      - b. His first question **Matthew 12:11**
        - His question expects an affirmative reply
      - c. His second question **Luke 6:9**
        - Note the lack of “gray area; it is a black and white/right or wrong matter.
        - Neutrality is impossible—we are either instruments/weapons of righteousness or unrighteousness **Romans 6:13**
        - To do nothing on that day would have been to do evil—sin of omission cf. **Luke 10:31-32; James 4:17; Matthew 25:31-46**

- i.e. Jesus would have sinned if He delayed healing the man until the next day!!!!
- d. NOTE: their response—"They held their peace" (**Mark 3:4**)!!!
- e. Jesus' third question and conclusion v. **12**
  - devastating logic
- f. His look **Mark 3:5**
  - They were watching Him; now He is looking at them. He sees **Matthew 13:14-15**
  - Though angry (a momentary thing—aorist tense) and grieved (a lasting thing—imperfect tense), He says nothing.
  - He sees hardness of heart (**Matthew 12:22-24**); the root word for "hardness" is a type of marble.
  - He sees abject hypocrisy and spiritual self-destruction.
- g. His third command v. **13**
  - With four words, Jesus commands the very thing the man could not do, and the man does it. cf. **John 3:3**
  - Did this command break the Sabbath???
  - "stretch out" = put out to its full length—a complete restoration; it was "as good as new".

C. What happened next **Matthew 12:14-21**

1. His enemies
  - a. Rage **Luke 6:11**'s "madness"—complete opposite of Jesus' righteous, reasonable indignation at them.
  - b. "straightway"—i.e. on the Sabbath!!! **Mark 3:6**
    - According to them, it was wrong for Jesus to speak ten words, give three commands, and a man's hand be restored, but not wrong for them to speak many words and plot his death on the Sabbath.
  - c. Herodians also involved **Mark 3:6**
    - On almost any other matter they were opponents of one another.
2. Jesus **Matthew 12:15**
  - a. Meekness and perseverance
  - b. No vengeance

III. Conclusion—The Wonder of Jesus' enemies

- A. Are you listening to yourselves as you admit His power and compassion?
- B. Are you listening to yourselves as you charge Him with violating the Sabbath while you plot His death/murder?

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## **JESUS HEALS A MAN WITH A WITHERED HAND – PART TWO**

**Matthew 12:9-13; Mark 3:1-6; Luke 6:6-11**

I. Introduction

- A. Two primary things got Jesus crucified:
  1. His claims to be deity.
  2. His rejection of human authority in religious matters.
- B. His rejection of human authority in religious matters frequently arose on the Sabbath.
  1. Via their observance of the doctrines and commandments of men, many Jews found the Sabbath to be torturous.
  2. This is completely opposite of God's intent. **Mark 2:27; Exodus 20:10; Deuteronomy 5:14**
    - a. God's design for the Sabbath—rest, refreshment of the spirit and healing of the body
    - b. Because of God's design, the Sabbath was most appropriate for miracles of healing for those whose bodies needed it.
  3. From Moses to Jeremiah (about 800 years), the Sabbath was observed by the Jews as a day of

physical rest. While in Babylonian captivity, it evolved into a day of worship; this was not inherently wrong because it fits within God's original intent for the Sabbath.

## II. Jesus Heals a Man with a Withered Hand—Part Two

- A. Review of last week—What has happened; what happened (**Matthew 12:9-13**; **Mark 3:1-6**); what happened next.
- B. Behold His power
  1. Truth of **Matthew 12:6** demonstrated by His miracle.
  2. Truth of **Matthew 12:8** demonstrated by His miracle. cf. **John 7:20, 31**
  3. Behold His power to see the process of hardening one's heart **Mark 3:5**
    - a. "hardness of heart" is stated as a process; cf. Pharaoh
    - b. Note how hard their hearts were soon going to be **Matthew 12:22-24**
- C. Behold the messages/Lessons to be learned
  1. Behold His esteem for all humanity **Matthew 12:12**
    - a. Human life remains more valuable in the eyes of God than the life of an animal.
    - b. cf. **Matthew 9:36-10:1**
  2. Behold His definition of evil/sin.
    - a. "Evil" is the failure to do good when you have the opportunity and ability to help **Acts 10:38**
    - b. Jesus lived by the standard He will judge others by. Note **Matthew 25:31-46**; **James 4:17**
    - c. It is always lawful in God's eyes to do good, regardless of the day of the week.
  3. Behold His righteousness
    - a. **Ephesians 4:26** exemplified. The aorist tense indicates that this was not a lasting response to Jesus' anger—He did not allow the sun to God down upon His anger.  
—What a contrast to the wounded pride of His enemies **Mark 3:6**
    - b. **Ephesians 4:30** exemplified. "Distress" (present tense) is "anguish of heart caused by another's distress.
    - c. **Proverbs 28:1** exemplified. He was bold to confront error and courageous to expose hypocrisy.
  4. Behold His passion for God's will.
    - a. cf. **Matthew 12:15-21**—Jesus always operated on God's clock (cf. **John 13:1**).
    - b. cf. **Revelation 6:16**

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## **JESUS HEALS THE CENTURION'S SERVANT** **Matthew 8:5-13; Luke 7:10**

### I. Introduction

- A. The Bible frequently claims and definitely demonstrates its divine inspiration.
    1. There are many infallible proofs of its inspiration—its unity, lack of contradictions, predictive prophecy
    2. There are a multitude of subtle proofs—its scientific foreknowledge, historical accuracy
    3. Another subtle proof are the places in Scripture in which a miracle performed is not the focus of the Bible writer and the narrative he is writing—the miracle is almost like a footnote; it is stated in such a matter of fact manner.
  - B. In the healing of the centurion's servant, the focus of Matthew and Luke is NOT on the miracle itself.
- ### II. Jesus heals the Centurion's Servant
- A. Behold the miracle—What happened? **Matthew 8:5-13**; **Luke 7:1-10**
    1. The crisis—the servant's condition
      - a. sick of palsy, grievously tormented **Matthew 8:6**
      - b. "ready to die" **Luke 7:2**
      - c. "besought Him instantly" **Luke 7:4**  
—imperfect tense of verb—"continuously besought Him"

–“instantly” (*spoude*)–with great eagerness, zeal, earnestness; = time was short

## 2. The Solutions

### a. Plan A **Luke 7:3-5**

–the synagogue (**v.5**) was the one in which **Mark 3:1ff** occurred

–a most unusual scene–Jewish rulers were beseeching Jesus on behalf of a Gentile soldier; akin to **John 4:7ff**

–Jesus’ response **Matthew 8:7**: “heal” (*therapeuso*) = “restore to health”; NOT–“I’ll see what I can do, but I cannot make any promises”.

### b. Plan B **Luke 7:6-8; Matthew 8:8-9**

Rationale:

1) “I am not fit” **Luke 7:6** = As a Gentile, my house is unclean. cf. **John 18:28**

2) “I am too inferior to you (morally and spiritually speaking) **Luke 7:7a**

3) Solution **Luke 7:7b-8**--Since you are the great Physician, all you have to do is say the word cf. **John 4:46ff**

## 3. Jesus’ Reaction **Matthew 8:10-12**

a. “Marvelled” (**v. 10**)–not “surprised” but “admired–it brought joy to His heart cf. with **Mark 3:6**

b. Jesus sober warning **vv. 11-12**

–pictured is a Messianic banquet **Isaiah 25:6; Matthew 22:1-14**

–“east and west” = whole world of the Gentiles

–“outer darkness”–portrayal of an underground prison (a common practice in first century); is literally true in the physical world–cf. the darkness of outer space

c. Footnote–the servant was healed; “the same hour” (**Matthew 8:13**); completely well (**Luke 7:10**)

## B. Behold the Message–Jesus is the Great Physician

1. Behold His quiet, unassuming confidence **Matthew 8:7**

2. Behold His extraordinary goodness

a. He does not refuse request because of Jewish leaders’ previous hostility. (Does not embarrass His enemies)

b. He does not make the Gentile soldier grovel or beg; He did good because of who He was.

3. Behold His manner of life **Luke 7:8**–He lived His life under God’s authority.

4. Behold His power–He healed without saying a word (cf. **John 2**’s miracle); behold **Matthew 4:12-16**

5. Behold His humanity **Matthew 7:10**–He had all the feelings common to man **Hebrews 2:14**

6. Behold His focus **Matthew 8:10**–“found” = “to discover by searching; He came looking for faith

## III. Conclusion–the only other recorded time of Jesus’ marveled is in **Mark 6:6**

If Jesus marvels at you, is it because of your faith (like the centurion) or because of your unbelief (like the Nazarenes)?

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## THE CENTURION’S MARVELOUS FAITH

**Matthew 8:5-13; Luke 7:1-10**

### I. Introduction

A. As noted in previous sermon, Matthew and Luke’s focus in this event is NOT upon the miracle but upon the centurion and his faith.

B. In previous sermon we noted six marvelous characteristics of the Great Physician, now let’s focus on the centurion and the characteristics of his marvelous faith.

### II. The Centurion’s Marvelous Faith

A. Behold the soil for his faith

1. Good soil although he did not have the spiritual privileges of being born a Jew cf. **Romans 9:4-5**

2. Good soil in spite of his profession.
    - a. As a Roman soldier, **Matthew 5:41** was legal.
    - b. Many Roman soldiers were not honorable men cf. **Luke 3:14**
    - c. By training, Roman soldiers were intended to become human fighting machines. Note: **Luke 23:11; John 19:2-3; Matthew 27:36**
    - d. To achieve the rank of centurion, he would probably needed to have shown valor in battle.
  3. Note his tenderheartedness for his slave **Luke 7:2**—few slaves has such a tenderhearted master.
  4. Note his generosity **Luke 7:5**
    - a. Quite likely his peers ridiculed him and his superiors were suspicious of him for this
    - b. Good illustration of **Luke 16:8-9**
  5. Note his humility **Luke 7:6-7**--he asked for the help of a Jewish peasant!!
  - B. Behold the Marvelous Conviction of his faith
    1. The conviction of Jesus' authority **Luke 7:7b-8**
    2. The conviction of Jesus' worthiness
      - a. He did not view Jesus as an equal or inferior.
      - b. He is the very antithesis of "I am doing God a favor."
      - c. The greater one's faith, the greater one's sense of unworthiness.
    3. The conviction of Jesus' compassion cf. **Matthew 8:2ff**
  - C. Behold the Marvelous Confidence of his faith
    - a. A most unusual ailment (**Matthew 8:2**) developed into a most extreme situation (**Luke 7:2**)
    - b. His plan B (**Luke 7:6ff**) was not "Hurry Up!!" but "Just say a word"
  - D. Behold the Marvelous Trust of his faith
    1. He was unlike Gideon (**Judges 6-7**) and Naaman (**2 Kings 5**).
    2. He did not ask for a sign; he did not believe Jesus needed to be nearby the sick person.
    3. He implicitly trusted the authority and all-sufficiency of Jesus' word; he needed nothing else.
  - E. Behold the Marvelous Logic of his faith
    1. "Lord" used in **Matthew 8:8; Luke 7:6** is *kurie*
      - a. It was where Peter ended up in **Luke 5:8**
      - b. In his world, this is the word reserved for Caesar.
      - c. He definitely sees Jesus as his superior.
- III. Conclusion—What Marvelous Faith **Matthew 8:10; Luke 7:9**
- A. This is the type of faith the Christ deserves.
  - B. This is the type of faith Jesus demands. **2 Corinthians 13:5**

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## JESUS RAISES THE WIDOW OF NAIN'S SON

### Luke 7:11-17

#### I. Introduction

- A. **Luke 7** is a chapter which focuses upon great things—great faith (vv. 1-10), great grief (vv. 11-17), great doubts (vv. 18-35), great love (vv. 36-50).
- B. **Luke 7:11-17** records the meeting of two only-begotten sons.

#### II. Jesus Raises the Widow of Nain's Son

##### A. Behold the miracle—What happened?

##### 1. The setting vv. 11-12

- a. The previous day Jesus had addressed the burdened heart of a Gentile man; today it is a Jewish woman.

NOTE: Jesus' actions on yesterday did not diminish today's actions—God is not man.

##### b. Nain

- 1) Located about 25 miles southwest of Capernaum – Jesus made the trip in one day; it informs

as to how physically fit Jesus was and how quickly He left Capernaum after healing the centurion's servant.

- 2) Located about 5 miles southeast of Nazareth—Jesus may have personally been familiar with the family, woman, son.
- 3) Located on the north side of the Moreh; Shunem (with its famous woman—**2 Kings 4:8ff**) was on the south side of Moreh.
- c. The meeting of the crowds—Jesus' crowd was a great multitude (**v. 11**); the funeral crowd was large (**v. 12**); Jesus' crowd was larger.
- d. The "gate of the city" indicates the funeral was almost over—all tombs were outside the city.
- e. "young man"—probably between 24-40 years of age and unmarried
  - 1) "only begotten son"—the widow's sole source of income and protection
  - 2) The widow is akin to Naomi after the loss of her two sons (**Ruth 1:3, 5, 20-21**) cf. **Jeremiah 6:26**
  - 3) She had become a target of evil men cf. **Mark 12:40**

2. The Savior **vv. 13-15**

- a. His compassion—"He saw her"; because He is her Lord, He has authority over her and concern for her.
- b. He hears no petition coming from her lips; just the unspeakable agony of a mother's broken heart.
- c. His commands
  - 1) To the mother—"Cease weeping" (not because she was sinning—cf. **Matthew 2:18; John 11:31, 33**)
  - 2) To the dead man—"I say to you"; He can do this because He is Lord.  
—Elisha did not do this in Shunem eight centuries earlier—cf. **2 Kings 4:31, 33-35**
  - 3) His command is one word—"arise"
- d. Results **v. 15**
  - 1) Two infallible truths of a resurrection are intentional movement and audible communication—the young man did this in the presence of two large crowds!!
  - 2) "delivered him"—gave him back to his mother; what a gift

3. The Response **vv. 16-17**

- a. "fear"—awe, stunned amazement, and fear
- b. praise of God—Jesus obeyed **Matthew 5:16**
- c. Their conclusions (**v. 16**) reverberated all the way to John the Baptist's prison cell cf. **vv. 18ff**

B. Behold His power...

1. To reunite body and soul—it is as easy for Him as waking up a sleeping child
2. To command obedience from the dead! cf. **John 5:28-29**
3. To wipe away all tears **Revelation 21:4**
4. To reunite broken families

C. Behold the message—Jesus is Lord!

1. More than a great prophet like Elijah and Elisha (who raised the dead).
  - a. Islam's categorization of Jesus as a great prophet (who is inferior to Muhammed) is false. cf. **Matthew 16:13ff**
  - b. The prophet of **Deuteronomy 18:15-18**; cf. **Acts 3:22**
2. He cares. **Romans 5:6** in capsule; **John 3:16**'s "so"; **Ephesians 2:1-7**

III. Conclusion—Wonder at God's perfect providence

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# **JESUS HEALS A BLIND, MUTE DEMONIAIC**

## **Matthew 12:22-37**

### I. Introduction

- A. The response of Jesus' enemies to the miracle considered here prompted a new approach to teaching in His ministry cf. **Matthew 13:1ff**
  - 1. Though recorded in **Mark 3:22-30**, our focus will be on **Matthew's** account (**12:22-37**)
  - 2. Two important things to note:
    - a. **Mark 3:22** is the first recorded plan of attack in implementing **Mark 3:6**
    - b. **Luke 11:14-26** (which appears to have occurred after Jesus' transfiguration—cf. **Luke 9:28-36**) would indicate this was a recurring attack made upon Jesus.
- B. Unlike some previous miracles which were almost like footnotes in the narrative, this miracle is a launching pad.

### II. Jesus Heals a Blind, Mute Demoniac

#### A. Behold the miracle—What happened? v. 22

- 1. A triple cure—blindness, muteness, and removal of unclean spirit all at once.
- 2. Note the matter of fact way it is stated in the text—an evidence of inspiration.
- 3. Note how the way in which Jesus performed this miracle is not recorded; with what apparent ease it occurred.

#### B. Behold what happens next:

##### 1. The people's response v. 23

- a. "amazed" (imperfect tense)—were in a fervent state of excitement
- b. Their question anticipates a negative answer
- c. Biblical faith in the Messiah is evidence based cf. **Luke 7:18-22; Isaiah 35:5-6; John 20:30-31**

##### 2. The Pharisees' response v. 24

- a. Their explanation—Jesus is in league with the leader of the demons
- b. Note the following things about their explanation:
  - 1) It does not deny that a miracle occurred—it admits it. cf. **Acts 4:14-16**
  - 2) It admits that Jesus possesses supernatural/miraculous power.
  - 3) In light of these two facts: If their explanation is wrong, then the opposite must be true—Logic's law of the excluded middle (there is no middle ground).

##### 3. Jesus' response vv. 25-37

- a. Your accusation is illogical vv. 25-26
- b. Your explanation is self-incriminating v. 27; **Acts 19:13**
- c. The truth is self-evident vv. 28-30
  - 1) Jesus is in league with God, not Satan v. 28; cf. **Ecclesiastes 8:19**
  - 2) Jesus is superior to Satan v. 29
  - 3) You are in league with Satan v. 30
- d. You are in incredible spiritual danger vv. 31-32
- e. You must repent or perish vv. 33-37

#### C. Behold His power:

- 1. To know thoughts and motives v. 25; **Psalm 139:2; Jeremiah 17:10**
- 2. To know how Satan operates v. 26 (This is why the Bible is to be believed over psychology.)
- 3. To demonstrate He is the Son of God v. 28
- 4. To plunder the strong man (i.e. Satan) v. 29 cf. **1 John 3:8**

#### D. Behold His authority: To know such somber truths as vv. 31-32 and to know such matters as vv. 36-37

#### E. Behold and Wonder:

- 1. The utter irrational hatred and opposition He receives v. 24
- 2. His intense desire and dogged determination to save from spiritual self-destruction vv. 31-32; **2 Peter 3:9**



## **WHO IS JESUS?**

**Mark 3:20-30; Luke 11:14-26**

### I. Introduction

- A. The question for consideration has been widely debated for the past 2,000 years.
  - 1. It was widely debated and had a wide range of answers during Jesus' ministry.
    - a. cf. **John 7:12, 20, 26, 40-43**
    - b. Note **Matthew 16:13-14**
  - 2. Even though the Bible's answer is clear, its answer is not universally embraced.
- B. There are only five possible answers to this question. They are:
  - 1. Jesus was a mere human who deliberately deceived others.
  - 2. Jesus was a mere human who was crazy and thus believed Himself to be the Son of God.
  - 3. Jesus was a mere human who was a "good man".
  - 4. Jesus was demon-possessed.
  - 5. Jesus was/is the Son of God.
- C. Another Luke at Jesus' healing of the blind, mute demon-possessed man in light of this question. cf. **Mark 3:20-30; Luke 11:14-26**

### II. Who is Jesus?

- A. He is NOT a mere human who deliberately deceived others.
    - 1. If this answer were true, Jesus would be history's greatest fraud.
    - 2. It is not true/logical/reasonable, because:
      - a. It does not account for Jesus' miraculous power (which even His bitter enemies acknowledged He had—**Mark 3:22**).
      - b. Note: **Deuteronomy 13:1-5**, especially v. 2
      - c. Deceivers do not warn of spiritual danger **Mark 3:28-29**
  - B. He is NOT a mere human who was crazy.
    - 1. If this answer were true, all of us ought to be crazy!
      - Jesus was passionate about God's will cf. **Mark 3:35** but he was not insane.
    - 2. It is not true/logical/reasonable, because:
      - a. Crazy people do not inherently possess miraculous power.
      - b. Crazy people do not/cannot use logic as Jesus did cf. **Mark 3:23-26**
  - C. He is NOT a "good man".
    - 1. Jesus had a conversation with a young man on this very point cf. **Mark 10:17-18**
    - 2. It is not true/logical/reasonable, because:
      - a. Good men do not inherently possess miraculous powers.
      - b. When good men—like the apostle Peter—use miraculous power, they do not exercise it like Jesus did—cf. **Acts 3:6** with **Matthew 12:22**
      - c. Good men cannot do **Mark 3:27**
  - D. He is NOT a demon-possessed man. cf. **Mark 3:30**
    - 1. Compare Jesus with the demon-possessed man of **Mark 5:1-5**; they are in no way alike.
    - 2. It is not true/logical/reasonable, because:
      - a. When properly used, logic clearly disproves it **Mark 3:23-26**
      - b. The charge of demon-possession is illogical, inconsistent/self-defeating, and denies self-evident truth.
  - E. He IS the Son of God.
    - 1. His miraculous power demonstrates it. **Luke 11:20; Matthew 12:28**
    - 2. His righteous teaching demonstrates it.
    - 3. His inerrancy demonstrates it.
    - 4. The evidence plus simple reasoning/common sense (the basis for Bible faith) demands it. **John 20:30-31**
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## **JESUS STILLS THE STORM AND THE SEA**

**Mark 4:35-41; Matthew 8:23-27; Luke 8:22-25**

### I. Introduction

- A. Few things are more frightening than a violent storm while in a boat.
- B. Imagine your fear if you are in a small vessel without life jackets at night in the middle of a lake!!

### II. Jesus Stills the Storm and the Sea

- A. Behold the miracle—What happened?
  - 1. The command given **Mark 4:35-36**
    - a. Done on the “same day” as **Matthew 12:22-13:52**
    - b. “He said”—it was Jesus’ idea note **Matthew 8:23**
    - c. “even as He was”—made the trip without making any preparations
    - d. No record of what happened to the other vessels—at some point they probably turned around and went back.
  - 2. The sleeping Christ **Mark 4:38**
    - a. “pillow” was simply a place to rest His head, not a soft, comfortable cushion. cf. **Matthew 8:20**
    - b. Jesus was physically and emotionally spent!
  - 3. The ferocious storm **Mark 4:37**
    - a. Sea of Galilee is 12 miles long, 7 miles wide, and 600 feet below sea level—cf. **Luke 8:23**'s “came down”
    - b. The “storm”
      - 1) like a sudden attack of a wild animal
      - 2) “storm” in **Mark 4:37** is found in Septuagint in **Job 38:1**
      - 3) “great tempest” **Matthew 8:24**—a violent shaking (*seismos*) like an earthquake
      - 4) Note: **Luke 8:23**'s imperfects—“were filling with water” (i.e. were starting to sink) and “were beginning to be in danger”
  - 4. The fearful crew **Mark 4:38**
    - a. **Luke 8:24**'s “Master” cf. **Luke 5:5**
    - b. Their declaration—“we perish” **Luke 8:24**
    - c. Their request—“Lord save us” **Matthew 8:25**
    - d. Their question—“Teacher, carest thou not that we perish?” **Mark 4:38**
  - 5. The rebuking Christ **Mark 4:39-40**
    - a. He rebuked the wind and waves—two words: “Hush” and “be muzzled” (cf. **Mark 1:25**); instant results—both wind and waves were instantly calm.
    - b. He rebuked His disciples
      - 1) “Why are ye so fearful?” **Mark 4:40**
      - 2) “Where is your faith?” **Luke 8:25**
      - 3) “How is it ye have not faith?” **Mark 4:40**
  - 6. The disciples’ response **Mark 4:41**
    - a. A new fear—greater than their fear during the storm
    - b. Their question—What logical conclusion can be drawn from what just happened?
- B. Behold His power—No storm can wreck the sovereign will of God
  - 1. Jesus’ ministry was on God’s time schedule cf. **John 7:6**
  - 2. Note the assurance of no hindrance capable of hindering Jesus’ building of His church **Matthew 16:18**
  - 3. This is why Jesus could sleep and His disciples could not.
- C. Behold His authority...
  - 1. To demands sacrificial discipleship **Matthew 8:18-22**
  - 2. To require courageous faith during frightening situations.
  - 3. To expect obedience of His disciples like that of the wind, waves, and demons!

D. Behold the Message—He cares about His own. The storm did not awaken Him; the voice of His terrified disciples did.

### III. Conclusion—Behold the Wonder

A. The answer to the disciples’ question in **Mark 4:41** is found in **Psalm 107:23-30**

B. The sleeping Son of Man is the Son of God—what matchless combination of humanity and deity.

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## **JESUS CASTS OUT “LEGION”**

**Mark 5:1-20; Matthew 8:28-34; Luke 8:26-39**

### I. Introduction

A. At the conclusion of Jesus’ stilling the storm and the sea, His disciples ask the question, “What manner of man is this?”

1. This same question could quite easily have raced through their minds again once they land on the shore!

2. The “welcoming committee” on the land was most unique **Matthew 8:28**

B. This miracle is not hidden away in the gospels

1. It is recorded in Matthew, Mark, and Luke; clearly it fulfills the requirement of **Deuteronomy 19:15**

2. There are 41 verses in the New Testament about it. (Though in all four gospels, the feeding of the 5,000 occupies 33 verses.)

3. Here is another subtle assurance of the truth of **2 Peter 1:16**.

### II. Jesus Casts Out “Legion”

A. Behold the Miracle—What happened? **Mark 4:1-20**

1. The man **vv. 1-5** (“the men”—**Matthew 8:28**)—“a long time” (**Luke 8:27**)

a. Double-minded/unstable **v. 2**—because of unclean spirits

—NOTE the use of “I” and “we” in **v. 9**; there were two opposing wills in conflict within him!  
cf. **Romans 7:22-24**

—he was incapable of freely exercising his will.

b. Antisocial and unclean **v. 3**—dwelt in tombs

c. Uncontrollable; a menace to society **vv. 3-4**

d. Self-destructive **v. 5**

e. Frenzied restlessness—**v. 5** “shrieks”—No peace

f. Indecent **Luke 8:27**—roamed the area like a lion in the jungle!

2. The man and Jesus **vv. 6-13**

a. **v. 7**'s question = “What do you and I have in common?”—demonstrates the falsehood of **Mark 3:22!**

b. NOTE from **v. 7**—Jesus did not come to torment sin sick people; He came to save them; He did not come to torment the powers and principalities of evil—He came to destroy them. **1 John 3:8**

c. NOTE from **v. 8**—**James 2:19** illustrated.

d. Jesus’ question **v. 9**

—Few words in the first century were more terrifying than the word “Legion” = 6,000 Roman soldiers whose sole purpose was to crush enemies and oppress victims of their conquest.

—This man had a hopelessly unconquerable foe cf. **Ephesians 6:12**

e. First request **v. 10**—the tormentors desired exemption from torment. cf. Cain **Genesis 4:11-13**

f. Second request **vv. 11-13**

1) What a malicious request—the loss of wealth would probably and did result in **v. 18**

2) **v. 13** is “the steep”—there is only specific spot on the eastern shore of the lake which fits this description.

3) NOTE: The unclean animals (swine) preferred death over unclean spirits.

- 4) It is impossible to fake these events!!!
3. The rest of the story vv. 14-17
- a. The third request—"see" = "behold"—they looked at inquiringly and intently and now they feared Jesus
    - 1) If they were Jews, they feared because of their swine (unclean animals which they should not have owned).
    - 2) If they were Gentiles, they feared because of their superstitions relative to demons/unclean spirits.
  - b. Fourth request vv. 18-20
    - 1) What an unpredictable Christ—He rebuked His fearful disciples (4:40); He permitted the requests of the demons (v. 13); He granted the plea of the Gadarenes (v. 17); He denies the healed man's earnest plea (v. 19)
    - 2) How different are His ways than ours!—in **John 4** He chose the most unlikely of personal workers; He does the same thing here (note **1 Timothy 1:12-15**).  
—Decapolis = "Ten Cities" cf. **Mark 7:31ff**
- B. Behold His power and His impotence
1. He has the power to eradicate lawlessness, self-inflicted suffering, indecency, menaces to society; His power to purify!
  2. He was unwilling to violate the Gadarenes free will!
- C. Behold His authority—Legion went from terrorist to terrified. cf. **Ephesians 6:12**
- D. Behold and Wonder at His priorities
1. One man/soul was more valuable to Him than 2,000 hogs!
  2. The salvation of one soul was more valuable to Him than personal popularity with the Gadarenes.
  3. One soul was more highly valued than the status quo
- III. Conclusion—Which is your priority: The swine of sin or salvation of your soul? cf. **Matthew 16:26**

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## OH, HOW I LOVE JESUS

**Matthew 9:18-30; Mark 5:21-43; Luke 8:40-56**

- I. Introduction
- A. **First Peter 3:15** informs us that we should be able to defend our faith and hope in Christ.
  - B. What about our love for Christ?
    1. Clearly His sacrificial death is foremost in our response. **1 John 4:19**
    2. A cluster of four miracles—possibly done within a 24 hour period!—gives great reasons for loving Jesus.
- II. Oh, How I Love Jesus!
- A. Because of His responsiveness to human need.
    1. Regardless of location and situation of need.
    2. His response is immediate, personal, and decisive.
  - B. Because of the hope He offers the hopeless.
    1. By human standards, every one of these four situations was hopeless—the fishermen on the water; the evil within a man; the sick with an incurable disease (**Matthew 9:20; Luke 8:43**); the dying, then dead daughter (**Luke 8:49**).
    2. Humanity is helpless in life's storms, when striving to master the torment of evil, in regaining health with diseases beyond the help of medical doctors (**Luke 8:43**), in the death of a loved one.
  - C. Because of His comforting view of death (**Luke 8:52**)
    1. Death is life's ultimate mystery and greatest fear.
    2. Who is afraid of taking a nap? cf. Lazarus (**John 11:11-14**); Stephen (**Acts 7:60**)
  - D. Because of His astonishing authority

1. Proof of such immense authority:
  - a. Two words (**Mark 4:39**) and the storm and waves disappear.
  - b. One word and Legion is dispatched (**Matthew 8:32**).
  - c. Without a single word an incurable malady is gone.
  - d. Two words an a maiden is resurrected (**Mark 5:41**).
2. Jesus ever sought to use His authority to bless.
- E. Because of the victory He provides over life's difficulties
  1. He does not always prevent tragedies and frightening circumstances—He is not a lucky rabbit's foot.
  2. He does provide triumph over them.
- III. Conclusion – **2 Corinthians 5:14** – Christ's love for us ought to compel us to love Christ more passionately.

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## **JESUS HEALS THE WOMAN WITH AN ISSUE OF BLOOD**

**Mark 5:21-34; Matthew 9:18-22; Luke 8:40-48**

- I. Introduction
  - A. Though we have fewer specific details, she can rightfully be called “the Job of the New Testament”.
    1. By the time we read of her in the gospels, she had lost all her wealth, health, and quite possibly her family.
    2. The popular belief of the day was that her disease was because of personal sin.
    3. Because of her condition, she would have been barred from the temple and the synagogue.
    4. Those years which are generally thought as the “prime of life” were probably covered with blood and misery. “A plague” (**Mark 6:29**) = “scourge” in **Acts 22:24**
    5. Twelve years / 144 months of mental, emotional, and spiritual agony had been endured.
    6. The Jewish Talmud gives at least 11 different remedies to try to cure her condition. She had probably tried most or all of them.
    7. Like Job, she was broken, desolate, lonely, and miserable.
  - B. In this condition, she comes to Jesus.
- II. Jesus Heals the Woman with an Issue of Blood **Mark 5:21-34**
  - A. Behold the Miracle—What happened?
    1. Scene One: Her solution vv. **27-29**
      - a. Her faith was because of hearing of Jesus v. **27**
      - b. “touched” is better translated “grasped” or “clutched”—an action of desperation
      - c. “hem” cf. **Matthew 9:20** – the tassels on His outer garment or prayer shawl; NOTE: **Numbers 15:37-40**  
NOTE: Jesus's obedience to God's law concerning His dress
      - d. Her problem was that Jesus was in the midst of a huge human traffic jam v. **24**  
—**Luke 8:45** is in the imperfect—a continuous problem; note **Luke 8:14**'s thorns and the crowd
    2. Scene Two: Jesus' response and question vv. **30-32**
      - a. What Jesus knew and she did not (v. **30**)—There was no magical power in His clothes; He purposefully willed her healing because of her faith, not her touch. Note: “her” in v. **32**
      - b. Jesus' question was not seeking information; He needs to make her faith sound—it was the Savior, not the garment which had healed her; it was her faith, not her touch, which had been blessed; she had not been healed with Jesus' knowledge or will.
      - c. The apostles' response v. **31**
    3. Scene Three: The woman and her confession v. **33**
      - a. Her rational fear
        - 1) According to God's law she had made Jesus unclean—**Leviticus 15:19-25** (cf. v. **23**)

- 2) Every Jewish rabbit would have chastised her and possibly punished her. Not Jesus (**Luke 15:2**).
  - b. Her fear was unnecessary.
  - 4. Scene Four: Jesus' praise v. 34
    - a. He blesses her with much more than she sought.
      - 1) "Daughter"—she is the only woman called this by Jesus (cf. **Mark 3:31-35**); what kindness, compassion, and mercy. Jesus stopped for his daughter enroute to Jairus' daughter.
      - 2) "Go into peace" (*shalom*) = health of body and soul caused by a right relationship to God.
    - b. He seeks to drive all fear from her heart—"good comfort" **Matthew 9:22**
    - c. He publicly praises her daring faith cf. **Mark 6:53-56**
    - d. He verifies and publicly announces her cleansing—"be whole of thy plague"
    - e. He seeks to strengthen Jairus' faith cf. **vv. 35-36**
  - B. Behold the power of Jesus to discern between a jostling throng and a touch of faith.
  - C. Behold the authority Jesus has to make humans into children of God cf. **John 1:12**
  - D. Behold the wonder—Jesus receiveth sinners. **Luke 15:2**
- III. Conclusion—How often do we imitate this woman and her faith?

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## **JESUS RAISES JAIRUS' DAUGHTER**

**Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56**

- I. Introduction
  - A. There are many differences between Jairus and woman with an issue of blood—male vs. female; social standing; the past 12 years; her faith believed she needed to touch Him, his faith believed Jesus needed to touch his daughter; she was covert in her appeal to Christ, he was overt.
  - B. There are several similarities —both had desperate circumstances; both believed Jesus could help; both had imperfect faith; both feel before Jesus at His feet; both found the word "daughter" to be quite significant.
- II. Jesus Raises Jairus' Daughter **Mark 5:21-43**
  - A. Behold the Miracle—What happened?—Six things Jesus did:
    - 1. He went immediately **vv. 22-24**
      - a. Regardless of the past—Jairus MAY have been involved in **Luke 6:6-11; Luke 7:1-10; Mark 3:6**
      - b. Despite the impurity of Jairus' faith—**Luke 7:1-10** and **John 4:46-54** had already occurred and Jairus was probably aware of these matters. Clearly his faith is inferior to the Gentile centurion's cf. **Matthew 8:10**
      - c. Because of Jairus' importunity (cf. **Luke 18:1ff**), Jesus went—Jairus disregarded all social norms (v. 22); his speech was blunt because of his anguish and sense of urgency (v. 23); he knew his daughter's situation was nearly hopeless before he ever left the house.
      - d. "He went" (v. 24)—a decisive, immediate response.
    - 2. He paused intentionally **vv. 30-34**—He sought to improve the faith of both people cf. **Luke 8:48, 50**
    - 3. He tested him thoroughly **vv. 35-36**
      - a. The message that came—"Dead is your daughter" v. 35
      - b. Jesus' counsel—what blasphemy if spoken by any other person!
      - c. Jesus' test—"Stop being afraid."
    - 4. He acted authoritatively **vv. 37-40a**
      - a. He did not need to guess which house belong to Jairus!—another crowd of people!
        - 1) Flute players—hired mourners
        - 2) "tumult" (v. 38)—loud screaming and wiling; translated "uproar" in **Acts 17:5**

- b. He spoke authoritatively to the crowd **vv. 29-40a**
  - 1) His statement contradicted a known fact.
  - 2) His statement contradicted a popular belief of the Sadducees (i.e. Death brought the end of existence.)
  - 3) His statement of truth was rejected by the crowd **v. 40a**
- 5. He touched and talked tenderly **vv. 40b-42**
  - a. He had five witnesses to verify what happened. cf. **Deuteronomy 19:15**
  - b. His tender touch (cf. **Matthew 9:23**) and words—similar to words a Jewish parent would use to awaken a sleeping child.
  - c. Her spirit returned **Luke 8:55** and her return to health was complete and immediate—she arose, walked and had an appetite.
  - d. “astonished” (*ekstasei*) = amazement coupled with fear and great bewilderment
- 6. He commanded lovingly **v. 43**
  - a. Absolute silence from the five witnesses.
  - b. Food for the daughter—He did not do miraculously for her what could be done by others
- B. Behold His authority to cause a departed spirit to return to its human body!
- C. Behold His power...
  - 1. To improve a father’s struggling faith without quenching it. cf. **Matthew 12:20, vv. 17-19**
  - 2. To do exceedingly abundantly beyond all we ask or think. cf. **Ephesians 3:20-21**
- D. Behold His wondrous love and compassion!

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## **JESUS FEEDS THE 5,000 – PART ONE**

**Matthew 14:13-14; Mark 6:30-34; Luke 9:7-11; John 6:1-4**

- I. Introduction
  - A. The importance of this miracle can be seen in the fact it is the only miracle performed by Jesus which is recorded by all four gospel writers.
  - B. Its performance confirms a most significant and sweet promise of Jesus—“I will give you rest” (cf. **Matthew 11:28-30**).
- II. Jesus’ Day of Rest for His Disciples **Mark 6:30-34**
  - A. What happened
    - 1. A leisurely taken boat ride for the apostles **v. 32-33**
    - 2. A strenuous walk for disciples **v. 33**—the path was a well-traveled one from Capernaum around the northern shore of the sea/lake of Galilee—used by Jews to avoid traveling through Samaria when going from Galilee to Jerusalem
    - 3. A familiar mountain—cf. **John 6:3**'s “the”
    - 4. A remote location
      - a. **Matthew 14:15**'s “desert” is emphatic; does not mean it is barren (cf. **Matthew 14:19**); just means it is remote—away from supplies of food.
      - b. The closest neighboring towns were Capernaum and Behsaida (Julius) **Luke 9:10**—both places had 2-3,000 in population
    - 5. Beautiful spring day **John 6:4**
    - 6. A waxing moon, close to full moon (because of the Passover—**John 6:4**) to walk home by after sunset.
  - B. Why Jesus’ Disciples needed rest
    - 1. The apostles had been keeping a strenuous, exhausting schedule **Luke 9:1-6; Mark 6:30-31**
    - 2. The disciples had recently heard devastating, chilling news **Matthew 14:1-13**
    - 3. There was much political uncertainty
      - a. Herod—was this the beginning of widespread persecution **Luke 9:9**; cf. **Matthew 2:8ff**

- b. The Zealots were always anxious to make political retaliations in the name of religious persecution **Matthew 21:26**
- 4. Fear, exhaustion, and uncertainty creates weariness and heavy burdens cf. **Matthew 11:28**
- C. How Jesus provided rest/personal refreshment **Mark 6:31**
  - 1. Physically—He moved to a remote location (**Luke 9:10**); He healed the needy (**Luke 9:11**); He fed them (**John 6:11-12**); He in essence provided them with a one day vacation.
  - 2. Mentally
    - a. He moved them outside the border of Herod’s territory—safety
    - b. He required physical activity (i.e. a long walk)
    - c. He gave them a complete change of scenery
    - d. He received them compassionately **Mark 6:34**
    - e. He allowed them to grieve the sad news of John’s execution
  - 3. Spiritually
    - a. He refocused their attention on spiritual things (**Luke 9:11**)—He reassured them of God’s sovereignty during unsettling times; He reminded them of their continual need for personal obedience (**Ecclesiastes 12:13-14** still must be obeyed); He and His apostles were going to continue doing what they have been doing (**Mark 1:14; Luke 9:2**)
    - b. He redirected the apostles’ attention
      - 1) He gave them a personal assignment **Luke 9:13**
      - 2) He made the assignment “impossible” (**John 6:5-7**) – the lack of available supplies and the lack of funds/resources to purchase supplies if available. Note: v. 6
    - c. He demonstrates His power over their impossibilities—the miracle **Mark 6:37, 41** AND performs the miracle in such a way that His apostles could actually fulfill the impossible demand of **Mark 6:37**
- III. Conclusion—The Message: Jesus can and does provide rest. Accept the invitation of **Matthew 11:28-30**

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## **JESUS FEEDS THE 5,000 – PART TWO**

### **John 6:5-15**

- I. Introduction
  - A. If this miracle did not occur, then each gospel writer is an untrustworthy fraud.
  - B. Of all Jesus’ miracles, why did each gospel writer choose to include this one in his gospel?
    - 1. Don’t know all the answers to that question.
    - 2. I do know that there were 5,000+ witnesses of it—unlike **John 2**'s miracle or the raising of Jairus’ daughter
    - 3. I do believe that a fundamental message of this miracle is at the very heart of the gospel of Jesus Christ.
- II. “Jesus Feeds the 5,000”
  - A. Behold the miracle—What happened?
    - 1. In the morning—on the boat or shortly after getting off the boat **John 6:4-6** occurs.
      - a. Why Philip, not Judas (the treasurer)?
        - it is possible that **John 1:44** is a reference to the Bethsaida east of the Jordan—near their present location
      - b. Philip’s initial assessment—v. 7
    - 2. From morning to mid-afternoon **Luke 9:11**
    - 3. Late afternoon **Luke 9:12**
      - a. The 12's solution **Mark 6:35-38**
      - b. The 12's search results **John 6:8-9**



- 1) “lad”—a preteen or older
  - 2) barley is the least expensive/cheapest grain available—indication of lack of wealth
  - 3) fish could have been as small as sardines
4. Before dark **John 6:10-15**
    - a. Done decently and in order – a three sided rectangle arrangement
    - b. Such prevented trampling, ensured everyone got fed, was most efficient, allowed all present to witness miracle.
  5. The miracle **Mark 6:41**
    - a. “broke” (aorist tense) – done once
    - b. “gave” (imperfect tense) – “kept giving”; the multiplication of bread and fish occurred in Jesus’ hands
    - c. “broken pieces” (**Matthew 14:20**) = chunks of food, not crumbs
  6. Jesus’ immediate response
    - a. Prompt dismissal of apostles **Mark 6:45**
    - b. Refusal of an earthly kingdom **John 6:15**
    - c. Prayer **John 6:15; Mark 6:46**
    - d. “moving” (i.e. unpopular) sermon **John 6:26ff, 66**
- B. Behold the Message
1. NOT: Free food and free health care (i.e. the Social gospel)
  2. IS: The hands of Jesus make the impossible possible!
    - a. His offer is the “gospel” = “the good news of spiritual victory over self, sin, and evil”
    - b. All we have is 5 loaves and 2 fish!!
  3. Consider the impossibilities we face:
    - a. We must be born again **John 3:3-4**
    - b. We need salvation from sin **Matthew 19:25-26**
    - c. We are to be holy **1 Peter 1:16; Hebrews 12:14** and perfect (**Matthew 5:48**)
    - d. Every creature in every nation is to be taught the gospel **Mark 16:15; Matthew 28:18-19**
  4. Jesus makes all these impossibilities possible:
    - a. We can be born again **Titus 3:5; 1 Peter 1:22-23**
    - b. We can be saved with an abundant entrance into the everlasting kingdom **2 Peter 1:11**
    - c. We can be holy **1 John 1:7**
    - d. Every creature in every nation can be taught **Colossians 1:23**
  5. In Christ we are complete **Colossians 2:10**
  6. In Christ we are co-heirs with Him **Romans 8:17**; there is no distinction between ethnicity(**Ephesians 3:6**); there is no distinction between sexes (**1 Peter 3:7**)
- III. Conclusion – Jesus has two types of followers: Those who want to be satisfied by Him and those who want to be transformed by Him; which type are you?

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## **JESUS FEEDS THE 5,000 – PART THREE**

### **Mark 6:30-44**

- I. Introduction
  - A. One of the many infallible proofs of the Bible’s inspiration is its depth—it is possible to study the same text of Scripture repeatedly and still get fresh material from it.
    1. Its depth is why it ever deserves and requires diligent, vigorous, and careful study (cf. **2 Timothy 2:15**).
    2. The Bible’s simplicity (another proof of its inspiration) should not result in continual, superficial study.
  - B. The two previous considerations of this miracle focused on two significant messages it

contains—Jesus can and does provide rest; in the transformative hands of Jesus, the impossible becomes possible.

## II. Jesus Feeds the 5,000

### A. Behold His power

1. Behold the power of His providence
  - a. His providence is entirely dependent upon His foreknowledge cf. **John 6:6**
  - b. On this occasion, everything but the transformation of 5 loaves and 2 fish was non-miraculous.
  - c. This feast was as orderly and satisfying as any pre-planned catered meal.
2. Behold the inexhaustibility of His power. cf. **Mark 8:1-9**; NOTE: **Lamentations 3:22-24**
  - a. His power to provide rest is inexhaustible; His power to transform the impossible into the possible is inexhaustible; His power to provide the physical, emotional, and spiritual blessings that He did that day is inexhaustible.
  - b. **Matthew 6:33** is illustrated here—the loaves and fish dinner was the second meal Jesus fed that day (cf. **Luke 9:11**).

### B. Behold His authority

1. He has the RIGHT to test His disciples **John 6:6**
  - a. He has the absolute freedom to challenge our faith and help it to grow, be purified
  - b. cf. **James 1:2-4**
2. He has the RIGHT to send His apostles into more trials cf. **Mark 6:45-48**
3. He has the RIGHT to dismiss a multitude of misguided followers **John 6:16** cf. **Matthew 14:22**'s “compelled, forced”
  - a. He has the authority to demand repentance of His disciples cf. **Revelation 2:5**
  - b. The Kingdom of God is NOT a democracy; it is a theocracy.

### C. Behold the Wonder...

1. Of His live and grace
  - a. **Mark 6:37**'s expectation is fulfilled in **Mark 6:41**—He helped His apostle fulfill His command. —The same is true with **Matthew 28:18-19** cf. **Matthew 28:20**
  - b. As the multitude was being fed, the disciples always found His hands full and willing to give when their hands were empty—**Ephesians 2:7**'s “exceeding riches of His grace” is here illustrated.
  - c. How often we figure out the minimum we can do (**John 6:7**) when God provides beyond the maximum (**John 6:11, 13**; **Ephesians 3:20-21**)
2. Of His character
  - a. Peer pressure is a most powerful force cf. **Exodus 23:2**
  - b. How many of us have the determination to obey God and resist the multitude like Jesus did in **John 6:14-15**?

## III. Conclusion

- A. By worldly standards this Passover was the high point of Jesus' ministry; **John 6:66** occurred immediately after it
- B. By God's standards the next Passover (when the Lamb of God was sacrificed for the sins of the world) was the high point of Jesus' ministry.

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## **JESUS WALKS ON THE SEA OF GALILEE** **John 6:15-21; Mark 6:45-52; Matthew 14:22-33**

### I. Introduction

- A. “It was a dark and stormy night”
  1. Jesus had compelled His disciples into the boat and given them instructions to go to the other Bethsaida (**Mark 6:45**); it was early evening (**John 6:16**).

2. Jesus then turned to the multitude and squelched their Zealot fever for an earthly kingdom, then went to the mountain to pray (**John 6:15**).
  3. The disciples apparently waited for Jesus to come and ride with them in the boat. By nightfall He had not come, so they finally set off (**John 6:17**).
  4. Their delay turned a 1-2 hour boat trip into a 7-10 hour trip.
  5. With every stroke of the oars, the lake seemed to rouse itself out of a peaceful slumber (**John 6:18**) until it was behaving like it was demon-possessed (**Matthew 14:24**).
  6. By the time they had reached the middle of the lake—nowhere to turn—their progress into the wind and waves could probably be measured in inches.
  7. It was a sailor’s worst nightmare.
- B. From His vantage point on the mountain, Jesus could see His loyal, obedient apostles toiling; Jesus decides to come to them (**Mark 6:48**).
- II. Jesus Walks on the Sea of Galilee
- A. Behold the miracle—What happened? **John 6:19-21; Mark 6:48-52**
1. What Jesus does—He sends his apostles into the ship (**Mark 6:45**) which is in the lake (**Mark 6:47**); He walks on/upon the water (**Mark 6:49**)—three different Greek prepositions— *eis, en, epi*.
  2. Jesus is seen by His apostles—How is that possible at night?
    - a. A full or nearly full moon and no clouds
    - b. Lightning with the wind and waves
    - c. Approaching sunrise—the 4<sup>th</sup> watch (**Mark 6:48**) is between 3 and 6 a.m.
  3. What did the apostles see?
    - a. Something appearing and then disappearing from sight as the waves rolled
    - b. Something which would appear to have no weight since it was upon the water
    - c. Something walking towards them but not directly at them—on a path parallel to their boat
  4. The apostles’ response **Mark 6:49-50**
    - a. “cried out” (v. 49) = shrieked in terror, abject fear
    - b. believed they saw a spirit; cf. John’s recent execution (**Mark 6:14, 16**)
    - c. “troubled” (v. 50) = terrified
  5. Jesus’ response **Mark 6:50-51**
    - a. “be of good cheer” = things are not as they appear to you
    - b. “It is I” = “I am” cf. **John 6:35**
    - c. “Stop being afraid” **John 6:20**
    - d. He joined them in the boat = they willingly received Him **John 6:21**
  6. The apostles’ response **Mark 6:51**
    - a. “sore amazed” = exceedingly beyond measure
    - b. **Matthew 14:33**’s conclusion is Biblically accurate— cf. **Job 9:8**
  7. The apostles’ failure **Mark 6:52**
    - a. They were slow spiritual learners (because they were not reasoning properly)
    - b. NOTE: Jesus expected His followers to connect the dots of evidence with proper reasoning and reach a valid conclusion
- B. Behold Jesus’ Authority – He is the Son of God with authority on land (feeding of 5,000) and sea (walking on the water)
- C. Behold Jesus’ Power – He is superior to every one of life’s trials and storms
1. Jesus’ identity is not simply a fact of our faith.
  2. Jesus’ identity is a fact which impacts every day of our life.
- D. Behold the Wonder—**Hebrews 13:5b-6a** is true!!
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# **JESUS AND PETER ON THE SEA OF GALILEE**

## **Matthew 14:22-33**

### I. Introduction

A. Only men moved by the Holy Spirit would not include Peter's walking on the Sea of Galilee with Jesus.

1. Such a tremendous feat would be irresistibly appealing to carnal minded writers.
2. Yet, Mark and John do not include this historical event in their gospel; only Matthew does!

B. Matthew does so in five verses—**Matthew 14:28-32**

### II. Jesus and Peter on the Sea of Galilee

A. Behold the miracle—What happened?

1. Note the location—in the middle of the sea; if you sink under the water here, your chances of survival are quite small
2. The events **vv. 27-30**
  - a. Jesus commands all to “be of good cheer...be not afraid” **v. 27**
  - b. Peter's willingness to obey **v. 28**
  - c. Peter obeys (**v. 29**); he does not presume
  - d. Peter's big mistake (**v. 30**)—he heard the wind and forgot the voice
  - e. “sink” (**v. 30**) = to plunge down into the sea; the next wave would undoubtedly have buried him at sea
  - f. Peter's cry (**v. 30**) was not to the apostles!
3. Jesus' response **vv. 31-32**
  - a. It was immediate and personal (He reached out His hand)
  - b. His question—“Little faith, on what rational basis did you doubt?”
  - c. With Peter, Jesus walks back to the boat **v. 32**
  - d. The trial is over **v. 32** cf. **John 6:21**
4. The apostles' response **v. 33**; **Mark 6:51-52**
5. Peter's big mistake was not in undertaking too much but in relying too little on Jesus

B. Behold the Power of Jesus!

1. His power to share His power **v. 28**
  - a. It is one thing to be able to do. It is quite another to be able to share it with others in an instant.
  - b. NOTE: **Matthew 10:1**
2. His power to make the impossible possible (**v. 29**)—true on land and sea; cf. **Philippians 4:13**
3. His power to answer prayer **v. 30**
  - a. During His earthly ministry, He answered prayers directly.
  - b. During His heavenly ministry, He facilitates the answering of our prayers as our Mediator and High Priest
4. His power to save **v. 31**
  - a. Who can stand upright on wave-tossed water and pull another human being upright?
  - b. How fitting is His name (cf. **Matthew 1:21**)
5. His power to calm life's storms **v. 32** cf. **Matthew 7:24-27**; **Philippians 4:7**; cf. **Acts 12:5-6** in Peter's life

C. Behold the Message: Jesus correctly identifies our spiritual flaws **v. 31**

1. Fear is a symptom of little faith.
2. Fear is unreasonable—What exactly has Christ ever done to cause you to doubt Him? cf. **Romans 8:32**; **Philippians 1:6**; **Matthew 6:30-32**

D. Behold the Wonderful Christ

1. Behold His wonderful compassion
2. Behold His patience with imperfect disciples!
3. Behold the Son of God!!!

# JESUS HEALS A DEMON-POSSESSED DAUGHTER – PART ONE

Matthew 15:21-28; Mark 7:24-30

## I. Introduction

- A. It was the closest thing Jesus had to a vacation (that is recorded in Scripture). **Mark 7:24**
  - 1. NOTE the humanity of Jesus—His enemies’ bitter hostility was increasing (**Matthew 15:1-2, 12**); a host of followers had abandoned Him (**John 6:66**); His schedule had been exhausting (**Mark 6:31**); He needed a break
  - 2. This is the only recorded time He may have traveled outside Jewish/Samaritan territory since He was a young child
  - 3. He was not going as a missionary to the Gentiles—He was not sent to the lost sheep of the Gentiles; He was going as a vacationer.
  - 4. Yet, He could not be hidden (**Mark 7:24**); He could be hidden in **John 8:59** but not now. Why?
- B. The result of all these circumstances is the deliverance of a mother’s daughter from the tyranny of a demon **Mark 7:30**

## II. Jesus Heals a Demon-Possessed Daughter

- A. Behold the Miracle—What happened?—Six scenes
  - 1. Scene # 1—A Gentile woman comes to the house **Mark 7:24-26; Matthew 15:21-23a**
    - a. She comes on the basis of hearsay **Mark 7:25**
      - 1) The hearsay may be accounted for by **Matthew 4:23-24; Luke 6:17**
      - 2) Because of the hearsay, her faith is flawed.
    - b. Her address seems to indicate the flaws her faith had:
      - 1) “Lord” (**Matthew 15:22**) probably is a polite address akin to “sir” cf. **John 12:21**
      - 2) “Son of David” (**Matthew 15:22**) probably indicates her view that Jesus is just the Messiah of the Jews
    - c. Her passionate concern
      - 1) “cried” = loud, attention getting cries
      - 2) “besought” is imperfect—a continuous action
      - 3) “grievously vexed” = badly demonized
    - d. Jesus’ response—Based upon her politeness & her belief that He is the Messiah of the Jews only, He cannot help
  - 2. Scene # 2—The disciples’ conversation with Jesus **Matthew 15:23b-24**
    - a. The disciples’ motives
      - 1) They knew Jesus wanted seclusion; this woman and her actions will not do.
      - 2) They wanted relief from the spectacle she was creating; their request was not one of compassion but of selfishness.  
NOTE: They had the power to cast out demons (**Matthew 10:5-8; Mark 6:7**) but were not interested in helping out; their prejudice can be seen.
    - b. Jesus’ refusal to help was a matter of authority, not a lack of compassion or because of prejudice **Matthew 15:24**
  - 3. Scene # 3 – The woman at Jesus’ feet **Matthew 15:25-26; Mark 7:27**
    - a. Her posture is one of abject humility
    - b. Her request – indicates a removal of the flaws in her faith
      - 1) “Lord” = Master; the sovereign ruler over all humanity
      - 2) “help me” – not because she is a Gentile, but because she is a mother
    - c. Jesus’s response **Mark 7:27**
      - 1) “first” – cf. **John 10:16**
      - 2) “dogs” = “doggies, puppies”—household pets, not wild scavengers (cf. **Matthew 7:6**)
  - 4. Scene # 4 – The woman’s answer to Jesus’ reply **Matthew 15:27**
    - a. What a careful listener!
    - b. What a glorious answer!
      - 1) “Truth” = complete acceptance of Jesus’ words and of God’s authoritative plan
      - 2) She does not ask Jesus to rebel against God’s authority; she does not desire God’s son to sin

so her daughter is healed, She does not ask for a seat at the table, just a crumb off of it which would not be unauthorized.

c. What a contrast with **Matthew 15:12!!**

5. Scene # 5–Jesus’s joyous response **Matthew 15:28; Mark 7:29**

6. Scene # 6–The woman’s departure and discovery **Matthew 15:28b; Mark 7:30**

B. Behold the Sign–Jesus is Lord of all

1. Jesus is of no value and has no interest in the polite or race conscious seekers.

2. Jesus is Lord–He is the human race’s only hope. **Galatians 3:26-29; Romans 1:16-17; Ephesians 4:5**

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## **JESUS HEALS A DEMON-POSSESSED DAUGHTER – PART TWO**

**Mark 7:24-30**

I. Introduction

A. As studied previously, Jesus’ healing of a demon-possessed daughter involves six scenes **Mark 7:24-30**

1. The woman’s loud but polite address vv. 24-26

2. The disciples’ request **Matthew 15:23b-24**

3. The woman at Jesus’ feet v. 27

4. The woman’s answer to Jesus’ reply v. 28

5. Jesus’ joyous response **Matthew 15:28a; Mark 7:29**

6. The woman’s departure (**Matthew 15:28b**) and discovery (**Mark 7:30**)

B. The Sign/Message of this miracle is Jesus is Lord of all

II. Jesus Heals a Demon-Possessed Daughter–Part Two

A. Behold Jesus’ power

1. What a “crumb”!–driving an unclean spirit out of a girl outside the presence of Jesus is a “crumb” –**Luke 11:14**'s exorcism is described as “the finger of God” **Luke 11:20**

2. What power to work all things together for good! **Romans 8:28**

a. A Gentile’s flawed faith was purified.

b. A daughter was no longer demon-possessed.

c. A mother was given the opportunity to exercise great faith.

3. What power to cultivate great faith!

a. Jesus knows how to cultivate great faith.

b. His sovereignty and power ought to sustain us in times of trials. **James 1:2; 1 Peter 1:3-7, 4:12-13**

B. Behold Jesus’ authority

1. Not only does He have authority over: demons among Jews (**Mark 1:23-26**), demons named Legion (**Mark 5:7ff**), demons which may cause blindness and muteness (**Matthew 12:22ff**), He has authority to exorcise a demon from a Gentile woman’s daughter from a distance!

2. He has authority to test our faith; test = “prove and improve”

a. by taking us at our word–cf. her use of “Lord” (**Matthew 15:22**); He did the same thing in **Matthew 19:16-17**

b. by delaying His response to our petitions; David experienced this too **Psalm 22:1-8**

c. by challenging our faith with truthful answers **Matthew 15:24; Mark 7:27**

1) Truth is not always pleasant

2) “Behold I thought” (**2 Kings 5:11**) is not the solution when the truth given is not what was expected.

- d. by being plain-spoken—cf. “doggies” in **Mark 7:27**  
 –using smooth words instead of Scriptural terms to identify and rebuke sin is sinful cf. **Mark 8:38**

C. Behold the wonder of Jesus

- 1. His knowledge and desire to cultivate great faith cf. **1 Timothy 2:4; Matthew 28:19**
- 2. His success in cultivating great faith
- 3. His joy in the expression of great faith
- 4. His blessings upon those with great faith
- 5. What a contrast between this woman and...
  - a. Peter **Matthew 14:29-31**
  - b. the Jewish leaders **Matthew 15:12**

III. Conclusion

- A. **Revelation 2-3** demonstrates that Jesus is ever analyzing the faith of His disciples
  - 1. His analysis results in three basic categories—“No faith”, “Little faith”, and “great faith”
  - 2.. If His analysis of your faith was something other than “great faith”, would you be satisfied, offended, or challenged?
- B. Mediocre faith in Jesus is unbecoming of such an extraordinary Lord.

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## **JESUS HEALS A DEAF, MUTE MAN**

**Mark 7:31-37**

I. Introduction

- A. There are few things in Mark’s gospel which are not found in at least one of the other gospel writers’ accounts. **Mark 7:31-37** is one of the few. Kinda.
- B. **Matthew 15:29-31** is a summary of Jesus’ activity. **Mark 7:31-37** records one specific event of that summary—the healing of a deaf, mute man.

II. Jesus Heals a Deaf, Mute Man

- A. Behold the Miracle – What happened? Jesus’ Compassion in action
  - 1. The man’s miserable condition **v. 32**
    - a. Deaf—probably not born deaf because he could talk on a limited basis
    - b. Speech impediment – *mogilalos*  
 –could have been caused by a severe case of dry mouth
    - c. A request is made on his behalf
  - 2. Jesus’ compassionate response **vv. 33-35**
    - a. Jesus did far more than requested.
    - b. Jesus treats the man with dignity and uniqueness – He shields him from public scrutiny—takes him to a private location; He communicates with him non-verbally; He prays for him – “Looking up to heaven”; He empathizes with him – “sighed” cf. **Hebrews 4:15**; He spoke to him in the language of his family – “Ephphatha” is Aramaic—the common language of the location
    - c. Jesus heals him completely **v. 35**
      - 1) “string” which caused him to be “tongue tied” = “bond, hindrance” was loosed (aorist) – one time action
      - 2) “spake plainly” (imperfect)—continuous action; highly unusual because people with hearing impairments removed must learn to talk plainly.
- B. Behold His Power **vv. 34-35**
  - 1. One six lettered word (in Aramaic) banished his lifelong disability.
  - 2. One six lettered word caused old things to pass away and complete healing to occur. cf. **2 Corinthians 5:17**

C. Behold His Authority v. 36

1. This is Jesus' second recorded appearance in Decapolis cf. **Mark 5:1-16**
  - a. The first appearance was quite short because of **Mark 5:17**
  - b. Jesus instructed the man cleansed of Legion to tell everyone what Jesus had done for him (**Mark 5:18-20**); here Jesus instructs the man healed to tell no one (**Mark 7:36**)
2. Conclusion: Jesus has the authority to command one man to tell others what great things the Lord has done for him (**Mark 5:19**) and to command another man to tell no man (**Mark 7:36**) AND BE OBEYED IN EACH INSTANCE
  - a. God has the authority to tell Moses to strike the rock in **Exodus 17:6** and then to speak to the rock in **Numbers 20:8, 11** and require obedience in both cases.
  - b. God has the authority to authorize the accompaniment of mechanical instruments of music in OT worship (**2 Chronicles 29:25**) and to authorize the accompaniment of a spiritual instrument of music in NT worship (**Ephesians 5:19**) and require obedience in both testaments.

D. Behold His Wonder v. 37

1. "beyond measure" = "struck out of their senses; it was settled conviction (present perfect active)
2. NOTE: His complete disinterest in personal acclaim—this man was not a prop to exploit. cf. **Matthew 15:31, 5:16**
3. NOTE: His willingness to allow Decapolis to change its mind about Him **2 Peter 3:9**

E. Behold the Messages v. 37

1. Immanuel is here—*mogilalos* (v. 32) is used in the LXX in **Isaiah 35:6**; note **Isaiah 35:3-8** is a Messianic prophecy
2. The excellence of Christ's work
  - a. "He has done all things well" is an echo of **Genesis 1:31** (see LXX)
  - b. The healed man was as good as new. Jesus' speciality—**Revelation 21:5; Matthew 26:28; 2 Corinthians 5:17**

III. Conclusion—The tragedy of this miracle is that the people's admiration of Jesus (v. 37) did not result in obedience (v. 36).

To obey Jesus is better than admiring Him.

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**JESUS FEEDS 4,000 +**  
**Matthew 15:29-39; Mark 8:1-10**

I. Introduction

- A. To travel from Livingston, Zambia to Siambafumba, Zambia there are several stages.
  1. Stage one—you travel for about an hour on the black paved road—a two-lane highway
  2. Stage two—you travel for about an hour on an unpaved road—it is mostly gravel and is wide enough for two vehicles to pass each other if traveling in opposite directions.
  3. Stage three—you travel for 2 to 3 hours on a path—it is the area washed out from the previous year's flood which was created during the past rainy season(s); it often is only wide enough for one vehicle to travel in either direction.
  4. When you have reached stage three of this trip you are traveling in "the bush" when in Africa; in Matthew and Mark you would be traveling in "the wilderness"; it is in the wilderness that you will find the ten cities called "Decapolis"
- B. Decapolis is the location where Jesus' miracle of feeding 4,000+ occurred.

II. Jesus Feeds 4,000+

- A. Behold the miracle—What happened? **Matthew 15:29-39**
  1. A multitude had congregated—Legion's proclamation **Mark 5:18-20** coupled with amazing miracles **Mark 7:31ff** had caused **Matthew 15:30's** "cast them down" = great rush/hurry (not a



- rough handling of loved ones)
- a. They were putting the sick and infirm at Jesus' feet as fast as they could get them there.
  - b. A host of miracles is crowded into one sentence in **Matthew 15:30**.
2. Seventy-two hours of daylong, evening-filled preaching, teaching and healing, and all provisions were exhausted **Matthew 15:32**; Jesus' statement literally reads: "To send them away fasting I am not willing."
  3. The apostles admit to no ability to address the situation (**v. 33**)—only provisions left are **v. 34**
  4. They sit on the ground because the grass of summer had been burned up by the heat **v. 35**
  5. Jesus offers two prayers for the benefit of his non-Jewish audience **Mark 8:6-7**; He gave thanks (**v. 6**) and He blessed God (**v.7**) to impress upon His listeners the source of their blessings was God. He practiced **Matthew 5:16**  
—"brake" and "gave" are imperfects—a continuous action
  6. "baskets" (**v. 37**) were not lunch box size (like **Matthew 14:20**); travel size cf. **Acts 9:25**
  7. Given what happened immediately after the feeding of the 5,000, wonder what went through the apostles' minds as **v. 39** occurred!!
- B. Behold the Message—Jesus is the Bread of Life for all people
1. The feeding of 5,000 were of Jews; this feeding was of Gentiles—Jesus makes the impossible possible for all cf. **Acts 2:21, 38-39**
  2. Bethlehem means "house of bread"—what an appropriate birthplace for the Bread of life **Micah 5:2**
- C. Behold His Power
1. No case is too difficult (**Matthew 15:30**)—He healed them as fast as they were brought to Him!!
  2. He is able to do exceeding abundantly above all we ask or think **Ephesians 3:20-21**
    - a. The feeding of the 5,000+ did not exhaust His power to make the impossible possible.
    - b. The appetites of the 4,000+ were satiated long before His power to feed them was exhausted.
- D. Behold His authority
1. It does NOT include the authority to usurp God's providential governing.
  2. Both miraculous feedings were necessitated by location and circumstances. Jesus never feed multitudes in places where adequate provisions were available locally.
- E. Behold the Wonder
1. Of His compassion **v. 32**
  2. Of His unselfishness—cf. This occasion with **Matthew 4:1-4**

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## **JESUS' UNIQUE HEALING OF A BLIND MAN**

### **Mark 8:10-33**

- I. Introduction
  - A. This miracle is distinctive and unique
    1. It is only recorded in Mark.
    2. It is the only recorded miracle of Jesus which was performed in two stages!
  - B. It MUST be studied in its context.
- II. Jesus' Unique Healing of a Blind Man
  - A. Its context
    1. There was widespread spiritual blindness/unbelief/hardness of heart among the Pharisees **vv. 10-13**
    2. There was significant spiritual blindness within Jesus' apostles **vv. 14-21**
      - a. Note the somber warning of **v. 15**
      - b. "leaven of the Pharisees" = unbelief in the face of overwhelming evidence
      - c. "leaven of Herod" = materialistic mindset about the Messiah

3. Note the mixture of spiritual sight and blindness among the apostles **vv. 27-33, 9:33-34, 10:35-37; Luke 22:24-30**
- B. Behold the miracle—What happened?
1. Jesus was traveling to the region of Caesarea Philippi (v. 27); He wanted some time alone with apostles—He was going to ask them the big questions (**vv. 27, 29**)
    - a. “Bethsaida” (v. 22) is a region; like Decapolis, Galilee, Judea
    - b. “town” (v. 23) = a village; the smallest collection of houses; not a city
  2. The request v. 22  
—reasonable in light of **Matthew 15:30-31**
  3. Jesus’ response **vv. 23-25**
    - a. “took him by the hand”—personal touch
    - b. “led him out of town”—away from any crowd of people; affirmation of his dignity
    - c. NOTE: Just as the creation of the universe could have occurred in a nanosecond instead of six days, this healing could healing was performed in two stages instead of one (or three).
    - d. Recognizing “men as trees” (v. 24) would indicate he probably was not born blind.
    - e. “saw” (v. 25)—imperfect tense—he began to see and continued to see
    - f. “every man clearly” = “saw everything from afar”—an indication of 20/20 vision
  4. Jesus’ request v. 26
    - a. His schedule was such that He could not have a repeat of **Matthew 15:30-31**
    - b. Jesus needed to get to Caesarea Philippi without a crowd
- C. Behold the Power of Jesus—He could heal any way He chose to
1. Previous healings of the blind
    - a. He touched their eyes **Matthew 9:29**
    - b. He made clay, anointed eyes and told to wash in pool of Siloam **John 9:6-7**
    - c. “He healed them” **Matthew 12:22, 15:30, 21:14**
  2. Jesus was not obligated to heal this man in the way requested by his friends.
- D. Behold the Message—The value of one to Jesus
1. This unnamed man in a tiny village in an obscure location was given individualized, personal attention cf. **Luke 15:1ff; Mark 10:13ff**
  2. “God sure must love common folk, because He made so many of them.” (Abraham Lincoln’s observation)
- E. Behold the Great Physician’s greater concern at this time was healing the spiritual blindness around Him, not the physical blindness!

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## **JESUS HEALS A DEMON POSSESSED BOY**

**Mark 9:14-29; Matthew 17:14-21; Luke 9:37-43**

- I. Introduction
- A. Between the occurrence of the last miracle considered and the one being considered now, three significant things have happened:
1. Jesus had asked the big questions **Matthew 16:13-20**
  2. Jesus had made a revelation which stunned His apostles **Matthew 16:21-26**
  3. The Transfiguration had occurred **Mark 9:2-8**
    - a. Jesus’ “face shone like the sun” **Matthew 17:2**
    - b. Jesus’ garments were radiant and exceeding white **Mark 9:3**
    - c. There had been a transformation of Jesus’ face and clothing—white and glistening **Luke 9:29**
    - d. Peter wants to stay (**Mark 9:5**) but Jesus has to go
- B. Jesus leaves the Mount of Transfiguration for the valley because:
1. His disciples are overwhelmed by defeat and failure.

2. His enemies are rejoicing over the triumph of evil and wickedness.
  3. A father's feeble faith has nearly all eroded into despair.
  4. An innocent child continues to be viciously tormented and dominated by an unclean spirit.
- II. Jesus Heals a Demon Possessed Boy
- A. Behold the miracle—What happened? **Mark 9:14-29**
1. Boy with epileptic-like seizures **Matthew 17:15**  
—“lunatic” = “moonstruck”—human behavior abnormally affected by the phases of the moon
  2. Apostles had been given power to exorcise demons **Mark 3:15, 6:13**
    - a. Because of their faith to cultivate their relationship with God (**vv. 28-29**), they were incapable here – cf. Samson
    - b. NOTE: **Acts 6:4** indicates they gained wisdom from their failure here.
  3. The viciously tormented boy **vv. 17-18, 20-22; Matthew 17:15**; cf. **Mark 9:25**
  4. Jesus' assessment of the situation **v. 19**
    - a. The leaven of the Pharisees (cf. **Mark 8:15**) was at work and was being successful.
    - b. Behold the irrationality and evil of unbelief!
  5. The father's request and Jesus' response **vv. 22-24**
    - a. “help” = “to run at the cry for help”
      - 1) in **v. 22** it is aorist—a one time action for sin
      - 2) in **v. 24** it is present—a continuous action for father
    - b. “If thou canst” (**vv. 22, 23**) shines a light on the actual reason for this mess
  6. Jesus' address of the demon and its response **vv. 25-26**
    - a. Personal identification of the enemy and Jesus' personal authority asserted
    - b. Eight words—“come out” is aorist imperative (a one time command)
  7. The multitude's response **Luke 9:43**  
—“mighty power” here is translated “majesty” in **2 Peter 1:16**
- B. Behold His Power over evil
1. What a vindictive, hateful evil spirit!
  2. Against its human foes it was invincible; against Jesus it was submissive, defeated cf. **Ephesians 6:12**
- C. Behold His Authority to command a defiant unclean spirit out of an innocent child
- D. Behold the Message—Jesus is the only hope for helpless, hopeless humanity
1. For all four parties involved in this situation—the scribes, the disciples, the father, and the child
  2. Here is the incarnation in microcosm—two only begotten sons (**Luke 9:38**)—one was helpless in resisting evil and its vicious torment; the other rescued him.
- E. Behold the wonders:
1. Of His rescue of floundering disciples **Mark 9:18**
  2. Of His majestic deliverance in this crisis **Luke 9:43**

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## **JESUS PAYS THE TEMPLE TAX**

### **Matthew 17:22-27**

- I. Introduction
- A. Just as there is controversy over whether **Luke 16:19-31** ought to be considered a parable, there is controversy over whether **Matthew 17:22-27** should be classified as a miracle.
1. In the strictest definition of the term “miracle” (i.e. the suspension of natural law), it is not.
  2. In light of the fact that it has a definite message and is a clear display of divine knowledge, it can be considered one.
- B. Regardless of how we decide to classify it, it is worthy of our careful study and meditation.
- II. Jesus Pays the Temple Tax

- A. Behold the miracle—What happened?
1. In **vv. 22-23** Jesus makes His second prediction of His death and resurrection (cf. **Matthew 16:21**)—a clear indication of supernatural knowledge
  2. The trap sprung on Peter **vv. 24-25a**
    - a. An innocent, straightforward sounding question—akin to “Have you stopped beating your wife yet?”
      - 1) If Peter says Jesus pays the tax, then how can He claim to be God’s son—He would be exempt.
      - 2) If Peter says Jesus does not pay the tax, then how can He claim to be sinless?
    - b. Peter’s response in defense of Jesus is “Yes! He pays the tax.”
  3. The temple tax
    - a. It was implemented as a tax of atonement for the tabernacle **Exodus 30:11-15, especially vv. 12, 15, 16**
    - b. The tabernacle was replaced with the temple by Solomon.
    - c. By Jesus day, it was a voluntary payment of a temple maintenance fee willingly paid by patriotic Jews—akin to observing the Feast of Dedication/Hannukah cf. **John 10:22**
  4. Jesus’ Exemptions from this tax **vv. 25-26**; note **Matthew 12:6**
    - a. His identity—Kings do not require taxes of their children; remember **Matthew 16:16, 17:5!**
    - b. His perfection—Jesus came to be the ransom (**Mark 10:45**); He had no need for atonement—akin to John’s baptism of repentance for the remission of sins (**Mark 1:4**)
  5. Jesus’ solution **v. 27**
    - a. Though exempted, Jesus voluntarily complied while also demonstrating His divine Sonship!!
    - b. Reasons for payment—to not be a stumbling block to His enemies (note: **1 Corinthians 8:13, 9:14-22, 10:31-33; Romans 14**) and to rescue Peter from his predicament
    - c. Jesus’ instructions:
      - 1) “go to sea”—He does not give any specific body of water or any specific location!!
      - 2) “cast a hook”—He does not enjoin the use of the customary way of fishing; NOTE: a hook would allow for only one fish to be caught.
      - 3) He predicts success on the first catch.
      - 4) He identifies the coin
      - 5) “for Me and thee”
        - “for” = “in the place of; to pay the ransom for”
        - He voluntarily submits to this tax though exempted and provides for Peter (i.e. pays Peter’s ransom) as well
- B. Behold the Message: Jesus is the Son of God
1. Behold His omniscience—He knows the future (**vv. 22-23**), the present (**vv. 24-25**), and the unseen (**v. 27**; cf. **Psalm 95:1-5, 135:5-6**)
  2. Behold His focus and utter unselfishness
    - a. He did not seek to unnecessarily provoke His enemies **v. 27** note **Matthew 18:7**
    - b. He did not rebuke Peter for his spiritual dullness—the same man He addressed as Satan in **Matthew 16:23** is the man He pays the ransom for!
    - c. He did not exercise His rights of exemption because of His Sonship cf. **Hebrews 5:8**
  3. Behold His power and providence
    - a. What problem-solving ability—He paid the half-shekel tax while clearly demonstrating His exemption
    - b. He fully supplied the ransom for Peter’s atonement (cf. **Ephesians 1:3; 2 Peter 1:3**) if Peter obeyed (**Hebrews 5:9**)
-

# JESUS HEALS A WOMAN ON THE SABBATH

Luke 13:10-17

## I. Introduction

- A. Peter's confession in **Matthew 16:16** and Jesus promise to build His church/establish the kingdom of heaven on earth (**Matthew 16:18-19**) is a pivotal point in Jesus' ministry.
  - 1. His focus becomes His approaching death **Matthew 16:21; Luke 9:31, 51**
  - 2. **Luke 9:51-19:28** records events in the final six months of Jesus' public ministry
  - 3. **Luke 13:11-19** is the final recorded visit Jesus makes to the synagogue.
- B. Jesus' final recorded synagogue visit demonstrates His unwavering commitment to His mission and the intense, absurd hostility of His enemies.

## II. Jesus Heals a Woman on the Sabbath

### A. Behold the miracle—What happened?

- 1. The setting **v. 10**
- 2. The woman **v. 11**
  - a. Her obvious need—a spirit of infirmity
  - b. Her miserable condition cf. **v.16**—unlike **Mark 2:5** her condition does not appear to be the result of sin
  - c. Her great perseverance—18 years and still worshiping on the Sabbath
- 3. Jesus' solution **vv. 12-13**—He saw her—she was not overlooked by Him; He intentionally called attention to her; He knew the length of her infirmity (**v. 16**); He spoke five words to her (**v. 12**) and released her from 18 years of bondage; He touched her.
- 4. The ruler's response **v. 14**—reflected his perverted values; demonstrated a cowardly heart (he spoke to the people instead of Jesus directly; confirms the fact of the miracle; exposed his hypocrisy (it was wrong to have compassion on a daughter of Abraham, but not a donkey or an ox); revealed his priority of manmade teaching over divine doctrine—"ought").
- 5. Jesus' response **vv. 15-16**—He was blunt ("hypocrite"); it was logical (**v. 15**), unanswerable (**v. 16**), Scriptural (cf. **Mark 2:27; Matthew 12:7, 15:8-9**), and imperative ("ought").
- 6. Results **v. 17**
  - a. His enemies—ashamed but not penitent!
  - b. the People—joy

### B. Behold Jesus' unquestionable power and authority

- 1. His enemies (again) do not dispute the occurrence of a miracle—How could they?  
—NOTE the impossibility of faking this infirmity for 18 years—who would agree to do such???
- 2. Five words and a prisoner of 18 years is released!

### C. Behold the message—Jesus is the great emancipator

- 1. Here is the gospel in microcosm **Luke 4:18**
  - a. Humanity is imprisoned/enslaved by Satan.
  - b. Deliverance from this prison by fellow humans is impossible.
  - c. Jesus is fully capable of deliverance.
- 2. Jesus is the Great Emancipator because He is also compassionate and courage—all the power in the world is of no benefit if He lacks these two traits as well.
- 3. NOTE: Those who value oxen and donkeys more than people find Jesus offensive! (They still do today!)

### D. Behold the wonder

- 1. Jesus ought to be praised, honored, glorified, exalted (**v. 13**)
- 2. Rejoice! One greater than Moses is here (**v. 17**)

## III. Conclusion—Salvation has been brought down (**Acts 2:21**)—How I love the great redeemer!!

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# JESUS HEALS A MAN WITH DROPSY

Luke 14:1-6

## I. Introduction

- A. There are about 40 miracles of Jesus recorded in the four gospels
  - 1. Seven of them (about 20%) occur on the Sabbath
  - 2. There are at least two clear reasons for this **Mark 2:27-28**
    - a. It is in complete harmony with God's intended purpose for the Sabbath (**v. 27**)—its original purpose was one of physical rest, the rejuvenation of the body
    - b. It clearly declares and demonstrates Jesus' deity—God alone gave the Sabbath; God alone can work on the Sabbath without sinning; Jesus can work miracles on the Sabbath without sinning; therefore Jesus is deity.
- B. The final miracle on the Sabbath performed by Jesus is in **Luke 14:1-6**

## II. Jesus Heals a Man with Dropsy

### A. Behold the miracle—What happened?

- 1. The setting **vv. 1-2**
  - a. His enemies **v. 1**
    - “they” is emphatic;
    - “watched” = “to observe out of the corner of their eyes” (imperfect—“were watching”)
  - b. The needy man **v. 2**—“dropsy” = edema—the accumulation of fluid in the body which results in swollen legs, arms, face; probably caused by congestive heart failure
- 2. Jesus' Answer and question **v. 3**
  - a. “answered” their looks and wondering minds
  - b. Question
    - “lawful” = “out of ‘I am’”—present active—the Scriptures written hundred of years prior have authority right now
    - “lawful” = permission from God
    - this is the crux of the matter
- 3. Their “Answer” and Jesus' response **vv. 4-5**
  - a. Their lack of an answer is a dereliction of duty for Jewish “lawyers”—the expectation is akin to a Christian's responsibility in **1 Peter 3:15**
  - b. Jesus' response **v. 4**
    - 1) He healed him—i.e. 5, 10, 15, or more pounds of internal fluid disappeared in an instant (impossible to fake; impossible to imitate even today using modern medicine)
      - It is reasonable to believe Jesus healed the source of the problem, not just the symptoms
    - 2) Jesus' question **v. 5**—“pit” = well, pit with water in it
      - He makes the situation as parallel to the man threatened by water/internal fluid as possible
- 4. Their response **v. 6**
  - a. Jesus answered them twice; they did not (**v. 4**) and could not (**v. 6**)
  - b. Their actions demonstrate a dishonesty of heart and cowardice of spirit cf. **Luke 8:15**

### B. Behold His power

- 1. His omniscience—He knew and answered His enemies' thoughts cf. **Mark 2:6-8; Matthew 17:24-25**
- 2. Where's the fluid? Akin to the question: “Where's the body of Jesus?”

### C. Behold His authority

- 1. Either He is Lord of the Sabbath or He is a blasphemer cf. **Numbers 15:32-36**
- 2. cf. **John 9:16-17, 33**

### D. Behold the Message: God loves you

- 1. Jesus accepted an invitation from His avowed enemies; why?
- 2. Jesus loved His enemies even unto the end (just like He did His disciples—**John 13:1**)
- 3. Jesus loves you even if others prioritize animals and their own well being over you.

### E. Behold the wonder..

1. Of Jesus' love (v. 3) – His question was intended to get them to think about the source of their authority
2. Of Jesus' wisdom (v. 3) – He preempts their criticism
3. Of their unbelief (v. 6)

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## JESUS HEALS TEN LEPERS

### Luke 17:11-19

#### I. Introduction

- A. In trying to harmonize the life of Christ into one narrative, most who have attempted such place **Luke 17:11-19** shortly after the raising of Lazarus in **John 11**.
  1. From **John 11** we know the Jewish rulers were thirsting for Jesus' blood **vv. 8, 16**
  2. The raising of Lazarus just increased their determination to destroy Jesus **John 11:53-54**
  3. Apparently the final weeks of Jesus' ministry were spent in one last circuit through the land before arriving back in Jerusalem for the final Passover—He went north to a city named Ephraim (**John 11:54**), then east along the Samaria/Galilee border (**Luke 17:11**), crossed the Jordan River into Decapolis/Perea (**Mark 10:1**), traveled south and crossed the Jordan River into Judea, entered Jericho (**Luke 19:1**) and then traveled to Jerusalem one final time (**Luke 19:12**).
- B. Though in great peril (**John 11:53**), Jesus did not become self-centered (**Acts 10:38**). This miracle is proof of that.

#### II. Jesus Heals Ten Lepers

- A. Behold the miracle—What happened?
  1. The lepers and their request **vv. 12-13**
    - a. They were obeying the Law (**Leviticus 13:45-46; Numbers 5:2**).
    - b. Because of the damage done to their vocal chords, a chorus of ten would be necessary so to be heard from afar.
    - c. Their request—four words:
      - 1) “Jesus”—an appeal to their common humanity;
      - 2) “Master” (*epistasis*) = “commander”; used in LXX for the Egyptian taskmasters, the supervisors in the temple's construction, a general in charge of the Defense Department, the priest supervising the storage of offerings.
      - 3) “Have mercy on us”
  2. Jesus' response **v. 14**
    - a. He took them at their word and gave them a five-word command—He challenges them to put their faith in action
    - b. He heals them differently than the leper in **Mark 1:40-44**—He does not touch them; He remains at a distance.  
He makes no explicit promise to heal. He heals ten at one time! (But this is not the focus of the gospel writer).
    - c. This miracle is impossible to fake!!—restoration of skin and hair; rotting joints cured; vocal chords healed; missing fingers, teeth, toes, limbs regained.
    - d. This miracle was to be investigated and validated by a third party—up to ten priests would confirm the miracle!
  3. The lepers' response **vv. 15-18** (is the focus of next sermon—“Four Truths about Gratitude”)
  4. Jesus' additional blessing **v. 19**
- B. Behold His power and authority
  1. Authority to heal as He so chooses—God does things as He wills, not as we demand/expect.
  2. Power to heal the impossible cases. Sin (i.e. spiritual leprosy) and physical leprosy have many common features: neither is a respecter of persons; both are impossible to humanly cure; both

destroy people physically and socially; both create isolation and estrangement; both are “living death”; yet for Jesus, the stage of degeneration which one is experiencing does not matter to Him.

3. “Master” = “one whose word should be obeyed”—how appropriate
- C. Behold the wonder of his wisdom
1. Priests will investigate and validate this miracle
  2. There will be several independent witnesses (some of whom may actually be personally hostile toward Jesus)—the strongest kind of witness in a court of law
- D. Behold the message—JESUS saves those who obey Him
1. “Jesus” cf. **Matthew 1:21**
  2. Saves—regardless of nationality; cf. “whosoever” **John 3:16; Acts 2:21; Galatians 3:26-29; Ephesians 3:6; 1 Peter 3:7**
  3. Those who obey Him **Hebrews 5:8-9** cf. Naaman in **2 Kings 5**

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## **JESUS HEALS TWO BEGGARS NEAR JERICHO**

**Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43**

### I. Introduction

- A. If His ministry was compared to a race, at Jericho Jesus makes His final turn and is heading for the finish line.
1. His courage can be seen in the fact that Jesus is leading the crowd in this journey to His death **Mark 10:32**
  2. The trip from Jericho to Jerusalem is about 15 miles—one day’s journey.
- B. It is probably Thursday or Friday when Jesus and the multitude leave Jericho for Jerusalem. On Friday of the next week, Jesus will be crucified.
1. Since Peter’s confession in Caesarea Philippi, Jesus has been telling His apostles of His coming death cf. **Matthew 16:16-21, 17:22-23, 20:17-19**
  2. Since His transfiguration (and conversation with Moses and Elijah of His coming “exodus”—**Luke 9:31**), Jesus been focused on going to Jerusalem to be sacrificed as the Lamb of God (**Luke 9:51**).

### II. Jesus Heals Two Beggars Near Jericho

- A. Behold the miracle—What happened? **Matthew 20:29-34; Luke 18:35-43; Mark 10:46-52**
1. Bartimaeus sought Jesus **Mark 10:46-48**
    - a. In social standing, he is completely opposite of the rich young ruler who had come to Jesus in **Mark 10:17ff**
    - b. Unlike the rich, young ruler, he was not patronizing
      - 1) “Lord” (**Matthew 20:30**) = *kurios*—a recognition of Jesus’ authority and power; (not *epistata* cf. **Luke 17:13**)
      - 2) “Son of David” = the Messiah/Christ cf. **Matthew 22:42**
    - c. Though blind, he could see what many were blind to cf. **John 11:46-53**
    - d. He desired Jesus’ help **Luke 18:38-39**—“cried out” (v. 38) = “to shout”; “cried so much the more” (v. 39) = “to scream, shriek”
    - e. The multitude’s thinking—“Jesus does have any time for you.”
    - f. Jesus’ thinking—“I do have time for you.”
    - g. What an example of faith—insightful, importunistic, courageous, persistent, obedient, trusting discipleship
  2. Bartimaeus finds Jesus **Mark 10:49-51**
    - a. “Jesus stood still”—one of the few times the Lamb of God stopped on His way to the cross!
    - b. Jesus commanded and Bartimaeus obeyed vv. 49-50
    - c. Jesus questioned him v. 51 cf. **Mark 10:36**—same question asked



- 1) “for thee” is emphatic—will his request be like **Mark 10:35, 37** (which He did not grant) or different?
- 2) Jesus’ response is the only appropriate one for He who said **Mark 10:45**
- d. Bartimaeus’ request—“Lord” = “Rabboni” = “My Master”; unlike the request of v. 37 (cf. v.38), this request was within the authorized mission of the Messiah—**Isaiah 35:5, 29:18; Luke 4:18; Matthew 11:5**
3. Bartimaeus sees Jesus **Mark 10:52**
  - a. “made thee whole” (perfect active indicative) = a current state which is the lasting result of a previous process
  - b. “followed Him”—an indication of discipleship
- B. Behold His power—even modern medicine cannot heal blindness; it can improve sight for those who are “legally blind” but cannot reverse blindness in those who are born blind.
- C. Behold His authority and His understanding of authority
  1. He was asked the same question (**Mark 10:36, 51**) and gives two different responses.
    - a. One request was beyond the authority granted Him for His mission **Mark 10:40**
    - b. One request was within the bounds of His authorized mission **Mark 10:52**
  2. Jesus could use His power to express mercy (**Mark 10:47**) and compassion (**Matthew 20:34**), but not alter God’s eternal purpose (**Mark 10:40**) or even save Himself (**Matthew 27:42**). This glorified God (**Luke 18:43**).
- D. Behold the message: If you seek Jesus with faith, you will find Him. It is faith (**Mark 10:52**), not social standing or wealth (**Mark 10:17ff**) or family ties/personal preferences (**Mark 10:35-45**) which matters.
- E. Behold the wonder of His consistency
  1. Note Jesus use of the road from Jerusalem to Jericho to teach the practice of mercy (**Luke 10:25ff**); He practiced what He preached.
  2. Note the statement of **Mark 10:45** and how He served others—in this case two blind men.

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## **JESUS CURSES A FIG TREE**

### **Matthew 21:18-23; Mark 11:12-26**

- I. Introduction
  - A. The final week of Jesus’ ministry—from Jericho to His resurrection—is roughly 30% of Matthew, Mark, Luke, and John.
    1. In this final week, He presents Himself as God’s anointed king on Sunday, God’s authorized Son over His Father’s house/the temple on Monday, and God’s final prophet to Israel on Tuesday.
    2. In this final week, Jesus ties up all “loose ends”.
  - B. John the Baptist’s ministry was for the purpose of preparing the Jews for Jesus.
    1. To do this, John’s message was plain: **Matthew 3:1-2, 7-12** Note especially vv. 8, 10
    2. The focus of Jesus’ ministry was on the saving power and grace of God **John 3:17**
    3. However, Jesus could not be a faithful prophet of God without declaring God’s judgment on the impenitent and those who had not brought forth fruits of repentance.
  - C. According to John’s gospel, the first thing Jesus did in Jerusalem after beginning His ministry was to cleanse the temple
    1. The temple had become a house of merchandise **John 2:16**
    2. The morning on which Jesus returns to the temple to cleanse it again (because it was now a den of thieves—**Mark 11:17**), He curses a fig tree **Mark 11:12-15**
    3. Jerusalem, its leaders, and its temple had been living on borrowed grace and the beginning of their end was at hand **Luke 19:42-44; Matthew 23:36-39**

## II. Jesus Curses a Fig Tree

### A. Behold the miracle—What happened **Mark 11:12-26**

#### 1. On Monday vv. 12-19

- a. “He was hungry”—clear proof of His complete humanity
- b. the lone pretentious fig tree v. 12  
—Though barren, it appeared to be far superior to all the other fig trees; in reality it cumbered the soil **Luke 13:7**
- c. Jesus devoted it to destruction v. 14
  - 1) “curse” (v. 21) = to devote to destruction (cf. **Matthew 25:41**), not profanity out of anger, malice, or a lack of self-control cf. **Mark 16:16**
  - 2) “*ou me*” + subjunctive = strongest negative prediction
- d. The temple is cleansed vv. 15-19
  - 1) When the temple is producing genuine fruit, it is a house of prayer cf. **Isaiah 56:1-8**
  - 2) When the temple is nothing but leaves, it is a den of robbers cf. **Jeremiah 7:1-16**, especially v. 11

#### 2. On Tuesday vv. 20-26

- a. Clear demonstration of Jesus’ deity cf. **Ezekiel 17:22-24**
- b. The miracle is twofold—unnatural way of withering (from the roots up) and unnatural time frame (within 24 hours)
- c. Jesus’ passionate warning:
  - 1) “Have faith in God” v. 22 (present active indicative) = “be continuously in the state of faith in God” cf. **2 Corinthians 13:5**
  - 2) Faith is essential to spiritual success and answered prayer vv. 23-24
  - 3) Faith must be confident, prayerful, forgiving, and merciful vv. 25-26

### B. Behold His authority and power

1. Jesus has the authority to inspect and expect fruit, especially the fruits of repentance.
2. Jesus has the power to curse the barren and pretentious—this is true of nations whose coins read “In God we trust”; this is true of congregations whose signs proclaim they belong to Christ (cf. **Revelation 3:1**); this is true of individuals who believe themselves to be Christians.
3. Jesus is not and cannot be deceived by leaves.

### C. Behold the Message: Repent or perish cf. **Luke 13:1-10**

### D. Behold the wonder

1. Even at this point in His ministry, Jesus’ disciples still marveled at Him **Matthew 21:20**
2. As the creator of the tree, Jesus is fully God; as one who came seeking fruit to eat because of His hunger, Jesus is fully human (cf. **Psalms 50:12; Luke 24:39**).

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## **JESUS’ FINAL MIRACLE**

**John 18:2-10; Luke 22:47-51; Matthew 26:47-54; Mark 14:43-47**

### I. Introduction—There are several points to ponder which present themselves as this miracle is considered in larger contexts:

#### A. It is a climactic miracle—this miracle is just as selfless as Jesus’ entire life.

1. His miraculous power was not used to escape crucifixion (**Luke 23:35**).
2. It was used to heal an “enemy”; indicating **Matthew 5:43** was not just what He taught; it is what He practiced.
3. It was used to help someone in need—just like His first miracle (**John 2:1-11**).

#### B. The gospel records of this occasion illustrate the truth “The sum of Thy word is truth” (**Psalms 119:160** ASV).

1. To fully understand every detail of what happened, all accounts must be considered and

synthesized.

2. **Matthew 26:51; Mark 14:47**—identifies the high priest’s servant as the one whose ear was severed from his head.
  3. **Luke 22:50** informs us that it was his right ear which was cut off.
  4. **John 18:10** tells us the man’s name was Malchus.
- C. The reticence in these accounts is a subtle, yet powerful, proof of inspiration.
1. Matthew, Mark, and John do not even record the miracle!!!! cf. **Mark 14:48-50; Matthew 26:52-54; John 18:11** for what each records immediately after Peter’s attack of Malchus.
  2. Only Luke (**22:51**) records the miracle; he does so in a very matter-of-fact manner.
- II. Jesus’ Final Miracle
- A. Behold the Miracle—What happened
1. **John 18:1-3**
    - a. Jesus’ arrest was predicated on His predictability v. 2 cf. **Luke 22:39**
    - b. “band of men and officers” v. 3 “band” = a Roman cohort of 600 soldiers; cannot be sure if all or part of the cohort was dispatched, but note **Matthew 26:47**’s “great multitude”
  2. **Luke 22:47-51**
- B. Behold His power
1. In His majesty **John 18:4-9**
    - a. A single unarmed man caused a great multitude of armed soldiers and guards to retreat and take cover! Why?
    - b. cf. “I am” in v. 5—“he” has been added by the translators and it is in one sense needed—Jesus was identifying Himself as Jesus of Nazareth.
    - c. cf. Because of **Exodus 3:14** “he” is not needed. The mob was looking for Jesus of Nazareth and when they found Him they had also found “I AM”. Truly He was Emmanuel (**Matthew 1:23, 27:54**).
  2. In His meekness
    - a. He was not arrested because He was overpowered by force; this is especially not true in light of **Matthew 26:53**.  
A legion of soldiers was 6,000; therefore, 12 legions would be 72,000.
    - b. He was arrested because of His meekness (i.e., “power under control”).
    - c. His arrest was voluntary cf. **John 10:18**
- C. Behold the Message—His mercy **John 18:9-11**
1. On Malchus, the slave of the high priest, the tip of the spear of this great multitude v. 10
  2. On Peter—by His intervention, Jesus prevented his zeal and ignorance from destroying him
    - a. This had happened before—cf. **Matthew 17:24-27**
    - b. **1 John 1:7** is illustrated; **Hebrews 4:14-16** becomes richer with meaning
  3. On His apostles—it fulfilled His saying in **John 17:12**.
  4. NOTE: What Jesus did for His apostles in the Garden, He did for all at Calvary. His actions in Gethsemane—placing Himself between His apostles and grave danger—beautifully illustrates the Bible word “propitiation”—placing Himself between the certain punishment of God’s righteous wrath (cf. **Romans 1:18**) and sinners.
- D. Behold the Wonder of His Focus
1. He preserved the men who were essential to the building of His church, His spiritual kingdom (**John 18:36**).
  2. OBEDIENCE—The predictive prophecy of Scripture necessitated an obedient Messiah.
    - a. He came to earth to obey **Hebrews 10:7**; His voluntary obedience to His Father began by the age of 12 (**Luke 2:49**) and continued until “It is finished” was triumphantly declared (**John 19:30**).
    - b. In spite of treachery, hypocrisy, and desertion, He remained focused on obeying His Father
    - c. He became the author of salvation by His obedience (**Hebrews 5:8-9**).
  3. His focus on His cup of suffering (**John 18:11**) resulted in our cup of blessing (**1 Corinthians 10:16**).

## **THE CHURCH OF CHRIST IS...**

- The eternal purpose of God – Ephesians 3:10-11
- The fulfillment of prophecy – Acts 2:16; 17:2-3; Romans 16:25-26
- The called out – John 15:19; Matthew 16:18; Colossians 1:13
- The body of Christ – Ephesians 1:22-23; Colossians 1:18
- The bride of Christ – Revelation 21:2,9; Revelation 22:17
- The kingdom of Christ – Matthew 16:18-19; Colossians 1:13
- The church and kingdom of God – I Corinthians 1:2; Acts 28:23
- The church of Christ – Romans 16:16
- The house of God, his church – I Timothy 3:15; I Corinthians 1:2
- The church of the firstborn – Hebrews 12:23
- The household of faith – Galatians 6:10
- The pillar and ground of the truth – 1 Timothy 3:15
- That which brings glory to God – Ephesians 3:21
- A royal priesthood – 2 Peter 2:9
- A vineyard – Matthew 20:1-16; Matthew 21:18-31
- An army – Ephesians 6:11-18; 2 Timothy 2:3; 2 Corinthians 10:3-4
- Where the saved are found – Ephesians 5:23; Acts 2:41, 47
- A monarchy where Christ is its head and authority. Eph. 1:22-23
- The oldest church in the world – Matthew 16:18; Acts 2:38,41,47

## **THE CHURCH OF CHRIST IS NOT...**

- A building – Luke 17:20-21; John 4:20-24
- A denomination – Matthew 16:18; Ephesians 4:4-5; Col. 1:18
- Man-made – Matt. 16:18; Acts 2:47; 1 Cor. 15:24; Eph. 5:23
- A cult – Matthew 11:28-30; Luke 6:47-49
- Of this world – John 18:36; John 15:18-19; Romans 12:2
- Seeking to please men – Gal.1:9-10; Acts 4:20; 5:29; John 6:66-67
- Popular – John 15:18-19; John 14:6; Matthew 7:13-14; Luke 6:46
- Dead – Heb.4:12; Mark 16:15; 1 Tim.3:15; Rom.6:11; 1 Cor. 15:58
- Optional – Heb. 10:24-26; Eph. 5:23; Rev. 21:2,9; Acts 2:41,47
- A social club for entertainment and fun – Luke 19:10; Luke 5:32; Romans 12:1-2; John 15:19; 2 Corinthians 6:14-18; 5:17
- A business or fun-raising organization – Matthew 28:18-20; 1 Peter 2:5; Ephesians 3:21; 2 Peter 3:18
- A democracy for voting – Acts 16:4; elders, pastors, overseers, Acts 20:28; Matthew 16:19; John 12:48; 1 Corinthians 14:37
- A place to gain riches – Acts 5; Acts 20:33; John 6:26-27; John 12:42-43; 2 Corinthians 12:14,17-18; 2 Peter 2:1-3
- Composed of perfect people – Romans 3:10,23; 1 John 1:8-10
- A newcomer to the world of churches – Acts 2; Romans 16:16

**Does the church of Christ have a place in your life?  
Jesus is coming again and will save only his church.  
Are you a faithful member of His church?**

# BAPTISM STANDS BETWEEN

A SINNER → SALVATION .....	Mark 16:16
A SINNER → REMISSION OF SINS.....	Acts 2:38
A SINNER → THE NEW LIFE .....	Romans 6:4
A SINNER → SIN DESTROYED .....	Romans 6:6
A SINNER → WASHING .....	Acts 22:16
A SINNER → CALLING .....	Acts 22:16
A SINNER → THE KINGDOM .....	John 3:3-5
A SINNER → CLEANSING.....	Ephesians 5:26
A SINNER → DEAD TO SIN .....	Romans 6:7-12
A SINNER → FREE FROM SIN.....	Romans 6:17-18
A SINNER → SALVATION.....	1 Peter 3:21
A SINNER → FORGIVENESS .....	Colossians 2:11-12
A SINNER → CHRIST'S BLOOD.....	Romans 6:3-4
A SINNER → A CHILD OF GOD.....	Galatians 3:26-27
A SINNER → DEATH OF CHRIST .....	Romans 6:3
A SINNER → NEW CREATURE .....	Romans 6:4-5
A SINNER → GOOD CONSCIENCE .....	1 Peter 3:21
A SINNER → PUTTING ON CHRIST.....	Galatians 3:26-27
A SINNER → RAISED WITH CHRIST.....	Romans 6:4
A SINNER → PUTTING OFF SINS.....	Colossians 2:11-12
A SINNER → SANCTIFICATION .....	Ephesians 5:26
A SINNER → BODY OF CHRIST.....	1 Corinthians 12:13

## TO BE SAVED...

- **HEAR** the Gospel of Christ (John 6:45; Romans 10:17)
- **BELIEVE** the Gospel and that Jesus is the Christ the Son of God (John 8:24; 3:16)
- **REPENT** of your sins (Luke 13:3,5; Acts 17:30; Acts 2:38).
- **CONFESS** faith (belief) in Jesus as God's Son (Matthew 10:32-33; Romans 10:9-10)
- **Be BAPTIZED** into water for the forgiveness of sins (Acts 2:38; Mark 16:16; 1 Peter 3:21)
- **LIVE FAITHFUL** to God the rest of your life (1 Corinthians 15:58; Revelation 2:10)