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What You Need to Know About Jesus' Miracles: Healing

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A PERSONAL TESTIMONY

Had only our faith been stronger, Joseph and I would not have wasted 100 pounds of expensive burial ointment (John 19:39). After all, He did repeatedly say His sepulcher would be needed only for the weekend! (John 2:19). You would think a well-known Bible teacher (John 3:10) should have known this! But, to my shame, back then I was even confused about the new birth experience. (John 3:4). Now, I fully understand His strange words to me on that dark night (John 3:2) about being lifted up as was the serpent by Moses. (John 3:14). He was indeed lifted up ... by a cross! (John 19:16-18). Joseph and I can testify to this, for we took Him down. (John 19:39, 40). But He arose from the dead, (Matt. 28:6) and was witnessed by the eleven, and has only recently ascended into heaven from the Mount of Olives. (Acts 1:9-12) And the purpose for all this? I think His words to me during that midnight conversation says it best:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

But the thing which first drew me to Him was the miracles, not the message (John 3:2). I now understand He did what He had to do that we might hear what He had to say!

—Nicodemus, 27 A.D.
Jerusalem, Israel

Special Note:

Because of the sheer volume of sheets required to overview all of Christ's miracles, this special study has been divided into three parts. This section represents the first such study, to be followed by studies 2 and 3.

A THREE-FOLD TOPICAL STUDY OVERVIEWING THE MIRACLES PERFORMED BY JESUS CHRIST

GENERAL INTRODUCTION

THE NUMBER OF HIS MIRACLES

- A. General, crowd-related miracles. Nine:
1. *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them"*(Matt. 4:23-24).
 2. *"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick"*(Matt. 8:16).
 3. *"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people"*(Matt. 9:35).
 4. *"But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all"*(Matt. 12:15).
 5. *"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick"*(Matt. 14:14).
 6. *"And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased"*(Matt. 14:35).
 7. *"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel"*(Matt. 15:30-31).
 8. *"And great multitudes followed him; and he healed them there"*(Matt. 19:2).

9. *"And the blind and the lame came to him in the temple; and he healed them"* (Matt. 21:14).

B. Specific, individual-related miracles. Thirty-five:

1. Turning water into wine
2. Healing a nobleman's son at Cana
3. Healing a lame man at the pool of Bethesda
4. First miraculous catch of fish
5. Delivering a synagogue demoniac
6. Healing Peter's mother-in-law
7. Cleansing a leper
8. Healing a paralytic
9. Healing a man with a shriveled hand
10. Healing a centurion's servant
11. Raising a widow's son
12. Healing a blind and mute demoniac
13. Stilling a storm
14. Delivering the Gadarene demoniacs
15. Healing a woman with an issue of blood
16. Raising Jairus' daughter
17. Healing two blind men
18. Delivering a mute demon
19. Feeding the 5,000
20. Walking on the water
21. Delivering a Syrophenician's daughter
22. Healing a deaf mute in Decapolis
23. Feeding 4,000
24. Healing a blind man at Bethsaida
25. Delivering a demon-possessed boy
26. Finding the tax money
27. Healing a man born blind
28. Healing a crippled woman on the Sabbath
29. Healing a man with dropsy
30. Raising of Lazarus
31. Cleansing ten lepers
32. Healing a blind Bartimaeus
33. Cursing the fig tree
34. Restoring Malchus' ear
35. Second miraculous catch of fish

THE SEVEN-FOLD CLASSIFICATION OF HIS MIRACLES

A. Healing: Sixteen miracles

1. Lepers (see miracles 7, 31)
2. The blind (17, 24, 27, 32)

3. The deaf (22)
 4. The deformed (9)
 5. The crippled (3)
 6. The fever-ridden (2, 6)
 7. The maimed (34)
 8. The paralyzed (8, 10)
 9. Continuous bleeding (15)
 10. Dropsy (29)
- B. Casting out of demons: Seven miracles
1. Man in a synagogue (see miracle 5)
 2. A blind and mute demoniac (12)
 3. The Gadarene demoniac (14)
 4. A mute demoniac (18)
 5. Daughter of a Syrophenician mother (21)
 6. A boy at the base of Mt. Hermon (25)
 7. Woman in a synagogue (28)
- C. Financing: One miracle
1. Fish with a coin in its mouth (see miracle 26)
- D. Feeding: Five miracles
1. Turning water into wine (see miracle 1)
 2. First catch of fish (4)
 3. Feeding of the 5000 (19)
 4. Feeding of the 4000 (23)
 5. Second catch of fish (35)
- E. Protecting: Two miracles
1. Stilling a storm (see miracle 13)
 2. Walking on water (20)
- F. Resurrecting: Three miracles
1. Raising a widow's son (see miracle 11)
 2. Raising Jairus' daughter (16)
 3. Raising of Lazarus (30)
- G. Judging: One miracle
1. Cursing a fig tree (see miracle 33)

THE EIGHT-FOLD PURPOSE FOR HIS MIRACLES

A. To fulfill Old Testament prophecy

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:16-17).

"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John 12:37-38).

B. To validate His message

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:1-2).

"And a great multitude followed him, because they saw his miracles which he did on them that were diseased" (John 6:2).

C. To reveal His glory

"This beginning of miracles did Jesus in Cana, of Galilee, and manifested forth his glory ... " (John 2:11a).

D. To increase the faith of His disciples

"and his disciples believed on him" (John 2:11b).

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do" (John 6:5-6).

E. To declare His Messianic claims

"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (John 6:14).

F. To prove His deity

"And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matt. 14:32-33).

G. To demonstrate His compassion

1. Upon the hungry multitudes (Matt. 9:36; 14:14; 15:32)
2. Upon the blind (Matt. 20:34)
3. Upon the lepers (Mark 1:40-41)
4. Upon the demon-possessed (Mark 5:18-19)
5. Upon the grief stricken (Luke 7:12-13)

H. To show His authority to forgive sin

"And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house"(Luke 5:20-24).

THE LOCATION OF HIS MIRACLES

- A. At a wedding (see miracle 1)
- B. At a funeral (11)
- C. In graveyards (14, 30)
- D. In synagogues (5, 9, 12, 28)
- E. In homes (2, 6, 8, 10, 16, 17, 29)
- F. By a pool (3, 27)
- G. Beside a tree (33)
- H. In a garden (34)
- I. In a crowd (15)
- J. Outside a village (24, 31, 32)
- K. On a grassy slope (19, 23)
- L. At the base of a mountain (7, 25)
- M. On the seashore (4, 35)
- N. On the sea (13, 20)
- O. Under the sea (26)
- P. Outside a synagogue (18)
- Q. Near Tyre and Sidon (21)
- R. In one of the cities of Decapolis (22)

STUDY NUMBER ONE: HIS HEALING MIRACLES

TWO INVOLVING LEPROSY (#7, 31)

Seven: Cleansing a Leper (Matt. 8:2-4; Mark 1:40-45; Luke 9:12-16)

SURVEY

A leper approached Jesus, knelt, and begged to be delivered from his leprosy. Filled with compassion the Savior touched him which resulted in immediate healing.

SIGNIFICANCE

- This is the first of at least six miracles where Jesus was moved with compassion. For the others, see miracles 11, 14, 19, 23, and 32.
- It is the first of five miracles where Jesus told the recipient not to broadcast what had been done. For the others, see 16, 17, 22, and 24.
- It is the first of two miracles involving a leper. See also miracle 31.

SPIRITUAL TRUTHS

- It is ironic to note:
 1. Back then, Jesus commanded these individuals not to spread abroad his fame, but they did.
 2. Today he commands us to do this, but we don't (see Matt. 28:19-20).
- He ordered the cured man to present himself to the priest for the Mosaic cleansing. (See Lev. 14:3-4, 10, 22). This excited request from a healed leper doubtless caused much confusion and amazement in the temple among the priests. Up until this point there was no need for the cleansing ceremony, for no Israelite had ever been healed of leprosy until Jesus came (with the single exception of Miriam—see Num. 12:13-15; Naaman, of course, was a Syrian—see 2 Kings 5:1, 14).

Thirty-one: Cleansing of Ten Lepers (Luke 17:11-19)

SURVEY

En route to Jerusalem, Jesus encounters ten lepers who call out to Him for mercy and healing. Instantly all ten were cleansed and leave to show themselves to the temple priests as instructed by the Levitical law for ceremonial cleansing. Soon however, one of the ten, a Samaritan returned, fell at the feet of the Savior and began worshipping and thanking Him.

- Jesus, regarding the thankless nine: "*Were not all ten cleansed? Where are the other nine?*"
- Jesus, regarding the thankful one: "*Rise and go; your faith has made you whole.*"

SIGNIFICANCE

- This miracle regards the greatest number of specific (ten) healings than any other as performed by Jesus.
- It is the only miracle involving a Samaritan.

SPIRITUAL TRUTHS

- This is the second of three miracles demonstrating the tragic fact that the one (or ones) experiencing physical salvation did not apparently experience spiritual salvation. These three cases are:
 1. The cripple by the pool of Bethesda (John 5:1-16)—"*Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath ... Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee*"(John 5:8-9, 14).
 2. The nine lepers here in Luke 17.
 3. The servant of the high priest whose name was Malchus (John 18:10)—There is no evidence that he accepted Christ after having his severed ear restored.
- The great sin of the nine lepers was that of thanklessness. In some ways this is the ultimate sin, and goes along with pride and self-will, the root of all other sins. Paul says that this transgression in the ancient world caused all mankind to turn from God.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

- In essence, the cure for and solution to pride does not involve pious attempts to practice humility, but rather simply to be thankful. A thankful person is, by definition, a humble person! As someone has observed:

Be careful for nothing,
Be prayerful in everything,
Be thankful for anything!

FOUR INVOLVING THE BLIND (#17, 24, 27, 32)

Seventeen: Healing Two Blind Men (Matt. 9:27-31)

SURVEY

Hearing the pitiful cries of two sightless men, Jesus asks if they believe He could indeed heal them. Upon their affirmative response, the Savior touches their eyes and restores their sight.

SIGNIFICANCE

- This is the first of three occasions where Jesus is referred to as the Son of David by the recipient of a miracle. For the other two, see miracles 21 and 32.
- This is the first of four miracles where Jesus restored sight to the blind. For the other three, see miracles 24, 27 and 32.

SPIRITUAL TRUTHS

- Note the urgent cry of these two men: *"Have mercy on us"* (Matt. 9:27).

It has been said that God will hush every harp in heaven to hear and answer this kind of prayer. This is the first of at least five miracles performed by Christ to answer such a prayer request.

1. The Syrophenician mother (Matt. 15:22)
2. The father of a demon-possessed son (Matt. 17:15)
3. Ten lepers (Luke 17:13)
4. Blind Bartimaeus (Luke 18:38)

- Jesus' response, *"According to your faith, be it unto you"* (Matt. 9:29). These words indicate these two men received both physical and spiritual eyesight. Isaiah and David had originally written concerning this two-fold sight:
 1. Isaiah spoke in regard to physical eyesight—*"Then the eyes of the blind shall be opened"* (Isa. 35:5).
 2. David spoke in regard to spiritual eyesight—*"Open thou mine eyes, that I may behold wondrous things out of thy law"* (Psa. 119:18).

Twenty-four: Healing a Blind Man at Bethsaida (Mark 8:22-26)

SURVEY

Jesus began this miracle by placing His hands on the man and spitting in his eyes.

The Savior: *"Do you see anything?"*

The sightless: *"I see people; they look like trees walking around."*

Jesus touched the man's eyes, causing him to now see clearly and completely.

SIGNIFICANCE

- This is Jesus' only miracle accomplished in two stages.

SPIRITUAL TRUTHS

- The spiritual application here is crystal clear and sorely needed today. We need that second touch by Jesus, allowing us to see "every man clearly" as God does.
- As can be seen later, Jesus' disciples would often see men as "trees."

1. Despicable trees

"And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village" (Luke 9:52-56).

2. Bothersome trees

"And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein"(Luke 18:15-17).

3. Competitive trees

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward"(Mark 9:38-41).

4. Sinful trees

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him"(John 9:1-3).

5. Unclean trees

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common"(Acts 10:9-15).

- As can be seen today, Jesus' disciples do often see men as trees. Thus:
 1. As a Christian leader, do I view my staff and associates simply as servant trees whose main task is to help me in building my own personal kingdom?

2. As a Christian layperson, do I view my family members and friends merely as enabling trees, existing primarily to meet my needs and enhance my goals?

Twenty-seven: Healing a Man Born Blind (John 9:1-7)

SURVEY

Jesus began this miracle by spitting on the ground, making mud with the saliva, putting it on the man's eyes, and saying: "*Go wash in the pool of Siloam.*" The blind man obeyed and was immediately able to see!

SIGNIFICANCE

- This is the only miracle where Jesus commanded the person to be healed to do something.
- This is the final of seven miracles where the parents of the recipient are involved. The other six are miracles 2, 11, 16, 21, and 25.

SPIRITUAL TRUTHS

- Notice the insensitivity and callousness shown by the disciples here:

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:1-2).

As it can be seen, there was no desire on their part to help this pitiful man. Rather, his condition served simply as a focal point for an academic, theological discussion!

- At first reading, this seems to be a very silly question, for how could this poor, sightless man be suffering for his sin if he was **born** blind? However, some rabbis felt a baby could sin in its mother's womb, or that its soul might have sinned in a preexistent state. They also held that terrible punishment from God came upon certain people because of the sin of their parents.

This grievous error, of course, is totally refuted by both Moses and Ezekiel.

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16).

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of

the righteous shall be upon him, and the wickedness of the wicked shall be upon him”(Ezek. 18:20).

- Jesus answered their question as follows:

“Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him”(John 9:3).

Here Jesus corrects that terrible teaching that says that all suffering is a direct result of personal sin. The disciples at this point had made the same false assumption that Job’s three “friends” had once made (see Job 4:7-8; 8:20; 20:4-5), and that many modern “faith healers” today still make. However, God Himself had severely rebuked the companions of Job for their wicked judgment:

“And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath”(Job 42:7).

- After the healing of the blind man the wicked Pharisees interrogated his parents:

“And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue”(John 9:19-22).

How tragic to contemplate the strong possibility that these seeing parents of a sightless son refused the light offered by Christ and probably died still blinded by their sins. Why did this happen? Solomon gives us the sad answer:

“The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe”(Prov. 29:25). This sad truth is reconfirmed on two additional occasions apart from John 9:

1. *“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God”(John 12:42-43).*
2. *“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death”(Rev. 21:8).*

- The Pharisees continued their attack on Jesus:

"Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them"(John 9:16).

Whenever Jesus enters the scene a division automatically develops. A person might accept his claims or deny them, but he or she cannot ignore them.

"What will you do with Jesus?
Neutral you cannot be!
Someday your heart will be asking,
What will He do with me?"

- The amazing response by the former blind man to Jesus' critics must surely rank among the most simple yet sublime answers of all time!

"Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see"(John 9:24-25).

- As a final observation, note the progressive revelation given to this healed blind man by the Holy Spirit regarding the person of Jesus:

In 9:11 he calls Him a man.

In 9:17 he calls Him a prophet.

In 9:32 he calls him a miracle worker.

In 9:23 he calls Him a messenger from God.

In 9:35-38 he worships Him as the Son of God.

Thirty-two: Healing Blind Bartimaeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43)

SURVEY

Two blind beggars, one named Bartimaeus, sitting outside of Jericho learn that Jesus was approaching. Both immediately cry out for mercy.

The Savior: "What do you want me to do for you?"

The sightless: "We want to see."

Filled with compassion, Jesus touched their eyes, causing them to instantly reclaim their sight.

SIGNIFICANCE

- Of the sixteen healing events, involving some 26 people, only one is named, Bartimaeus.
- This is also the only New Testament miracle associated with the city of Jericho.
 1. The most famous Old Testament miracle concerning Jericho occurred in Josh. 6:20 (the shouting down of Jericho's walls).
 2. The final Old Testament miracle concerning Jericho is recorded in 2 Kings 2:18-22 (the purifying of some poisoned water).

SPIRITUAL TRUTHS

- This marks Jesus' final visit to Jericho. He will now leave for Jerusalem. (See Matt. 20:29.) Before this, he had told the story of a man who left Jerusalem for Jericho (the parable of the Good Samaritan—Luke 10:25-37). But now the original Good Samaritan would reverse the trip, leaving Jericho for Jerusalem, where he would soon "fall among thieves."
- Note the spiritual insight of the blind beggar:
 1. He asked the right person—"Jesus, thou Son of David."
 2. He asked in the right way—"Have mercy on me."
It has been said that God will hush every harp in heaven to hear this kind of prayer!
 3. He asked at the right time—"And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by" (Luke 18:36-37).
 4. He asked for the right thing—"that I might regain my sight."

ONE INVOLVING THE DEAF (#22)

Twenty-two: Healing a Deaf Mute in Decapolis (Mark 7:31-37)

SURVEY

Jesus placed His fingers in the ears of a deaf mute, spit, touched the man's tongue, looked up into heaven, and sighed, "Be opened." Immediately the man could both hear and speak.

SIGNIFICANCE

- This is the first of three occasions on which Jesus spat when accomplishing a miracle. The other two are:
 1. Upon healing a blind man in Bethsaida (Mark 8:23)
 2. Upon healing a blind man in Jerusalem (John 9:6)

It should be noted that all three cases involved blind individuals.

SPIRITUAL TRUTHS

- The statement of the amazed crowd, "*He hath done all things well*" perfectly summarizes the earthly ministry of Jesus perhaps more than any other in the entire New Testament.
- The first stanza of Fanny J. Crosby's beautiful gospel song, *All The Way My Savior Leads Me*, captures in melody fashion this precious truth:

*"All the way my Savior leads me—
What have I to ask beside?
Can I doubt His tender mercy,
Who thru life has been my Guide?
Heavenly peace, divinest Comfort,
Here by faith in Him to dwell!
For I know, what-e'er befall me,
Jesus doeth all things well."*

ONE INVOLVING THE DEFORMED (#9)

Nine: Healing a Man with a Shriveled Hand (Matt. 12:9-13; Mark 3:1-5; Luke 6:6-10)

SURVEY

Jesus restores this hand in a synagogue on the Sabbath day. Keenly aware that His action was condemned by the legalistic and wicked Pharisees who were watching His every move, the Savior demanded from them:

"I ask you, which is lawful on the Sabbath: to do good, or to do evil, to save life or to destroy it?"

SIGNIFICANCE

- This miracle included the only explicit reference to the anger of Jesus in the four gospel accounts. Note Mark's account:

"And, when He had looked round about on them with anger ..." (Mark 3:5).

- This miracle led to the first plot to kill Jesus. Note:

"Then the Pharisees went out, and held a council against him, how they might destroy him" (Matt. 12:14).

SPIRITUAL TRUTHS

- This episode may well serve as the ultimate illustration of legalism, which places a higher value on a sheep than on a man!
- Jesus had previously explained the divine purpose of the Sabbath and His relationship to it:

"And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the Sabbath" (Mark 2:27-28).

ONE INVOLVING THE CRIPPLED (#3)

Three: Healing a Lame Man at the Pool of Bethesda (John 4:46-54)

SURVEY

Jesus heals a man beside this pool near the sheep gate in Jerusalem who had been an invalid for 38 years.

SIGNIFICANCE

- This is the first of at least four occasions when Jesus was criticized for healing on the Sabbath. For the remaining three, see miracles 9, 27, and 28.

SPIRITUAL TRUTHS

- The statement, *"Sir, I have no man,"* is profound in its spiritual implications. Both Luke and Paul later write concerning its importance:
 1. Luke's testimony—*"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he*

said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him” (Acts 8:30-31).

2. Paul’s testimony—*“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”* (Rom. 10:14-15).

- While Scripture is clear that personal suffering is not always a punishment caused by individual sin (John 9:1-3), this case seems to be the exception. Note Jesus’ warning to him:

“Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee” (John 5:14).

TWO INVOLVING THE FEVER RIDDEN (#2, 6)

Two: Healing a Nobleman’s Son at Cana (John 4:46-54)

SURVEY

A royal official in Cana asked Jesus to come and heal his son in Capernaum. The Savior sends him on his way, saying: *“You may go. Your son will live.”*

Upon reaching Capernaum the amazed official discovers the healing had indeed occurred on the previous day at the 7th hour, the exact time Jesus had promised to heal him. This resulted in the father’s conversion along with his entire household.

SIGNIFICANCE

- This is the only recorded miracle which resulted in the spiritual salvation of an entire household.
- It is the first of five miracles in which a non-Jewish individual was involved. The other four are:
 1. A centurion’s servant (Matt. 8:13)
 2. The maniac of Gadara (Mark 5:8)
 3. A Canaanite girl (Matt. 15:28)
 4. One of the ten lepers (Luke 17:11)
- It is the first of three miracles performed while the recipient was miles away. The other two are:

1. The centurion's servant (Matt. 8:13)
2. The Canaanite girl (Matt. 15:28; Mark 7:30)

SPIRITUAL TRUTHS

- The ultimate intended purpose behind Jesus' healing miracles involved the restoration of both bodies and souls.
- This miracle illustrates that all similar prayer requests are instantly heard by and harkened to by God Himself. Various biblical examples record this precious and profound truth:

1. The nobleman

"So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house" (John 4:53).

2. Abraham's servant

"And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder" (Gen. 24:12-15).

3. Isaiah

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

4. Daniel

"And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Dan. 10:10-12).

Six: Healing Peter's Mother-in-law (Matt. 8:14-15; Mark 1:29-31; Luke 4:38-39)

SURVEY

Upon hearing that she was suffering from a high fever, Jesus visits the home of Peter's mother-in-law and raised her from the bed of affliction. The grateful woman then began to wait upon the Savior and His disciples.

SIGNIFICANCE

- This is the first of two occasions proving Peter was a married man. For the other, see 1 Cor. 9:5.
- It is the first miracle to be recorded by three gospel writers (Matthew, Mark, and Luke).
- This miracle is followed by numerous occasions where Jesus performed mass healings. Note:
 1. After healing Peter's mother-in-law (Matt. 8:16)
 2. After healing a leper (Luke 5:15)
 3. After healing a man with a withered hand (Matt. 12:15)
 4. After hearing of John the Baptist's death (Matt. 14:14)
 5. After walking on the water (Matt. 14:35)
 6. After healing a demon possessed girl (Matt. 15:30)
 7. Prior to His sermon on divorce (Matt. 19:2)
 8. After His temple cleansing (Matt. 21:14)

SPIRITUAL TRUTHS

- Upon being healed, she immediately began serving Jesus as did the maniac of Gadara (Mark 5:18). We have been saved to serve! Paul would later link both these together in his epistle to the church in Ephesus:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"(Eph. 2:8-10).

ONE INVOLVING THE MAIMED (#34)

Thirty-four: Restoring Malchus' Ear (Luke 22:49-51)

SURVEY

While in Gethsemane Jesus restores the ear of Malchus, servant of the High Priest, which ear Simon Peter had foolishly severed with his sword.

SIGNIFICANCE

- This was the final miracle performed prior to Calvary.
- It was also the last of 16 healing miracles.
- It no doubt saved Simon Peter from certain death.
- It was the only miracle performed on an enemy.

SPIRITUAL TRUTHS

- It is interesting that although all four gospel writers record the act of Malchus' ear being severed, (Matt. 26:51; Mark 14:4; Luke 22:50; John 18:10), only Luke the physician tells us of the restoration by Jesus (Luke 22:51). Also, of the four, only John's gospel actually identifies the one who cut off the ear, Simon Peter by name (John 18:10).
- Note Jesus' stern rebuke in regard to this act of violence:

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52-53).

One of Jesus' little known but important role apparently assigned to Him by the Father was to function as supreme commander of heaven's angelic armies. The Old Testament describes this role as being "*captain of the Lord's Host*" (see Gen. 32:1-2; Josh. 5:13-14; 1 Sam. 17:45). Thus, holding this highest of rank, He could have easily (as was pointed out to Peter) instantly enlisted some 72,000 strong! BUT HE WOULD NOT! Jesus came to die for sinful men, not destroy them.

TWO INVOLVING THE PARALYZED (#8, 10)

Eight: Healing a Paralytic (Matt. 9:2-8; Mark 2:3-12; Luke 5:18-26)

SURVEY

Four friends of a paralytic, unable to approach Jesus because of a huge crowd, made an opening in the roof and lowered their companion at Jesus' feet. The Savior immediately both forgave the man of his sins and healed him of his affliction.

SIGNIFICANCE

- This miracle describes the most unique and innovative way of bringing a person to Jesus.
- It is the first miracle where Jesus forgives the sin of the person, thus announcing His deity, for God alone can forgive sin.

SPIRITUAL TRUTHS

- Both Paul and Jude may well have had the four friends of the paralytic when they penned the following words:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some"
(1 Cor. 9:19-22).

"And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"
(Jude 22-23).

- An unknown author has written the following:

They will not seek, they must be sought,
They will not come, they must be brought,
They will not learn, they must be taught.

- J. Vernon McGee writes:

There are many people who are not going to receive the message of salvation unless you lift a corner of their stretcher and carry them to the place where they can hear the word of the Lord. They are paralyzed—immobilized by sin and by many other things the world holds for them. Some are paralyzed by prejudice and others by indifference. They are never going to hear Jesus say to them, *'Son, thy sins be forgiven thee,'* unless you take the corner of their stretcher and bring them to Him (*Luke*, p. 74).

Ten: Healing a Centurion's Servant (Matt. 8:5-13; Luke 7:1-10)

SURVEY

This Gentile military officer who loved Israel and had actually built a synagogue for the Jews implored Jesus to heal his dying servant. Jesus agreed to go and heal him. However, the officer replied:

"No need Lord, just say the word and it will be done."

The Savior is amazed at this kind of faith. Upon returning to his home the centurion finds his servant healed!

SIGNIFICANCE

- This is the first of two cases involving miracles in which Jesus was amazed at the great amount of faith he found in the one requesting the miracle. Both individuals were Gentiles. The other was the Syrophenician mother (Matt. 15:28).
- How sad to note that he marveled over the unbelief and lack of faith in his own countrymen.

"But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house ... And he marvelled because of their unbelief. And he went round about the villages, teaching" (Mark 6:4, 6).

SPIRITUAL TRUTHS

- Almost all centurions (Roman military commanders of 100 soldiers) in the Bible are presented in a favorable light. Examples:
 1. The one mentioned here
 2. The centurion in charge of Jesus' crucifixion

"And Jesus cried with a loud voice, and gave up the ghost ... And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God" (Mark 15:37, 39).

"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:47).

3. The centurion whom Peter led to Christ

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always" (Acts 10:1-2).

4. The centurion who was in charge of Paul's first part of his journey to Rome.

"And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band ... And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself" (Acts 27:1, 3).

5. The centurion who later saved Paul from death following the storm.

"And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land" (Acts 27:42-43).

6. The centurion who allowed Paul to receive visitors during his house arrest in Rome.

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him" (Acts 28:16).

- This is in stark contrast to the Jewish rulers who misunderstood their own scriptures and mistreated both Jewish and Gentile believers. Note the following indictments:

1. By Jesus (Matt. 22:29; 23:33)
2. By Stephen (Acts 7:51-53)
3. By Paul (Rom. 9:30-32; 1 Thess. 2:14-16)
4. By John the Baptist (Matt. 3:7-12)
5. By John the Apostle (Rev. 2:8-9)

ONE INVOLVED CONTINUOUS BLEEDING (#15)

Fifteen: Healing a Woman With an Issue of Blood (Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48)

SURVEY

A woman who had suffered with internal bleeding for 12 years, being unable to be helped by her physicians, approaches Jesus in a crowd and by faith touches the hem of His garment, resulting in her immediate healing.

SIGNIFICANCE

- This is the only miracle where the person in need touched Jesus first.
- It is the only time where Jesus uses the title “daughter.” On a previous occasion He had referred to a paralytic who had been healed as “son” (Matt. 9:2).

SPIRITUAL TRUTHS

- This poor woman’s condition carried with it religious and social consequences as well as physical consequences. According to Lev. 15:19-30, she would have been considered unclean for twelve long years. Note also she had spent all her resources on her problem. Thus, she was pain-wracked, penniless, and prohibited from social gatherings. But then, we read, *“she ... hears of Jesus.”*
- Luke describes the aftermath of this healing as follows:

“And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me” (Luke 8:45-46).
- The two statements of Jesus here point out two profound insights concerning His earthly ministry.
 1. His total dependence upon the Holy Spirit—Note his question, *“Who touched me?”* Even though Christ retained His divine attributes (His omnipresence, His omnipotence, His omniscience) upon coming to earth, He chose not to use them in an independent way, but depended upon the Holy Spirit to lead, advise, and empower Him. In other words, Jesus may not have known at that moment who touched him. A similar example can be seen later when he was asked concerning the date of the second coming.

His answer was: *"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"* (Mark 13:32). (See also Matt. 4:1; John 5:19; Phil. 2:5-8).

2. The awful demands upon his physical body—Note his statement: *"Virtue is gone out of me."* The Greek word for virtue here is *dunamis*, and refers to power or strength. How taxing it must have been upon his body to perform his mighty miracles.

A hint of this may be seen through a statement made by some Pharisees during a confrontation with Jesus. Note:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:56-58).

The point of the above is that Jesus apparently looked to be much older than He really was, being mistaken for nearly fifty (an advanced age back then) when in reality He had yet to celebrate His 33rd birthday! Caring for the sick **in** the world and, at the same time, carrying the sins **of** the world was exhausting labor indeed!

ONE INVOLVING EXCESSIVE ACCUMULATION OF WATERY FLUIDS (#29)

Twenty-nine: Healing a Man with Dropsy (Luke 14:1-6)

SURVEY

During a Sabbath luncheon in the house of a prominent Pharisee, Jesus encounters a man suffering with dropsy. Turning to the legalistic Pharisees who were present, He asks:

"Is it lawful to heal on the Sabbath?"

Receiving no answer, He touched the man and healed him.

SIGNIFICANCE

- This is the only recorded miracle done during a meal in the home of a Pharisee.

SPIRITUAL TRUTHS

- Thus supper was probably a set-up arranged by the Pharisees to trap Jesus, hoping He would do something unlawful.

1. It was on the Sabbath.
 2. A very sick man was there who suffered from dropsy. Dropsy was an abnormal accumulation of watery fluid in the body, which caused hideous swelling in the abdomen, legs, and feet. It was symptomatic of cardiac disease. In light of this, it is highly unlikely that this poor, suffering creature would be invited to the home of a Pharisee, especially on the Sabbath. To the contrary, he would have been utterly refused entrance.
- According to the sacred account Jesus touched this man. This was in stark contrast to the legalistic Pharisees who not only would have refused to touch the leper, the blind, the deaf, the maimed, etc., but would actually hurry home in horror to take a ceremonial bath if their shadow should come into contact with the shadow of those unclean outcasts!

But not the Savior! He was a "Hands on Healer," as demonstrated by those He personally touched.

1. A leper (Matt. 8:3)
2. Peter's mother-in-law (Matt. 8:15)
3. A deaf mute (Mark 7:33)
4. Two blind men (Matt. 20:34)
5. A man born blind (John 9:6)
6. Malchus' ear (Luke 22:51)
7. Little children (Mark 10:13)
8. His frightened disciples (Matt. 17:7)