

Day of Miracles in Capernaum
Peter's Mother-In-Law Healed

Matthew 8:14-17

Mark 1:29-34

Luke 4:38-41

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Texts:

Matthew 8:14-17,

14. When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever.

15. He touched her hand and the fever left her, and she got up and began to wait on him.

16. When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick.

17. This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."

Mark 1:29-34,

29. As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew.

30. Simon's mother-in-law was in bed with a fever, and they told Jesus about her.

31. So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

32. That evening after sunset the people brought to Jesus all the sick and demon-possessed.

33. The whole town gathered at the door,

34. And Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

Luke 4:38-41,

38. Jesus left the synagogue and went to the home of Simon. Now Simons' mother-in-law was suffering from a high fever, and they asked Jesus to help her.

39. So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

40. When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.

41. Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Christ.

Commentary:

I. Jesus left the synagogue and went straight to Peter's and Andrew's house where Peter's wife's mother lay sick of a great fever.

A. James and John also were with Jesus.

B. Friends of this woman asked Jesus to help her.

C. Jesus touched/took her hand and she was immediately, completely healed. Luke says Jesus stood over her and rebuked the fever, just as Jesus later rebuked the wind and waves.

1. Luke 8:24, 24The disciples went and woke him, saying, "Master, Master, we're going to drown!" NIV

D. The mother of Peter's wife then arose and ministered to Jesus. She was healed to serve. We who are saved are to save others.

E. Peter was not celibate. He was a married man.

1. 1 Corinthians 9:5, Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?

II. That evening when the sun set demon possessed and other sick people were brought to Jesus to be healed.

A. Jesus cast out the evil spirits with a "word." He also laid his hands on every one of them.

B. Jesus healed all (many) who were sick!

C. Obviously Jesus recognized demon possession in his day as a fact.

III. The fact that these many miracles were performed after sunset indicates:

A. The people waited until the Sabbath was over to seek healing so as not to violate the Sabbath.

B. People sought Jesus at all hours of the day and night.

IV. Isaiah had foretold Jesus' healing ministry.

A. Isaiah 53:4, Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him and afflicted.

B. Matthew cites this fulfillment of prophecy as proof of the Messiahship of Jesus.

1. Matthew 8:17, This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases." NIV

C. 1 Peter 2:24, He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

V. Jesus forbade evil spirits to confess his Messiahship because:

A. Jesus did not want to be thought to be in league with the demons.

B. The time for announcing his Messiahship had not come.

The Battle is Joined

More About Demons

I. Jesus came to do battle with the forces of evil, demons included.

II. The battle between good and evil continues.

III. Jesus healed:

A. people with unclean spirits, demons.

B. people with fevers.

- C. all who were sick with divers diseases.
- D. lepers

IV. What About Demon Possession?

A. Matthew, Luke, and Mark all concur in pronouncing demons unclean; that is, wicked. They thus corrected the prevailing Greek notion that some of the demons were good. The word “demon,” as used in our Saviour’s time by both Jews and Greeks, meant the spirits of the departed or the ghosts of dead men, and the teaching of that and prior ages was that such spirits often took possession of living men and controlled them. But whatever these demons were, the Scripture, both by its treatment of them and its words concerning them, clearly indicates that they were immaterial, intelligent beings, which are neither to be confused with maladies and diseases of the body, nor with tropes, metaphors, or other figures of speech. It would be impossible to regard demon possession as a mere disease without doing violence to the language used in every instance of the expulsion of a demon. The frequency of demonical possession in the time of Jesus is probably due to the fact that his advent formed a great crisis in the spiritual order of things.

B. Revelation 12:17, Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus. NIV

1. Since Satan (the Dragon) could not stop God’s work in sending Jesus, Satan fought furiously to keep men in darkness, fear and sin.

V. In proof of this we adduce the following scriptural facts:

A. The legislation of the Old Testament proceeded upon the assumption that there were those who claimed a special relationship, including power over a “familiar spirit”, but it was condemned by the Law of Moses as part of the Canaanite idolatry.

1. Leviticus 19:31, Turn ye not into them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God.

2. Leviticus 20:6, 27, "I will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people. " 'A man or woman who is a medium or spiritist among you must be put to death. You are to stone them; their blood will be on their own heads.'" NIV

3. Deuteronomy 18:9-14, When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you. You must be blameless before the LORD your God. The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the LORD your God has not permitted you to do so. NIV

B. In the New Testament, demons are spoken of as personalities.

1. James 2:19, Thou believest that God is one; thou doest well: the demons also believe, and shudder.

2. Revelations 16:14, For they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

3. Jesus even founded a parable upon their habits. Luke 11:24-26, The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

C. Jesus distinguished between demons and diseases, and so did his disciples.

1. Matthew 10:8, Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

2. Luke 10:17-20, And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits

are subject unto you; but rejoice that your names are written in heaven.

D. Jesus addressed them as persons, and they answered as such.

1. Mark 9:25, And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

E. They manifested desires and passions.

1. Mark 5:12, 13, And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.

F. They showed superhuman knowledge of Jesus.

1. Matthew 8:29, And behold, they cried out, saying, What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time?

VI. It would be impossible to regard demon possession as a mere disease.

VII. Demon Possession – an affliction of persons in the New Testament who were possessed or controlled by demons.

A. Matthew 4:24, And the report of him went forth into all Syria: and they brought unto him all that were sick, holden

with divers diseases and torments, possessed with demons, and epileptic and palsied: and he healed them.

B. Matthew 8:33, And they that fed him fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons.

VIII. The New Testament sometimes gives graphic descriptions of the effect of demons on people. Some of the conditions which they caused included:

A. Muteness.

1. Matthew 12:22, Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.

2. Mark 9:17,25, And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

B. Deafness.

1. Mark 9:25, And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

C. Blindness.

1. Matthew 12:22, Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.

D. Bodily deformity.

1. Luke 13:10-17, And he was teaching in one of the synagogues on the Sabbath day. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, **whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.**

IX. But the demons were not responsible for all physical ailments. The gospel writers frequently distinguished between sickness and demon possession.

A. Matthew 4:24, And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied, and he healed them.

B. Mark 1:32, And at even, when the sun did set, they brought unto him all that were sick and them that were possessed with demons.

X. Sometimes a problem caused by demons appears to have another cause in another situation.

A. Matthew 12:22, Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.

B. Matthew 15:30, And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet.

XI. In New Testament times demons were also responsible for some mental/emotional problems.

A. Matthew 8:28, And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.

B. Acts 19:13-16, But certain also of the strolling, wandering, Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, who did this. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

XII. The ranting and raving that they produced probably should be included with mental disorders.

A. Mark 1:23, 24, And straightway there was in the synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, Jesus thou Nazarene? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

B. John 10:20, And many of them said, He hath a demon, and is mad; why hear ye him?

XIII. Uncontrolled fits were another form of demonic affliction.

A. Luke 9:37-42, And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out; and they could not. And Jesus answered

and said, O faithless and perverse generation, how long shall I be with you, and bear with you? Bring hither thy son. And as he was yet a coming, the demon dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

B. Mark 1:26, And the unclean spirit, tearing him and crying with a loud voice, came out of him.

XIV. Sometimes a demon also caused a person to behave in an antisocial manner.

A. Luke 8:27, 35, And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed, and in his right mind, at the feet of Jesus: and they were afraid.

XV. The method of Jesus and His disciples in casting out demons differed radically from the magical methods so often used in that time. Through His simple command Jesus expelled them.

A. Mark 1:25, And Jesus rebuked him, saying, Hold thy peace, and come out of him.

B. Mark 5:8, For he said unto him, Come forth, thou unclean spirit, out of the man.

C. Mark 9:25, And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto

him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

XVI. His disciples simply added the authority of Christ's name to the command, not just repeating His name like magic words or incantations but because they put their trust in Jesus, who did have the power to save.

A. Luke 10:17, And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

B. Acts 16:18, And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

XVII. Even some people who were not Christ's followers invoked His power.

A. Luke 9:49, And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.

B. Acts 19:13, But certain also of the strolling Jews, exorcists took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

1. These traveling Jewish exorcists thought that evil spirits were controlled by knowing the magic words to say. They tried to exorcise evil spirits by saying out loud, **"I command you by the Jesus whom Paul preaches."**

2. The evil spirit replied that he knew both Jesus and Paul, but did not know them.

3. The possessed man then jumped on them and all seven of them ran away wounded and naked.

XVIII. In some instances prayer was necessary before a demon could be cast out.

A. Mark 9:29, And he said unto them, This kind can come out by nothing, save by prayer.

XIX. By casting out demons, Jesus showed that the Kingdom of God – God’s rule in the affairs of mankind – was a present reality. This was also a clear demonstration of His power over Satan and the demonic forces of sin and evil in the world.

XX. Summary of New Testament teaching on Demons or Evil Spirits or Unclean Spirits

A. The New Testament tells us almost nothing about where demons came from, or what they are like, because the emphasis is on Jesus.

1. Jesus said they go through waterless places (unfit for human habitation), looking for rest, but they do not find it.

a. Matthew 12:43, “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.”

b. Luke 11:24, “When the unclean spirit is gone out of a man, he walketh through dry places, seeking

rest; and finding none, he saith, I will return unto my house whence I came out.”

2. They ultimately end up in the abyss (bottomless pit).

a. **Luke 8:31, “And they besought him that he would not command them to go out into the deep.”**

3. There is no “standard” way that demons take control. Cf. Luke 8:27-39 with Mark 1:23-27 and Luke 4:33-36.

a. **Luke 8:27-39, “And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was**

done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.”

b. Mark 1:23-27, “And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.”

c. Luke 4:33-36, “And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.”

4. Demons are part of the invisible world and do not appear and disappear with shapes of their own. They are never seen except in bodies they inhabit.

5. Descriptions of them as fallen angels, or having physical appearances of their own, or as existing practically everywhere in large number, or as having well established patterns of recognizable behavior and interaction, sexually and otherwise, with humans, is all from writings outside the Bible, including many old Jewish Rabbinic writings.

a. It is good to remember that the Bible pictures God’s people as existing in a world full of pagan religions and superstitions.

B. The New Testament describes Demons as ethically evil, belonging to Satan.

1. Christ came to destroy the power of Satan over man, and the New Testament clearly teaches that Christ’s power over all things includes the unseen world of evil spirits.

2. Faith in Jesus is shown to be more than enough protection against anything which Satan or his demons can throw at us.

C. Demonology in the New Testament differs from that of all other writings in that it **never** teaches that Demons can be overcome by incantations, ceremonies, rites of magic, casting spells, or the speaking of any kind of magic words.

1. Ancient texts from Babylonia, Assyria, Persia and many other pagan nations depict demons as types of gods or deities which must be appeased by magic.

- a. All types of misfortune were attributed to these beings.

2. Even the Jewish Rabbinic writings outside the Bible contain numerous magic words and ceremonies to cast out and protect yourself from demons.

3. When the seven traveling Jewish Exorcists tried using what they heard Paul say (thinking it was more magic words), they were assaulted and beaten by the possessed man. Acts 19:13-16.

- a. **Acts 19:13-16, “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.”**

D. The activities of Demons described in the New Testament are restricted.

1. In contrast to writings outside the Bible which picture demons as being everywhere, doing all kinds of things to people, the New Testament pictures them as afflicting people with various kinds of physical and/or mental disorders.
2. These New Testament demon possessions are not recognized so much by their symptoms (which might be present from disease alone), but by the circumstances surrounding and/or accompanying the symptoms.
3. In the New Testament, even when a person's disorder is attributed to demons, the person is still treated and healed as a sick person.
4. Ancient history is full of terrible practices, even in the name of medicine, which have been the result of the uninformed, unreasoning, unbiblical fear of demons.

XXI. Conclusions:

A. Demons are real.

1. Jesus treated many cases of persons whose personalities had been taken over as being due to a real superhuman cause which must be met and overcome before their physical and/or mental symptoms would be healed.
 - a. These cases of possession were identified as such and distinguished from simple illness.
 - b. Demons are real.

2. Nothing in the New Testament teaches that demons are ghosts, meaning, left over spiritual entities of persons who have died, or that demons are fallen angels.

B. As followers of Jesus Christ, we are not likely to ever encounter demons.

1. Nothing in the New Testament teaches that we should expect demons to be present in large numbers, virtually everywhere, just waiting for a chance to jump down and possess us.

2. On the contrary, most Christians should expect to live their whole lives without ever encountering a case of demon-possession, much less being possessed themselves.

3. We have every indication that demons fear the presence of Jesus Christ, and try to stay as far away from His presence as possible.

a. **Luke 8:28, “When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.”**

b. **Mark 5:7, “And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”**

4. Contrary to certain popular writings, demons have no desire to dwell inside a church building where God’s people congregate.

a. The Bible clearly teaches that Christ lives in His Church collectively, and Christians individually.

b. Demons would never be comfortable in the midst of a congregation of worshippers or, for that matter, even around joyful, faithful Christians as they go about their everyday lives.

c. Demons seek out the desolate places; places abandoned by humans who love God and each other.

5. Demons and evil spirits are not a part of a magic world which can be controlled by knowing secret ceremonies or magic words, not even Christian-sounding words.

6. One needs to go no further than the Salem Witch Trials in early America to see the hysteria which comes from trying to find some demonic power behind every misfortune and setback we experience, from drought and crop failure to sickness and death in our communities.

a. This is especially true when we have already convinced ourselves that we are deserving of God's blessings because of our own righteousness.

7. The New Testament is concerned with emphasizing Jesus Christ and the victory He gives us over all principalities and powers.

a. It is not concerned with giving us a log of details about the demons and evil spirits which have already been defeated by Christ.

NOTE: There are a very few exceptions to this. I believe that it may be possible that those persons (such as those working in corrections and related fields) who routinely come in contact with the worst of the depraved, and/or criminally insane, may actually encounter a person

who has embraced evil for so long that he may now be in the grip of an actual possession.

XXII. Jesus Is Interested In All Areas of our Health and Well-being.

A. Physical Health.

B. Emotional Health.

C. Mental Intellectual Health.

D. Spiritual Health.

E. Inter-personal Health.

F. Financial Health.

G. Family Health.

H. Jesus wants us to be healthy in regard to ourselves, others, and God.

XXIII. Prevention Is Best. Healing is Marvelous! We reap what we sow.

A. Temperance, well-balanced living.

B. Freedom from addictions.

C. Safety on the highways.

D. Adequate sleep, rest.

- E. Exercise, recreation.
- F. Proper nutrition.
- G. Wholesome thoughts.
- H. Prudent decisions.
- I. Safe environment.
- J. Friends who are positive influences in our lives.
- K. Freedom from guilt, hate and other negative emotions.
- L. Good medical care.

Songs:

We Have Heard the Joyful Sound

We have heard the joyful sound; Jesus heals! Jesus heals!
Spread the tidings all around: Jesus heals! Jesus heals!
Bear the news to every land, Till the earth in homage kneels;
Onward! 'tis the Lord's command; Jesus heals! Jesus heals!

Waft it on the rolling tide; Jesus heals! Jesus heals!
Tell to nations far and wide; Jesus heals! Jesus heals!
Sing ye islands of the sea, Till mankind the glory feels,
Earth shall keep her jubilee; Jesus heals! Jesus heals!

Give the winds a mighty voice; Jesus heals! Jesus heals!
Let the nations now rejoice; Jesus heals! Jesus heals!
Shout the tidings full and free, Christ, His love to man reveals;
This our song of victory – Jesus heals! Jesus heals!

He Healeth Me! O Blessed Thought

He healeth me! O blessed thought, O words with heavenly comfort fraught;
What e'er I do, where'er I be, Still 'tis God's love that healeth me.

Lord, I would feel Thy life in mine, To thrill my soul with love divine,
To bind me closer still to Thee, Since 'tis Thy love that healeth me.

There Is a Balm in Gilead

There is a balm in Gilead to make the wounded whole;
There is a balm in Gilead to heal the sin-sick soul.

Sometimes I feel discouraged, And think my work's in vain,
But then the Holy Spirit, Revives my soul again.

If you cannot sing like angels, If you cannot preach like Paul,
Then tell the love of Jesus, And say He died for all.

Day of Miracles in Capernaum

Questions

1. When _____ came into _____'s _____, he saw _____'s _____ - _____ - _____ in _____ with a _____ . They asked Jesus to _____ her.
2. Jesus touched her _____ and the _____ left her. She got up and began to _____ on him.
3. When _____ came, many who were _____ - _____ were brought to him, and he drove out the _____ with a _____ and _____ all the _____.
4. _____ had prophesied, "He took up our _____ and _____ ."
5. As soon as Jesus and his party left the Capernaum _____, they went with _____ and _____ to the home of _____ and _____.
6. The whole _____ gathered at the _____. Jesus healed many who had _____. He also drove out _____, but he would not let the _____ speak because they _____ who he was.

7. Demons came out of _____ people, _____, “You are the _____ of God.” He would not allow them to speak, because they knew he was the _____.”

8. Peter’s mother-in-law was _____ to _____. We are saved to _____.

9. Peter was a _____.

10. The crowd gathered in the evening when the _____ was over.

11. Why did Jesus forbid the demoniac to reveal his identify?

(a) _____

(b) _____

12. Jesus came to do _____ with the _____ of _____, _____ included.

13. The word “_____,” as used in our _____’s time by both _____ and _____, meant the _____ of the _____ or the _____ of _____, and the teaching of that and prior ages possession of _____ and _____ them.

14. Demons, evil spirits, produced _____, _____ and _____.

15. Do demons, devil's angels, possess people today? Give reasons for your answer. _____
