

(Please note: These are preaching notes,
not a transcript of the sermon)

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Grace Bible Church, NY
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Ministry in Capernaum Pt 2
Teaching & Miracles
Luke 4:31-44, Mark 1:21-39, Matthew 8:14-24

Introduction

Influenza, arthritis, asthma, ulcers, emphysema, diverticulitis, glaucoma, aneurysms, cataracts, AIDS, cerebral palsy, bronchitis, hemophilia, mono-nucleosis, phlebitis, mumps, measles, coma, multiple sclerosis, cystic fibrosis, pneumonia, diabetes, sinusitis, chicken pox, pulmonary embolism, polio, endometriosis, tuberculosis, meningitis, epilepsy, diphtheria, leukemia, arterio-sclerosis, lupus, SIDS, croup, gangrene, gall stones, myeloma, eczema, myopia, lymphoma, kidney stones, jaundice, psoriasis, hypo & hyper thyroidism, deafness, blindness, melanoma, appendicitis, rickets, scurvy, cholera, pertussis, scarlet fever, yellow fever, rocky mountain spotted fever, encephalitis, the plague, leprosy, typhoid fever, hepatitis, lyme, rabies, cancer.

Disease. This is only a very short list of the diseases that afflict mankind. Some are a nuisance, some painful, some debilitating, some lethal. One of the tragic results of Adam's sin and its resulting curse on the world is disease. Mankind has always feared it, and always sought to battle it. The fear and battle with disease in our own society is seen in just the amount of our incomes - personal and national - that go into health care. According to the New England Journal of Medicine, health care costs were about 4.4% of Gross Domestic Product in 1950. By 2011 it had risen to 17.9% of GDP. If people have the means, they are willing to spend their money to recover from sickness and injury.

At the time when Jesus was walking on the earth, disease had an even greater hold upon mankind. There was little in terms of medical understanding, technology, and even basic preventive measures. Diseases we now consider of little threat due to antibiotics and drugs were often fatal then. Life spans were short, and life itself was often filled with disease caused pain from which there was little to no relief. Added to this misery was the grief caused by demonic activity. Though modern western medicine does not acknowledge the physical and mental problems caused by demonic activity and influence, it was true then and it is still true today.

Into this wretched world came Jesus who is perfect God who became a perfect man in order to take upon Himself the curse of mankind's sin. Part of the curse of sin is the many diseases that the plague world and the demons that afflict us. While He walked the earth, Jesus used His divine power to cast out demons and to heal every kind of disease and sickness among the people to demonstrate His authority to teach.

In the sermon last week we learned from our study of Matthew 4:13-22 that Jesus had come to Capernaum on the northeast shore of the Sea of Galilee to fulfill of the prophecy of Isaiah 9:1-2 so that the people that lived in the lands of Zebulun and Naphtali, Galilee of the Gentiles, *THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED* (Matthew 4:16). The Messiah had come and was preaching in the synagogues throughout the area, *"Repent, for the kingdom of heaven is at hand"* (Matthew 4:17). The light was now shining brightly. (See: *The Light Shining in the Darkness*)

We also learned that Jesus had invited the brothers Andrew and Peter and the brothers James and John to join Him and that He would change them from ordinary fishermen into fishers of men. Andrew and Peter were among the very first followers of Jesus after John the Baptist had pointed Him out to them the previous Spring and told them that Jesus was *the Lamb of God that takes away the sin of the world* (John 1:29). They had accompanied Jesus from Judea to Cana of Galilee then back to Jerusalem for Passover. They would have been among the disciples that were baptizing those who repented at Jesus'

teaching while in the lower Jordan valley, then returned with Him through Samaria and back to Galilee. Now they were helping out again in the family fishing business, but when Jesus called to them, they immediately followed. The same is true for James and John who lived and worked nearby. When Jesus called them, they immediately left their boat and their father to go with Him. John may have been with Andrew when he first met Jesus, but their response and that of their father, Zebedee, demonstrate they already knew Jesus even though this was the first time they are mentioned in the Scriptures by name.

Matthew 4:23-24 states, ²³ *Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.* ²⁴ *The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.*

Authority to Teach - Luke 4:31-32; Mark 1:21-22

Luke 4:31 picks up the story of what occurred in Capernaum just after Jesus had called Andrew, Peter, James and John to follow Him.

³¹ *And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath;* ³² *and they were amazed at His teaching, for His message was with authority.* Mark 1:21-22 adds the details that Jesus was teaching in the synagogue and that Jesus' manner of teaching with authority was in contrast to the way in which the scribes would teach.

This is not the first time Jesus had taught in a Synagogue. Luke 4:15 already noted that Jesus had been *teaching in their synagogues in the area and was praised by all.* It is also not the first time that Jesus had taught with authority. Luke 4:16-27 gives the record of Him teaching in that manner in Nazareth, except there the people responded by becoming a mob that sought to murder Jesus. This is also probably not the first time that the people responded with such amazement that Jesus taught in such a manner so different from the Scribes, and it would not be the last, but it is the first time it is actually recorded. Matthew makes a similar observation at the conclusion of the Sermon on the Mount in Matthew 7:28-29, *"The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes."*

There were two factors that caused the people to be so astonished at Jesus' teaching with such authority. The first is that Jesus did not have the generally accepted credentials to be a Rabbi much less to teach with such authority. Jesus had not attended any of the respected religious schools. He was not a member of any of the generally accepted religious groups. They knew Jesus as the son of a carpenter and He would have worked in that trade until recently. His friends were local fishermen. They were shocked that such an untrained man could be teaching in such a manner.

Some things have not changed very much. In religious circles today there is still a belief that going to Bible College or Seminary is what qualifies you for ministry. But a Bachelors, Masters or even a Doctorate degree is not what qualifies a person to represent the Lord Jesus Christ. Frankly, such degrees may even be a hindrance to ministry. The pride a degree generates in some people is contrary to holiness. Others are taught methods that obscure the scriptures. I went to seminary and earned a M.Div. which is supposed to stand for *"Master of Divinity,"* but considering some of the seminary graduates I have met over the years, in some cases it might better stand for *"Mystery Diver"* for they Dive into a text and it sure is a Mystery what they come back up with. What qualifies me or any man for pastoral and teaching ministry is not the degree. The qualification is a love for God and His Word along with the necessary spiritual character qualities and gifts to lead and teach in the church. Neither the qualification nor authority is based in the institutionalized training received, but on God. A degree may or may not reflect such a love for God, His word and His people.

The second reason the people were so astonished was the authority by which Jesus was teaching. He was the opposite of the Scribes. Jesus taught as someone who had authority so His message was one given with authority. Both the scribes and Pharisees taught on the basis of what previous teachers had

said. The teacher knew he did not have authority himself, so he would quote from others and give the illusion that what he said had authority because of that. The reality is that this removed the authority of the Scriptures and put it in teachers and scholars of the past. This practice is still common in Judaism today. A Rabbi will commonly make his point by quoting some other Rabbi, usually one long dead.

Many pastors also do the same thing and this practice is rampant among those that consider themselves scholars. It is so bad within the academic world that the value or weight of your paper is usually directly related to the citations you make of others. This is particularly disturbing when the discussion is about understanding the Scriptures. Is the authority in what the Scriptures themselves state or what men have said about them? Is the authority in God's word or in the traditions of men? Does it really matter what your favorite Bible teacher or theologian said unless it matches what God has said? Does it matter what you or I might say unless it matches what God has said?

This does not mean it is wrong to quote someone. In fact, it is the right thing to do in giving credit to the intellectual work of others. It is also appropriate to do when you are talking about something in which you have little or no knowledge. Quoting someone who is an expert gives credibility to your argument. But Jesus never did that. When Jesus did quote someone, it was to correct their improper theology, other than that He only quoted the Scriptures. Jesus taught with declarations, facts and commands, not opinion. That is why the multitudes were so amazed. Jesus spoke on His own authority based on who He is and what God the Father wanted Him to say. Jesus Himself said that His teaching was not His own and that He did not speak on His initiative, but He spoke and taught what the Father had taught Him (John 7:16; 8:28).

If a mere human taught as Jesus did we would have to conclude that he was an egoistical megalomaniac and therefore someone to be feared, not followed. But Jesus is not a mere human. Jesus is God in human flesh, therefore His manner of teaching was the only proper way for Him to teach because He does possess all authority. Luke and Mark both record two events that happen in quick succession that demonstrated that Jesus had the authority to teach as He did.

Authority to Cast out Demons - Luke 4:33-37; Mark 23-28

Luke records the first event this way, ³³ *In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,* ³⁴ *"Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"* ³⁵ *But Jesus rebuked him, saying, "Be quiet and come out of him!"* *And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm.* ³⁶ *And amazement came upon them all, and they began talking with one another saying, "What is this message? For with authority and power He commands the unclean spirits and they come out."* ³⁷ *And the report about Him was spreading into every locality in the surrounding district.*

This event happened while Jesus and the people are still in the Synagogue, so it is perfect timing for Jesus to demonstrate the authority of His teaching by exercising His authority over the supernatural world. The people tied Jesus' authority to cast out the demon with His authority in teaching and so this authenticating sign served its purpose.

In verse 33 the NASB states the man was "*possessed by the spirit of an unclean demon*" while the KJV, NKJV, ESV, Young's and Darby all have "had" or "having" an unclean spirit. The particular word here (ἐξω / exō) could be translated either way in either a spatial or legal sense, so it is our understanding of what the rest of the scriptures teach concerning demons that will determine the correct translation and meaning. To be "possessed" is the legal sense in which the object is owned and controlled. To "have" is the spatial sense in which the thing is in, on, around, with or over the object. The fact that God holds man accountable for all his actions speaks against the idea of a demon actually "possessing" a human. The Scriptures are clear that God will judge man according to the very deeds he has done (Revelation 20:12-13) even for the careless words he might speak (Matthew 12:36). If a demon actually possessed the human, then the demon, not the human, would be responsible for such actions.

While demons cannot possess a human, they can influence a human. Usually that influence is from without such as when Peter was rebuked by Jesus in Matthew 16:22-23 or Judas prior to his actual betrayal of Jesus. However, while humans are volitional creatures and so always have a choice, demons can influence humans to the point that they can dwell within the man so that he no longer believes he has a choice but to obey the demon. The usual word for someone influenced to such a strong degree by a demon is δαιμονίζομαι / daimonizomai - demonized - someone who has a demon.

This man has a demon described as “unclean.” This is not a reference to a dirty demon as contrasted with one that has had a bath, nor it is a contrast to a morally “clean” demon since there is no such thing. It is a reference to the influence of the demon on the man in causing him to be ritually or ceremonial unclean which would then exclude him from the religious activities of Judaism. Other demons cause all sorts of other problems some of which do not cause ceremonial uncleanness. The gospels record specific cases of demons being the cause of muteness (Matthew 9:32), blindness (Matthew 12:22), lunacy (Matthew 17:14), masochism (Mark 5:5); violence (Matthew 8:28), nudity (Luke 8:27), and convulsions (Luke 9:42).

It appears this man came into the synagogue after Jesus had finished teaching, for he had not said anything earlier, but then suddenly cried out loudly in recognition of Jesus, *“Let us alone! What business do we have with each other, Jesus of Nazareth? Have you come to destroy us? I know who You are - the Holy One of God!”*

This demon is surprised. The phrase “Let us alone!” (NASB95 and other versions) is the interjection ἔα / ea which is just an exclamatory sound of surprise in this case. It would be better translated as “Ha!” “Ah!” or “Eh!” (NASB, ESV, Darby). The demon then goes on to speak through the man for himself and the man. That is why there is a mixture of singular and plural pronouns. The demon recognizes Jesus and knows He is the Holy One of God and wonders why Jesus is there surmising He has come to destroy them. Demons are evil, but not stupid. They know that they have already been judged and condemned. It is just a matter of time before they will be cast into the lake of fire that was prepared for the devil and them (Matthew 25:41). Some of them have already received a preliminary punishment of being cast into Tartarus (2 Peter 2:4). That is probably what is on the mind of the demon, but the demon is in error in including the man in his speculation. Jesus does have business with the man and it is not to destroy him. Jesus came to seek and save that which was lost (Luke 19:10) and that included this man with the unclean demon.

Jesus does not need demons to proclaim Him to the world. In fact, if He has allowed it, it would have been used as evidence that Jesus was some how in an alliance with Satan. The Pharisees made that accusation anyway claiming that Jesus cast out demons by Beelzebul, the ruler of demons (Matthew 12:24). Allowing demons to proclaim Jesus’ identity would only have made such accusations worse.

Jesus rebukes the demon telling him to be quiet and come out of the man. The demon must obey Jesus, but first he causes the man to be thrown down in the midst of the people. Mark 1:26 adds that it was with convulsions after which the demon cried out loudly and came out of him. Though it would have been a frightening scene, the man was left unharmed.

All of this happened in the synagogue in the presence of the people that had just heard Jesus teach with authority. They are struck with astonishment at what they had witnessed which sparks a discussion among them. They exclaim, *“What is this message?”* or more literally translated, *“What is this word?”* Jesus ability to cast the demon out by simply commanding him to do so shocks them. They then spread reports about what Jesus did and how He taught throughout the region.

But this was not the end of attesting signs done on that day. Matthew 8:14-17; Mark 1:29-34 and Luke 4:38-41 all record the healing that took place only a very short time later.

Authority to Heal - Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41

Following Luke’s account we read, ³⁸ *Then He got up and left the synagogue, and entered Simon’s home. Now Simon’s mother-in-law was suffering from a high fever, and they asked Him to help her.* Mark adds that this occurred immediately after Jesus had left the synagogue and that the house they were

in was that of both Simon Peter and Andrew and that James and John were also present. Remember that Andrew and Peter lived in Capernaum and that James and John have also been called by Jesus to follow Him, so they are also present.

When they arrive at the house, one of the first things that is brought to their attention is that Peter's mother-in-law is sick. That statement is often a shock to people with a Roman Catholic background, not that she was sick, but that she was Simon Peter's mother-in-law. In order to have a mother-in-law you have to have a wife. For some strange reason a religious tradition developed that Peter was single and therefore supposedly the example for the Pope and priests. While there can be many good things about religious traditions, there are also many bad things and one of the worse is that they can obscure Scripture and even teach the opposite of what the Bible states. There is no question in the Bible that Peter was married for Matthew, Mark and Luke all record that he had a mother-in-law. It also appears that Peter either had a long marriage, or if his wife had died, he remarried, because over 25 years later, Paul comments in 1 Corinthians 9:5 that Cephas, better known as Peter, traveled with his wife who was also a believer.

Peter is a good example for modern church leaders to follow. He even identified with church leaders calling himself a "fellow elder" in 1 Peter 5:1. However, Peter's example does not include being unmarried in order to serve as a church leader. Paul points out the advantages of being single in serving the Lord in 1 Corinthians 7:7, 17, 32-35, but those advantages were in part due to some distress they had at that time and he was seeking to spare them. In addition, Paul is very clear in 1 Timothy 4:1-3 that forbidding marriage was a doctrine of demons, not the path to greater holiness. The numerous cases of sexual immorality and perversion among priests and nuns that are single due to their required religious vows are proof the practice does not achieve greater spirituality, but in fact contributes to the opposite.

The next thing to notice about Peter's mother-in-law is that she was very sick. Luke notes she has a high fever while Matthew and Mark note that she is lying sick in bed. People at that time did not have the luxury of lying down every time they felt a little under the weather. If you felt bad, you did the best you could and kept going. She had to be very sick before she would have gone to bed especially with company coming.

When Jesus arrived and they found out how sick Peter's mother-in-law was, they asked Him to look in on her. Luke 4:39 records that Jesus went to where she was lying in bed and rebuked the fever, that is, He expressed His displeasure and denounced it. Matthew 8:14 states that Jesus touched her hand with Mark 1:31 adding that He raised her up by the hand and that the fever left her. The result was that she instantly felt so good that she immediately resumed her service to them as a hostess and waited on them.

It is the immediate return to service after being so sick with a fever that she was in bed that demonstrated Jesus' authority to heal sickness. If she had recovered the next morning or even an hour or so later or only partially, it would have been concluded that she was getting over the fever naturally. The instantaneous nature of this healing demonstrated that this was indeed a miracle. This was another demonstration that Jesus had that authority to heal. But this was not the end of miracles on that glorious day.

Authority to Be Compassionate - Matthew 8:16-17; Mark 1:32-39; Luke 4:40-44

Luke 4:40-42 records, ⁴⁰ *While the sun was setting, all those who had any who were sick with various diseases brought them to Him; and laying His hands on each one of them, He was healing them.* ⁴¹ *Demons also were coming out of many, shouting, "You are the Son of God!" But rebuking them, He would not allow them to speak, because they knew Him to be the Christ.*

Apparently the news about Jesus casting the demon out of the man earlier that day in the synagogue had spread rapidly and many people began to arrive at Peter's house to see Jesus. Mark 1:33 describes it as *"the whole city had gathered at the door."* Why do they wait until sunset instead of coming as soon as they heard? The Sabbath ended when the sun went down and this removed the restrictions of that day on how far they could travel and what work they could do. It would have been considered breaking the

Sabbath if they walked too far or performed unnecessary work such as carrying someone who was sick to another person's house.

I don't think it hard to understand the huge response. Imagine living in a time and place in which medical care as we know it did not exist - not even aspirin or Tylenol to ease pain and reduce fever. Sickness and disease were not just inconvenient, they were often life threatening. Problems with demonic activity was also widespread and it was commonly believed that illnesses were caused by demons. Suddenly there is news about someone who could cast out demons and perhaps the news about the healing of Peter's mother-in-law had also spread. What would you do if you or someone you loved was sick, had a disease or you suspected was demonized? You would also go to Peter's house to see the man who had the authority to cast out demons and heal people.

Jesus' compassion to the many people was immense. Luke states Jesus was laying His hands on each one of them. At a time when people were often afraid to be near someone who was sick, Jesus was physically touching them. Remember, Jesus was able to heal by just declaring it to be so. He did not have to touch them to heal them, Jesus did not even have to be present, and he was casting out the demons with just a word, yet He touched those that were sick. Why? Because a touch is part of the language of compassion. It is an action that communicates personal love and concern. Matthew 8:16 states that Jesus healed all that were ill.

All three accounts also describe Jesus casting out the demons. From Luke's description it appears that casting out of the demons was occurring in the course of healing people. It would appear that many of the illnesses were due to demonic activity, but regardless of the cause, Jesus was healing them. If it was a demon, He would cast it out. Luke's text also records that they did the same thing the demon did earlier in the day in declaring Jesus' identity, so Jesus was rebuking the demons and forbidding them to speak because they knew who He was. Again, Jesus did not want the demons testifying about Him for it would only make things confusing. Demons are liars, so even when they tell the truth, they cast suspicion. That is a general truth about all liars. How would you know when they are telling the truth and when they are lying? God does not need demons to declare Jesus identity. Jesus would do that Himself in His own way in His own timing and His current way and timing was by proving He had the authority to heal anyone of anything including being demonized.

Matthew 8:17 adds that in performing this ministry of healing, Jesus was fulfilling the prophecy in Isaiah 53:4 that states, "*He Himself took our infirmities, and carried away our diseases.*" We find throughout this section that Jesus does take upon Himself the infirmities of those around, not in the sense that he became leprous or paralyzed or received the high fever, but in the sense that in deep sympathy and compassion, He entered fully and personally into the sorrows of those He came to serve. His touching each person to heal them was part of this. These healings were a glimpse of His ultimate taking our infirmities on Himself when He would hang on the cross and pay the price for all sin. And be sure that the curse of disease is a result of the fall mankind into sin.

How far did Jesus' compassion extend that day? Luke 4:42 comments, ⁴² *When day came, Jesus left and went to a secluded place.*" None of the Gospel texts tell us how late into the night Jesus continued to heal people and cast out the demons, but we can be sure that since Jesus healed everyone that came and that the whole town came out to Him, it would have been very late before He was done with that work. Even so, Jesus was already planning to expand His ministry. Mark 1:35 notes that when it was *"early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there."* Jesus would not plan what He would do next without taking the time to pray, and in order to do so without being disturbed, He got up while it was still dark and found a secluded place to pray.

Mark 1:36-38 adds, ³⁵ *In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there.* ³⁶ *Simon and his companions searched for Him;* ³⁷ *they found Him, and said to Him, "Everyone is looking for You."* ³⁸ *He said to them, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for."* Luke

4:42-44 then continue, *and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.* ⁴³ *But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."* ⁴⁴ *So He kept on preaching in the synagogues of Judea.*

Jesus' compassion would not be limited to one small area just as His authority would not be limited to one small area. Matthew 4:23-24 and Mark 1:39 add that Jesus was also *casting out the demons and healing every kind of disease and every kind of sickness among the people.* The news about what Jesus was doing spread even beyond Galilee up into Syria so that people from there were also coming to Him and being healed of all sorts of diseases including pains, demoniacs, epileptics, and paralytics.

Conclusion

Since Jesus is God in human flesh, He had the authority to cast out demons and heal diseases so this was also a wonderful glimpse of the kingdom to come. As Jesus walked upon the earth He would heal the sick and so He banished disease from His presence. The kingdom was present in part, but not in its fullness. Even now we still await the fullness of the kingdom yet to come when as Revelation 21:4 tells us, there will no longer be any more death, the ultimate consequence of both sin and disease, and no more mourning, or crying, or pain.

This morning's message was not about getting a demon cast out or being physical healed by Jesus, for until He returns, we will continue to suffer the consequences of the fall and that includes demons and disease. This morning's message has been about authority, example, and hope. Jesus' authority over demons and disease backs up His authoritative teaching and claim to be the Messiah. His example of compassion is for us to follow. While you cannot heal people or cast out their demons, you can reach out to touch people with kindness that reflects Jesus. You can then proclaim what He said about Himself, what He did to save them from their sin and His commands of how to live. The authority of His word is sufficient to boldly declare the truth in love to bring people hope.

Sermon Notes - 8/25/2013
Teaching & Miracles - Luke 4:31-44, Mark 1:21-39, Matthew 8:14-24

Introduction

_____ afflict mankind as a result of the curse of sin
In the first century, diseases were often _____, life spans were short, and demonic activity was rampant
Jesus' authority to teach was _____ by His authority to cast out demons and heal every kind of disease
Jesus fulfilled the prophecy of _____ by moving to Capernaum and bringing light to a dark place
Jesus invited Andrew, Peter, James and John to follow Him and become fishers of _____

Authority to Teach - Luke 4:31-32; Mark 1:21-22

Jesus' manner of teaching with _____ was in contrast to the way in which the scribes would teach
Jesus taught with authority in other places, but it is the first recorded response of the people being _____
They were amazed that a man without _____ could teach in such a manner
People still confuse having credentials with being _____ to teach
They were astonished that Jesus taught by His own authority instead of _____ others for authority
Even today, Rabbis, pastors and scholars often quote others to _____ authority for what they teach
The authority for what a pastor teaches should be the _____, not the opinions of men
Quoting others is _____ in order to give credit or add the understanding of an expert to your argument
A mere human that would teach as Jesus did would be considered an egotistical _____

Authority to Cast out Demons - Luke 4:33-37; Mark 23-28

Jesus demonstrates His authority for teaching those in the synagogue by His authority to cast out the _____
ἐξω / exō - the man has a demon in a _____ sense, not possessed by it in a legal sense (owned)
Man himself is responsible to God for _____ his actions, not any demon that "possesses" him
Demonic influence is usually from _____ - such as upon Peter or Judas prior to His betrayal of Jesus
Humans are _____ and so always have a choice, but demons can influence to the point they indwell
This demon is "unclean" because it has influenced the man to become _____ unclean
Scriptures cite demonization as the cause of many _____ cases of physical and mental problems
Luke 4:34 - The demon recognizes _____ and cries out loudly
The demon _____ though the man for himself and the man (a mixture of singular and plural pronouns)
The demon _____ being destroyed early - Matthew 25:41; 2 Peter 2:4
The demon is _____ for Jesus does have business with the man - He has come to seek and save the lost
Jesus does not need or want demons to proclaim His _____ to the world
The demon must _____ Jesus, and so throws the man down in convulsions and then comes out with a loud cry
The people are _____ that Jesus has the authority to cast the demon out with just a word

Authority to Heal - Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41

Peter's _____ is very sick

Peter was _____ both then & over 25 years later when his believing wife is traveling with him (1 Cor. 9:5)

Singleness has some advantages in ministry (1 Cor. 7), but it is a doctrine of _____ to forbid it (1 Tim. 4)

Jesus is asked to see her, He rebukes the fever, raises her up by the hand, the fever leaves & she _____ them

The immediate return to service demonstrated Jesus authority to _____ heal the sickness

Authority to Be Compassionate - Luke 4:40-44; Mark 1:32-39; Matthew 8:16-17

Mark 1:33 - the "whole city had gathered at the door" after _____ (end of Sabbath) with people to be healed

At that time, sickness was not just inconvenient, it was often _____ threatening with few cures

Jesus laid His hands on each sick person - a physical _____ of compassion

Those _____ were healed and the demons cast out

Matthew 8:17 - the healings were a fulfillment of _____ - a glimpse of His future kingdom

Jesus healed people until late, then got up before sunrise to find a lonely place to _____

Jesus came to preach the gospel, so He determined that He would go to _____ to minister

Conclusion

Jesus' _____ gave Him authority to teach which was authenticated by healings and casting out demons

While you cannot heal or cast out demons as Jesus did, you can _____ His teachings and be compassionate

KIDS

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

Older Children - Do one or more of the following: 1) Count how many times the word "demon" is used. 2) How was Jesus able to cast out demons and heal people? Why was this important work for Him to do.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What do you do when you get sick? How much would you pay to get better? What would you do if there was no medical treatment for your disease? Why is there disease? What prophecy did Jesus fulfill by moving to Capernaum? Which four men were the first for Jesus to invite to become "fishers of men?" How did the people in Nazareth respond to Jesus' teaching? Why? What amazed the people when Jesus taught in Capernaum? Why were they astonished by that? Is an academic degree important in becoming qualified to pastor or teach in the church? Explain. When is it proper to quote someone else? Can a human be "possessed" by a demon? Why or why not? Explain. What is the difference between a person who is influenced from without by a demon and a person who has a demon within them? What was the response of the man with the demon when it recognized Jesus? Why is that demon described as being "unclean?" What physical, mental, emotional maladies do the Scriptures describe specific cases in which they are caused by a demon? Why did Jesus make the demon be quiet? What was the response of the people? What was the relationship between the manner in which Jesus taught and His casting out the demon? How do we know that Peter was married? What advantages are to ministry by being single? Why is it wrong to forbid marriage even for church leaders? How sick was Peter's mother-in-law? How did Jesus heal her? How do we know this was a miracle? What happened after sundown? Why did the people wait until the sun had set? How did Jesus show compassion? What did Jesus do the next morning? Why was Jesus determined to go to other towns? What authority do you have when you proclaim the Scriptures? How can you show compassion to others