

THE NEW TESTAMENT

MIRACLES OF JESUS



Year 1 – Quarter 3

by

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MAP – JERUSALEM

MAP – PALESTINE

PREFACE

A miracle is "an event...that apparently contradicts known scientific laws and is hence thought to be due to supernatural causes, especially to an act of God" (*Webster's New Twentieth Century Dictionary, Unabridged*). "A wonderful happening that is above, against, or independent of the known laws of nature" (*Thorndike.Barnhart Junior Dictionary*).

Words in the New Testament used to describe these acts of God are:

- *signs* (Gr. *semeion*)—evidence or proof of Divine authority, power, and mission, referring to the purpose of the act;
- *wonders* (Gr. *teras*)—something unusual, causing wonder and amazement;
- *miracles* (*powers, mighty works*) (Gr. *dunamis*)—power, indicating works of supernatural origin.

In Acts 2:22, II Cor. 12:12, and II Thess 2:9, all three words are used in the same passage although each time in different order. A fourth word used by John to denote the miracles of Jesus is *work* or *works* (Gr. *ergon*) and simply means an act or deed.

Miracles in the New Testament had a purpose. Miracles were performed to:

- confirm the word (Mark 16:20; Heb. 2:2-4);
- produce faith in Jesus Christ (John 20:30-31);
- show that God is with Jesus (John 3:2);
- demonstrate that Jesus is the Christ, the Son of God, as prophesied (Isa. 53:4; Matt 8:16-17; Isa. 61:1-2; Luke 4:18-19).

Miracles had *instant* and *complete* results, such as the lame man at the pool of Bethesda: "And immediately (straightway) the man was made whole..." (John 5:2-9). Miracles had *undeniable* results, for even the enemies of Jesus and his apostles admitted they performed miracles and signs (John 11:47; Acts 4:14-16).

Miracles were performed under various conditions: when *one* had faith such as the woman with the issue of blood (Matt. 9:20-22); when *another* had faith such as the healing of the centurion's servant (Matt. 8:5-13); when there was *no apparent* faith such as the raising of the widow's son in the village of Nain (Luke 7:11-17).

The New Testament relates about thirty-five miracles performed by Jesus. Listed on the following page are thirty-four; however, No. 17 includes two acts of healing by Jesus. The miracles can be classified as miracles of nature, miracles of healing, and miracles of resurrection.

CHART NO. 1

MIRACLES OF JESUS IN CHRONOLOGICAL ORDER

	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
1. Water turned to wine at Cana				2:1-11
2. The nobleman's son				4:46-54
3. The draught of fishes			5:1-11	
4. The man with an unclean spirit		1:21-28	4:31-37	
5. Simon's mother-in-law	8:14-17	1:29-34	4:38-41	
6. A leper	8:2-4	1:40-45	5:12-16	
7. The paralytic	9:2-8	2:1-12	5:17-26	
8. The impotent man				5:1-18
9. The man with a withered hand	12:9-14	3:1-6	6:6-11	
10. The centurion's servant	8:5-13		7:1-10	
11. The widow's son raised			7:11-17	
12. The blind and mute demoniac	12:22-37	3:19-30	11:14-15, 17-23	
13. Stilling the storm	8:23-27	4:35-41	8:22-25	
14. The two demoniacs of Gadara	8:28-34	5:1-21	8:26-40	
15. The daughter of Jairus raised	9:18-19, 23-26	5:21-24, 35-43	8:41-42, 49-56	
16. The afflicted woman	9:20-22	5:25-34	8:43-48	
17. Two blind men, a mute demoniac	9:27-34			
18. The five thousand fed	14:13-21	6:30-44	9:10-17	6:1-14
19. Walking on water	14:22-33	6:45-52		6:15-21
20. Syrophenician woman's daughter	15:21-28	7:24-30		
21. The deaf and mute man	15:29-31	7:31-37		
22. The four thousand fed	15:32-38	8:1-9		
23. The blind man near Bethsaida		8:22-26		
24. The demoniac boy	17:14-21	9:14-29	9:37-43	
25. The tribute money, temple tax	17:24-27			
26. The man born blind				9:1-41
27. The crippled woman			13:10-17	
28. The man with dropsy			14:1-6	
29. Lazarus raised				11:1-46
30. The ten lepers			17:11-19	
31. The two blind men near Jericho	20:29-34	10:46-52	18:35-43	
32. The withered fig tree	21:18-22	11:12-26		
33. The ear of Malchus	26:47-56	14:43-50	22:47-53	18:1-11
34. The draught of fishes				21:1-14

CHART NO. 2

CLASSIFICATION OF THE MIRACLES OF JESUS

I. MIRACLES OF NATURE

1. Water turned to wine at Cana
3. The draught of fishes
13. Stilling the storm
18. The five thousand fed
19. Walking on water
22. The four thousand fed
25. The tribute money, temple tax
32. The withered fig tree
34. The draught of fishes

II. MIRACLES OF PHYSICAL HEALING

2. The nobleman's son
4. The man with an unclean spirit
5. Simon's mother-in-law
6. A leper
7. The paralytic
8. The impotent man
9. The man with a withered hand
10. The centurion's servant
12. The blind and mute demoniac
14. The two demoniacs of Gadara
16. The afflicted woman
17. Two blind men, a mute demoniac
20. The Syrophenician woman's daughter
21. The deaf and mute man
23. The blind man near Bethsaida
24. The demoniac boy
26. The man born blind
27. The crippled woman
28. The man with dropsy
30. The ten lepers
31. The two blind men near Jericho
33. The ear of Malchus

III. MIRACLES OF RESURRECTION

11. The widow's son raised
15. The daughter of Jairus raised
29. Lazarus raised

LESSON 1 - MIRACLES OF NATURE NO. 1

I. THE MARRIAGE AT CANA

John 2:1-11

INTRODUCTION. The beginning of Jesus' miracles occurred apparently three days after Philip and Nathanael became his disciples (John 1:43-51; 2:1). Jesus and his disciples (those five He had called in John 1:35-51) were invited guests to a wedding in Cana of Galilee. Mary, the mother of Jesus, was also present. Since Joseph is not mentioned here or any time after Jesus began his ministry, it is assumed he had died.

There were two stages to a Jewish marriage. First there was the betrothal which was a promise of marriage and a binding agreement. Although the betrothed couple did not live together, they were considered legally married. Breaking the agreement required a bill of divorcement. Unfaithfulness was considered adultery (Deut. 22:23-24).

The second stage was a ceremony that involved "bringing home the bride." The bridegroom's friends escorted the bride and her attendants from the bride's home to the home of the groom. Generally the procession occurred at night with the participants carrying torches. As the procession wound along the streets of the city or village, the onlookers would shout with joy.

After the wedding party entered the groom's house, a marriage supper followed. The festivities continued for a week with the bride and groom treated as royalty, wearing their finest clothes and doing no work. Love songs were sung, speeches were made in honor of the couple, and elaborate feasts were prepared for the guests.

A. THE MIRACLE

1. In what village did a wedding occur? (John 2:1)

2. Who attended the wedding? (John 2:1-2)

3. What did Jesus' mother say to him? (John 2:3)

4. What was Jesus' reply? (John 2:4)

Note. Jesus, by this statement, appears to mildly rebuke his mother. The time for Jesus to manifest (show or reveal) his glory as the Son of God was not for his mother to determine, but rather for him to decide the appropriate occasion.

5. What did Jesus' mother tell the servants? (John 2:5)

6. How many waterpots were there? (John 2:6)

Note. A firkin (KJV, ASV) is variously described as eight to twelve gallons. The waterpots, therefore, would hold approximately twenty to thirty gallons each. The water was for the purpose of "purification," that is, for washing the hands and utensils (Mark 7:3-4).

7. What were Jesus' instructions to the servants? (John 2:7-8)

8. What did the ruler taste? (John 2:9)

9. What comment did the ruler make to the bridegroom? (John 2:10)

10. What miracle or sign of Jesus was this? What did the miracle show? What effect did it have on his disciples? (John 2:11)

B. WINE

The Greek word translated as wine in our English Bible in John 2:1-11 is *oinos*. *Oinos* is a general term and can mean all kinds of wine and juice of the grape, and sometimes the clusters of grapes and even the vine. Since the story in John 2:1-11 is silent regarding the kind of wine Jesus miraculously made, we must determine by other means whether this wine was intoxicating or merely the juice of the grape.

- The common wine of Judea was the pure juice of the grape. Our wines today are a mixture of the juice of the grape and alcohol which is fermented grape juice.
- To make wine, ripe, dry grapes are gathered and placed in a press or vat. The best wine is made from the juice formed by the weight of the grapes themselves. In Bible times this liquid that flowed from the weight of the grapes when piled in heaps was carefully kept separate from the liquid that was produced later when the grapes were under heavy pressure in the press.
- Fermentation can occur in two ways—naturally or by adding yeast. When grape juice is exposed to the air, it sours. When yeast (leaven) is added to grape juice, the sugar in the juice is changed into alcohol and carbon dioxide (gas). When the alcohol content reaches 14-16%, the fermentation process stops as the alcohol kills the yeast. To increase the alcohol content in our modern wines, more alcohol is then added, and the alcohol content can be as much as 25% or higher.
- Alcohol is not found naturally in any product of nature. It must be manufactured. When grapes are left on the vine too long and spoil, they rot—they do not ferment or contain alcohol.

C. INTOXICATION OR DRUNKENNESS

1. Why were the priests (Aaron, his sons, and their descendants) forbidden to drink wine or strong drink? (Lev. 10:8-11)
2. Why are those who drink wine and strong drink deceived and not wise? Prov. 20:1)
3. In Prov. 23:31-33, we are told not to look upon wine when it is red in the cup (pleasing to look at), for at the last (after it has been drunk), it biteth and stingeth like what? What about the eyes and heart?

4. Why should kings and princes not drink wine and strong drink? (Prov. 31:4-5)
5. Those that rise early in the morning and drink strong drink until night, and those that drink wine in their feasts are guilty of what? (Isa. 5:11-12)
6. What were the priests and prophets doing when Isaiah wrote his book? (Isa. 28:7-8)
7. We are to be filled with whom, rather than drunk with wine? (Eph. 5:18)
8. Who shall not inherit the kingdom of God? (I Cor. 6:9-10)



II. THE DRAUGHT OF FISHES

Luke 5:1-11

INTRODUCTION. In this story Jesus calls four disciples to him. Earlier at least three of the four (Peter, Andrew, and probably John) had followed Jesus and "abode with him that day" (John 1:35-42). Now the four are called and this time they left all and followed Jesus (Luke 5:11). Matthew and Mark probably refer to this same event but do not relate the miracle (Matt. 4:18-22; Mark 1:16-20).

The scene takes place at the Sea of Galilee, sometimes called in the New Testament the Lake of Gennesaret (Luke 5:1) and the Sea of Tiberias (John 6:1). The sea is in a valley, 685 feet below sea level, surrounded by mountains, and is about thirteen miles long and over seven miles across at its widest point. The depth of the sea ranges from 80 feet to 160 feet. The water is clear and sweet and such a beautiful, deep blue that during the season when the hills are green, the sea has been described as a sapphire in an emerald setting.

The Sea of Galilee has an abundance of fish of many varieties, and commercial fishing was an important industry in the time of Christ. Various methods of fishing were used.

A cast net was a circular net of fine mesh with the open edge of the net weighted with bits of lead. The fisherman, holding the net in the center, would cast it from the shore into shallow water so that it would fall flat on the surface and enclose a school of fish. He would then draw the net towards him. Another method used a drag net. This was a net several hundred yards long with lead weights on the bottom edge and floats or corks on the top edge. Sometimes the fisherman fastened one end of the net on shore, then pulled the other end with the boat around in a semicircle back to the shore. Other times the net was drawn between two boats to catch the fish which were then gathered into the boat. When the fishermen returned to the shore, they sorted the fish by size and variety, keeping the good and throwing back the bad.

Nets were homemade by the fishermen. Many hours were spent making new nets, repairing old ones, washing, spreading and drying them.

In this story Peter and his companions had been fishing all night with no success. When Jesus came near, they were out of their boats mending their nets.

THE MIRACLE

1. What were the fishermen doing while the people crowded about Jesus?
(Luke 5:1-2)
2. Jesus saw two boats on the shore and entered one belonging to whom?
(Luke 5:3)
3. What did He do while He was in the boat? (Luke 5:3)
4. What did Jesus tell Simon to do? (Luke 5:4)
5. What was Simon's reply? (Luke 5:5)
6. What miracle occurred? (Luke 5:6)
7. What did the fishermen do when the miracle occurred? (Luke 5:7)
8. What did Peter do? What did he say to Jesus? (Luke 5:8)
9. Who were Simon Peter's partners? (Luke 5:9-10)

10. What new assignment did Jesus give to Peter? (Luke 5:10)
11. What did all the partners do? (Luke 5:11)
12. Matthew and Mark do not tell of the miracle in their accounts of this incident, but they name a fourth man. Who is the fourth man? (Matt. 4:18-22; Mark 1:16-20)



LESSON 2 - MIRACLES OF NATURE NO. 2

I. STILLING THE STORM

Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25

INTRODUCTION. The Sea of Galilee lies in a deep basin over 600 feet below sea level. In the surrounding hills there are many ravines and deep gorges which open into the sea. Cool winds blowing down from the mountains rush through these ravines and gorges and then over the water, creating violent tempests and raging seas. These storms are sudden, frequent, and very dangerous to small boats. Within minutes the air can become thick with mist, and the calm, peaceful water as a roaring, boiling cauldron or pot.

One day Jesus sat in a boat and taught parables to the people who were gathered on the shore. When evening came, He sent the multitudes away and entered a ship with his disciples to cross to the other side of the sea. As they were sailing, one of the sudden squalls arose and the disciples feared for their lives.

A. THE MIRACLE

1. What did Jesus say to his disciples one evening? (Mark 4:35)
2. Whom did they send away? (Mark 4:36)
3. What happened as Jesus and his disciples crossed the sea? (Mark 4:37)
4. What was Jesus doing as the storm arose? (Mark 4:38)

5. What did the disciples say to Jesus? (Mark 4:38)
6. How did Jesus deliver the ship from danger? What did He say? (Mark 4:39)
7. After the storm was calmed, what did Jesus ask his disciples? (Mark 4:40)
8. What did they say to each other? (Mark 4:41)

B. THE LESSON

This miracle can have a special meaning for us. Oftentimes trials and temptations are referred to as "storms of life."

1. When storms beset us, that is, trials and temptations, to whom should we turn and why? (Ps. 46:1)
2. Those who are in Christ (believers and followers) are promised the peace of God. Describe the peace of God. (Phil. 4:7)
3. What does the prophet say about the wicked? (Isa. 57:21)

II. WALKING ON WATER

Matt. 14:22-33; Mark 6:45-52; John 6:15-21

INTRODUCTION. After Jesus fed the 5000 miraculously, the people were about to take him by force to make him king (John 6:15). He then "constrained" (compelled or forced) his disciples to get into the boat to go to the other side of the sea (Matt. 14:22; Mark 6:45). After He dismissed the multitude, Jesus went alone into a mountain to pray.

Storms on the Sea of Galilee are frequent and sudden. As the disciples attempted to row across the sea, a great contrary wind arose whipping the waves and tossing the boat. By the fourth watch of the night (3:00 a.m. to 6:00 a.m.), they had gone only 25 to 30 furlongs (three to four miles) and were about in the center of the sea. It was at this time that Jesus came to his troubled and frightened disciples.

A. THE MIRACLE

1. Why did the multitudes want to take Jesus by force? (John 6:15)
2. What did Jesus constrain (compel) his disciples to do? (Matt. 14:22)
3. What did Jesus then do? (Matt. 14:22-23)
4. When did the disciples enter their ship? They headed toward what city? (John 6:16-17)
5. Describe the wind and sea. (Matt. 14:24)
6. How far had the disciples rowed? (John 6:19)

7. When did Jesus come to the disciples? (Matt. 14:25)

Note. There were four watches at night: 6:00 p.m. to 9:00 p.m., 9:00 p.m. to midnight, midnight to 3:00 a.m., and 3:00 a.m. to 6:00 a.m.

8. What was the disciples' reaction when they saw Jesus walking on the sea? (Matt. 14:26)

9. What did Jesus tell them? (Matt. 14:27)

10. What did Peter ask? What was Jesus' response? (Matt. 14:28-29)

11. What happened as Peter went to Jesus? (Matt. 14:29-30)

12. What did Jesus do and say? (Matt. 14:31)

13. After Jesus and Peter got into the boat, what occurred? (Matt. 14:32) What does John add? (John 6:21)

14. What did the disciples acknowledge? (Matt. 14:33)

B. THE LESSON

The sea is often used to represent worldly sin, and the wicked are pictured as sinking in the miry depths of sin (Isa. 57:20). Peter, who momentarily doubted and lost his faith in Jesus' power, began to sink in the wind whipped sea. When he humbled himself and cried to Jesus to save him, Jesus lifted him up and delivered him from the restless waters. In the same manner, when a sinner humbly comes to Jesus and obeys him, Jesus will lift him out of the engulfing sea of sin to safety and peace.

1. What promise does James give us?
 - a. " _____ nigh to God, and he will _____ nigh to you."
(Jas. 4:8)
 - b. " _____ yourselves in the sight of the Lord, and he shall
_____ you up." (Jas. 4:10)
2. What cannot separate us from the love of God in Christ? (Rom. 8:38-39)
3. What does separate us from God? (Isa. 59:2)



Mount Arbel and the Sea of Galilee

LESSON 3 - MIRACLES OF NATURE NO. 3

I. THE FIVE THOUSAND FED

Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14

INTRODUCTION. This miracle of Jesus, feeding the 5000, is the only miracle recorded by all four gospel writers. (Although the incident regarding Malchus' ear is found in the four gospel accounts, only Luke relates the healing). According to Mark and Luke, the disciples had just returned from the mission upon which Jesus had sent them. They related to Jesus all things, both what they had done and what they had taught (Mark 6:12-13, 30; Luke 9:6, 10).

Mark continues by stating that Jesus bid the disciples to go to a desert place where they might rest and eat apart from the crowds (Mark 6:31). Then according to Matthew, Mark, and John, they departed by ship to a desert place which Luke states was near Bethsaida (Matt. 14:13; Mark 6:32; Luke 9:10; John 6:1). However, the people saw them leaving and followed by land, running by foot out of the cities along the shore and arriving ahead of the boat carrying Jesus and his disciples (Mark 6:33). John states that the multitude followed because of the miracles Jesus performed on those that were diseased (John 6:2). Jesus then taught many things to the people about the kingdom of God, and healed those in need (Matt. 14:14; Mark 6:34; Luke 9:11).

THE MIRACLE

1. Where did Jesus take his disciples? (Mark 6:32)
2. This was near what city? (Luke 9:10)
3. What did the people do? (Mark 6:33)
4. Why did the multitudes follow? (John 6:2)

5. Jesus compared the people who followed him to what? (Mark 6:34)
6. When evening came, the disciples wanted Jesus to do what? (Mark 6:35-36)
7. What did Jesus say to Philip and why? (John 6:5-6)
8. What was Philip's answer? (John 6:7)

Note. The coin mentioned is sometimes translated *penny*, *shilling*, *denarius* (*denarii* is the plural form). This was worth about 17¢ or one day's wage at that time. Two hundred denarii, then, would be the wages for more than six months.

9. What did Andrew tell Jesus? (John 6:8-9)
10. What did Jesus command the disciples? (Mark 6:39-40)
11. What did Jesus do before He gave the food to the disciples to distribute to the people? (Mark 6:41)
12. How many baskets of fragments did the disciples gather when the people were filled? (Mark 6:42-43)
13. How many people were there? (Matt. 14:21)
14. What did those who saw the miracle say? (John 6:14)

II. THE FOUR THOUSAND FED

Matt. 15:32-38; Mark 8:1-9

INTRODUCTION. In this story Jesus and his disciples had gone to the area known as Decapolis which is east of the Sea of Galilee (Mark 7:31). The region was called Decapolis (Gr. *deka*—ten, *polis*—city) as ten cities of the area had formed an alliance to guard their frontier that was exposed to open and unprotected desert area. The region was part of the tetrarchy ruled by Herod Antipas although most of the people were Gentiles.

While Jesus was in Decapolis, the multitudes brought many lame, blind, mute (dumb), and others to him to heal (Matt. 15:30; Mark 7:32-35). Jesus had compassion on the multitude, for He feared if He sent them away with nothing to eat, they would faint along the way.

A. THE MIRACLE

1. How long had the people been with Jesus? Why did He not want to send them away? (Matt. 15:32)
2. What did the disciples say to Jesus? (Matt. 15:33)
3. How much food was available? (Matt. 15:34)
4. After He commanded the people to sit on the ground, what did Jesus do? (Matt. 15:35-36)
5. What was gathered after the people were filled? (Matt. 15:37)

6. How many people ate? (Matt. 15:38)
7. Compare the feeding of the 5000 with the feeding of the 4000. Below are two columns: 5000 and 4000. In the correct column write the following numbers or words which refer to the descriptions on the left.

1	3	7	desert
2	5	12	Decapolis
			few

5000

4000

- a. place
- b. number of days with Jesus
- c. number of loaves
- d. number of fish
- e. baskets remaining

B. THE LESSON

There is no way to explain these two miracles other than they were a demonstration of the compassion and Divine nature of Jesus.

- 1. What effect did feeding the 5000 have on the people who witnessed the miracle? (John 6:14-15)
- 2. The prophet referred to was the one prophesied by Moses. What had Moses prophesied? (Deut. 18:15, 18)
- 3. Why were these stories about Jesus written? (John 20:30-31)

LESSON 4 - MIRACLES OF NATURE NO. 4

I. THE TRIBUTE MONEY, TEMPLE TAX

Matt. 17:24-27

INTRODUCTION. When the Law of Moses was delivered to the children of Israel at Mt. Sinai and the people were numbered, every male twenty years old and upward was required to give a half-shekel offering to the Lord. This money was used for the service of the tabernacle (Ex. 30:11-16).

At first it does not appear that this was an annual payment, but by New Testament times a yearly tax for support of the temple was indeed the custom. Nevertheless, there was disagreement among the Jews whether this tax was voluntary or compulsory, and certainly there was no means to enforce payment.

The half-shekel (Gr. *didrachma*, two-drachma) was a Jewish coin worth about thirty cents, approximately the amount of wages for two days at that time. This temple tax was strictly a Jewish concern and should not be confused with the taxes required by the Romans for the support of the Roman Empire.

The setting for this miracle is Capernaum, and Peter is asked by those who gathered the temple tax if Jesus had paid the half-shekel. Peter quickly answered, "Yes." Jesus then used the occasion to teach Peter a lesson regarding the relationship of Jesus Christ the Son to God the Father.

A. THE MIRACLE

1. When Peter was asked if Jesus had paid the half-shekel tax, what was his response? (Matt. 17:24-25)

2. When Peter came into the house and before he could speak, Jesus asked him three questions. The first asked for Peter's opinion. What were the other two questions? (Matt 17:25)

a. from whom do the kings of the earth take _____?

b. from their _____?

3. What was Peter's answer? (Matt. 17:26)

Note. Strangers in this passage does not mean foreigners, but those who are not members of the king's family.

4. What was Jesus' response? (Matt. 17:26)

Note. Since the sons of kings are not required to pay tribute or tax, then Jesus is free from the payment of the tax for the service of God, for He is the Son of God.

5. What did Jesus tell Peter to do? (Matt. 17:27)

Note. Jesus instructed Peter to pay the tax, for He did not want the people, who did not yet understand that He was the Son of God, to think that He and his disciples despised the temple and its service. The coin Peter would find in the mouth of the fish, the shekel (Gr. *stater*, equal to four drachmas), would be enough to pay the tax for both Jesus and Peter.

B. THE LESSON

Jesus demonstrated his authority over nature in this miracle by producing the proper coin in the fish—the first fish out of the entire sea that Peter would hook. He proved to Peter He was the Son of the great King. This incident also teaches us that Jesus complied with the Law of Moses and paid the required taxes. It is our responsibility, also, to support the church and our government.

1. How are we to contribute to the Lord's work? (II Cor. 9:7)

2. What is our responsibility to our government? (Rom. 13:1, 7)

II. THE WITHERED FIG TREE

Matt. 21:18-22; Mark 11:12-26

INTRODUCTION. Fig trees are cultivated all over the land of Palestine and especially in the mountain areas. The trees grow generally 10 to 15 feet high, and their thick foliage provides dense shade in the summer. In warm climates such as Israel, the fig tree produces two crops each year, an early one which is ripe about June, and a later, more important one which is ripe about August.

By December the leaves of the fig tree have shed and the trees are bare until the end of March when the leaf buds begin to appear. At the same time, tiny figs begin to grow. When they reach the size of a cherry, most of them fall to the ground. These "unripe" and "immature figs" are called *taksh* and may be and are eaten as they fall. Some of these immature figs remain on the tree, ripen to perfection about June, and are then known as "early figs" or "first-ripe" (Isa. 28:4; Jer. 24:2; Hos. 9:10). The first-ripe figs are greatly desired for their delicate flavor (Mic. 7:1).

This story took place during the Passover season which corresponds to our March/April. Every fig tree that produced fruit would have some *taksh* or immature figs upon it by then. The fig tree in the story already had its leaves—a sure sign the tree had immature figs since the *taksh* develops ahead of the leaves.

This was the final week Jesus was on earth. On the first day of the week, Jesus had ridden to Jerusalem on a donkey in a triumphal procession. Many of the people came from the city to meet him, while others from the countryside followed, shouting their praises and declaring him as their king. The next day when He journeyed again to the city, He hungered (Matt. 21:18; Mark 11:12). Seeing a fig tree, He came to it but found no fruit, only leaves.

A. THE MIRACLE

1. Describe the fig tree that Jesus saw. (Mark 11:13)

Note. The expression "for the time of figs was not yet," or "it was not the season of figs," meant it was not the season (June) for gathering the "early" or "first-ripe" figs. Since it was springtime, and the tree had leaves, the immature figs or *taksh* should have been present.

2. What did Jesus say to the fig tree? Did his disciples hear what He said? (Mark 11:14)
3. How did the fig tree appear on the following morning (the third day of the final week)? (Mark 11:20)
4. When Peter called attention to the withered tree, what did Jesus say? (Mark 11:21-22)
5. The disciples would need great faith to preach the gospel after Jesus left them and returned to heaven. They could not _____ in their heart, but must _____. (Mark 11:23)
6. In order for the disciples to have the kind of faith they would need, it was necessary for them to do what? (Mark 11:24)
7. What else must they do when they prayed? (Mark 11:25-26)

B. THE LESSON

In this story of the withered fig tree, Jesus performed a miracle of judgment. Jesus saw a tree with leaves—an indication the tree was healthy and producing fruit. But the tree was barren—it bore no fruit; therefore, the tree was worthless. Jesus cursed the tree and it withered away from the roots.

This fig tree was deceptive in its appearance, and its signs were false. In the same manner, the hypocrite appears to worship God and pretends to serve him, but the heart of the hypocrite is barren and produces no fruits of righteousness.

Jesus taught his disciples a lesson on faith. The disciples were soon to be faced with the task of preaching the gospel to the whole world which would seem as difficult as removing mountains. The idolatry and immorality of the heathen world and the prejudices of the Jews would be immense obstacles to overcome. Jesus assured the disciples that if they asked without doubting, if they had a forgiving spirit, they would receive the faith they needed to sustain them in their mission.

III. THE (SECOND) DRAUGHT OF FISHES

John 21:1-14

INTRODUCTION. This story occurs after Jesus' resurrection. Jesus rose from the grave early on the first day of the week and appeared first to Mary Magdalene at his tomb (Mark 16:9; John 20:1-18). That same day He appeared to some women (Matt. 28:1-10), to Peter (Luke 24:34), to two disciples on the road to Emmaus (Luke 24:13-35), and in the evening to the disciples gathered in a room in Jerusalem, Thomas being absent (John 20:19-25). One week later, also the first day of the week, He again appeared to the disciples; this time Thomas was present (John 20:26-29). Sometime after this, the disciples returned to Galilee. It was there by the Sea of Galilee that Jesus made his seventh appearance after his resurrection, showing (manifesting) himself to seven of his disciples.

A. THE MIRACLE

1. Jesus showed himself at what place? Which disciples were there? (John 21:1-2)
2. What were the disciples doing? Were they successful? (John 21:3)
3. Who stood on the shore in the morning? Did the disciples know who it was? (John 21:4)
4. What question did Jesus ask? (John 21:5)
5. When the disciples answered no, what did Jesus tell the men to do? What was the result? (John 21:6)

6. When the disciple whom Jesus loved told Peter it was the Lord, what did Peter do? (John 21:7)
7. Describe what the other disciples were doing. (John 21:8)
8. What did they see when they got to the land? (John 21:9)
9. When Jesus told the disciples to bring the fish to the land, how many fish were in the net? What was unusual about the net? (John 21:10-11)
10. What did Jesus tell the disciples to do? Did they recognize him yet? (John 21:12)
11. What did Jesus then do? (John 21:13)
12. This was the _____ time Jesus made an appearance to a group of his disciples. (John 21:14)

B. THE LESSON

1. Earlier Jesus had told his disciples they would become what? (Matt. 4:19; Mark 1:17; Luke 5:10)
2. Now Jesus would soon be returning to heaven, and the task of preaching the gospel (fishing for men) would be left to the disciples. In order to be successful in their mission of saving sinners (catching men), it was necessary for them to remember, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same _____ much fruit; for without me ye can do _____." (John 15:5)
3. Where would the disciples receive their strength for this mission? (Phil. 4:13)

LESSON 5 - MIRACLES OF PHYSICAL HEALING NO. 1

I. THE NOBLEMAN'S SON

John 4:46-54

INTRODUCTION. After Jesus attended the marriage celebration in Cana of Galilee and turned the water into wine, He went to Capernaum for a short time and then to Jerusalem for the Passover Feast (John 2:12-25). When He traveled back to Galilee, He passed through Samaria where He encountered the woman at the well (John 4:1-42). He then continued on his journey and arrived again at Cana where a nobleman came to him asking that He heal his son. The man was called a nobleman which means "royal, belonging to a king" or "little king." He may have been a relative of Herod Antipas, who ruled Galilee at that time, or an officer in the court—what his position was is unknown, but he had come from Capernaum, a day's journey, in order to seek Jesus' aid.

A. THE MIRACLE

1. Why did the nobleman come to Jesus? (John 4:46-47)
2. How sick was his son? (John 4:47)
3. What did Jesus tell the nobleman? (John 4:48)
4. What did the nobleman ask again? (John 4:49)

Note. The nobleman supposed Jesus could heal only by being present with his son.

5. What was Jesus' answer? What did the nobleman do? (John 4:50)
6. As he was returning home, who met him and what was their message? (John 4:51)
7. What did the nobleman ask his servants, and what was their answer? (John 4:52)
8. What did the nobleman then know? (John 4:53)
9. What effect did this miracle have? (John 4:53)
10. This was what sign Jesus did in Cana of Galilee? What was the first? (John 4:46, 54).

B. THE LESSON

Notice the progression and growth of the nobleman's faith:

- First, he required Jesus' presence. (John 4:47, 49)
- Second, he believed the power of Jesus' word. (John 4:50)
- Third, "...himself _____, and his whole _____." (John 4:53)

His faith in Jesus as the Christ, the Son of God, was complete, and as the result of the miracle and his example, his whole household believed.

II. THE MAN WITH AN UNCLEAN SPIRIT

Mark 1:21-28; Luke 4:31-37

INTRODUCTION. The scene of this miracle is the synagogue in Capernaum. When Jesus began his earthly ministry, He left Nazareth and dwelt in Capernaum which is by the Sea of Galilee in the borders of Zebulun and Naphtali (Matt. 4:13). This was a fulfillment of the prophecy which states that the land of Zebulun and Naphtali by the way of the sea would be made glorious in the latter time (Isa. 9:1-2).

Jesus upon this occasion was teaching in the synagogue on a Sabbath day and healed a man possessed by a demon. Many of the miracles Jesus performed involved demons, also called unclean (wicked) spirits, evil spirits, devils. Whatever these demons were, they were intelligent beings and not to be confused with diseases of the body. Jesus talked to them as persons and they answered; they had knowledge of Jesus as the Son of God; they exhibited desires, personalities, and passions; and Jesus recognized them as distinct from disease and illness. The fact that they were prevalent in New Testament times was probably because there was a great upheaval in the spiritual world with the appearance of the Son of God upon the earth.

A. THE MIRACLE

1. Why were the people astonished at Jesus' teaching? (Mark 1:21-22)
2. What did the man with the unclean spirit say to Jesus? (Mark 1:23-24)
3. Jesus rebuked him, saying what? (Mark 1:25)
4. Describe what occurred when the unclean spirit came out of the man. (Mark 1:26)

5. Luke adds that the demon threw him (the man) down in their midst and _____ . (Luke 4:35)
6. The people were amazed that even the unclean spirits obeyed Jesus. The news was carried where? (Mark 1:27-28)

B. THE LESSON

The unclean spirit acknowledged Jesus as the Christ. In order for the people to believe that Jesus was the Son of God, it was necessary that testimony come from God, not from lying demons. By casting the demon out of the man, Jesus demonstrated He had authority and power over the unclean spirits who were a part of the spiritual world.



Ruins of Fourth Century A.D. Synagogue at Capernaum

III. SIMON'S MOTHER-IN-LAW

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

INTRODUCTION. According to Mark and Luke, after Jesus left the synagogue, He entered the house of Simon and Andrew (Mark 1:29; Luke 4:38). Simon Peter's wife's mother lay sick with a fever in the house.

A. THE MIRACLE

1. What other two disciples were present? (Mark 1:29)
2. What did Jesus do? What was the result? (Mark 1:30-31)
3. What did Peter's mother-in-law do? (Mark 1:31)
4. After sunset (after the Sabbath was over), what occurred? (Mark 1:32-34)
5. Why did Jesus forbid the devils to speak? (Mark 1:34)

B. THE LESSON

The healing of Peter's mother-in-law demonstrated the immediate results of Jesus' power, "...immediately she arose and ministered unto them" (Luke 4:39). Later in the evening Jesus again rebuked and silenced the demons.

IV. A LEPER

Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16

INTRODUCTION. When Jesus was in one of the cities, a leper came to him, and falling upon his knees, he begged Jesus to heal him. Leprosy was a dreaded disease in Biblical times, not only because of the horribleness of the disease itself, but also because of the isolation from society for those who contracted the disease.

Leprosy is an infectious disease that attacks the skin and nerves. It causes ulcers and white scaly scabs on the skin and destruction of the nerve endings, resulting in ugly deformities and gradual decaying of body parts. There was no cure for the disease in Jesus' time, and to prevent spread of the disease, the Law of Moses required a leper to live apart from other people. The leper was not allowed to enter any walled city; he had to wear torn clothes and a covering on his upper lip; as he went about, he had to cry "unclean, unclean" so that others would keep their distance. In short, the disease of leprosy was a living death.

A. THE MIRACLE

1. How does Luke describe the leper? (Luke 5:12)
2. What did the leper ask Jesus? (Mark 1:40)
3. Describe what Jesus said and did and the results. (Mark 1:41-42)
4. What were Jesus' instructions to the man? (Mark 1:43-44)

5. What did the man do? (Mark 1:45)

Note. The man was not legally cleansed and able to return to society until the priest examined him. The Law of Moses provided for a ceremonial ritual to be performed by the priest for one who was cured of leprosy.

6. What does Luke add about Jesus? (Luke 5:16)

B. THE LESSON

Touching a leper was prohibited for it caused defilement (uncleanness) in the one who did the touching. However, Jesus in his compassion touched the man and healed him, remaining undefiled. If we allow Jesus to touch our lives, we, too, can be cleansed by his righteousness.

*And the leper in whom the plague is,
his clothes shall be rent, and his head bare,
and he shall put a covering upon his upper lip,
and shall cry, Unclean, unclean.
All the days wherein the plague shall be in him
he shall be defiled; he is unclean:
he shall dwell alone; without the camp
shall his habitation be.
Lev. 13:45-46*

LESSON 6 - MIRACLES OF PHYSICAL HEALING NO. 2

I. THE PARALYTIC

Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26

INTRODUCTION. Jesus was back in Capernaum for this miracle. He was in "the house" (Mark 2:1), and soon a crowd gathered, so large that there was not any room at the door.

The houses at that time in Palestine consisted of one or two stories and were generally square or rectangular. The smaller houses of the poor might have one or two rooms, and the people and animals shared the space. In the larger houses, a door opened from the street into an area called a porch, and the porch then opened into a courtyard. Surrounding the court was a covered walkway or gallery with doors opening into the other rooms. A stairway led from the courtyard or porch to the roof. Roofs were generally flat and were used for storage, drying flax, solitude and prayer, and for a sitting area in the evening to enjoy cool breezes. Sometimes the guest chamber was on the roof, and often an outside stairway allowed the guest to come and go without disturbing the family.

Upon this occasion, a man sick of palsy (paralysis) was carried on his bed by four men to Jesus (Mark 2:3). They were unable to enter the house due to the crowd. Therefore, they carried the paralyzed man to the roof, uncovered the roof, and let the man's bed down into the presence of Jesus. Uncovering the roof was not a problem as the roofs were made from light beams laid across the walls with the spaces between the beams filled with closely packed branches, rushes, reeds, and earth. These spaces between the beams could readily be uncovered, cause little damage, and easily be repaired.

A. THE MIRACLE

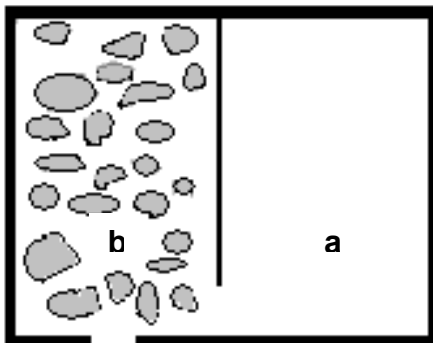
1. Who was present that day as Jesus was teaching? (Luke 5:17)

2. Who was brought to Jesus? (Luke 5:18)
3. How was the man able to get into Jesus' presence? (Luke 5:19)
4. What did Jesus tell the man when He saw the faith of the men? (Luke 5:20)
5. Of what did the scribes and Pharisees accuse Jesus? (Luke 5:21)
6. When Jesus perceived their thoughts, what did He tell them? (Luke 5:22-23)
7. In order that those present would know that He had power to forgive sins, what did Jesus say to the paralyzed man? (Luke 5:24)
8. What did the man do? (Luke 5:25)
9. What was the reaction of the people? (Luke 5:26)

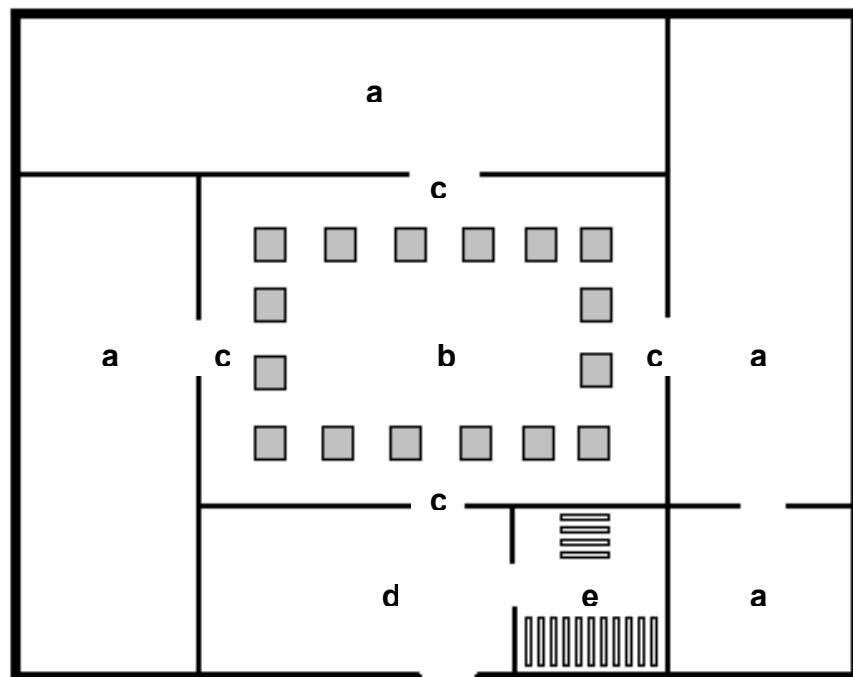
B. THE LESSON

1. The Jews believed that disease and illness were caused by sin (John 9:2). To the Pharisees, it appeared that Jesus blasphemed God when He told the paralyzed man his sins were forgiven, for only God can forgive sins. Notice Jesus' reply. His words were not, Which is easier, to forgive sins or to heal a sick man? Rather, his words were, "Whether (which) is easier, *to say*, Thy sins be forgiven thee; or *to say*, Rise up and walk?" (Luke 5:23) Which is easier to say?

2. To prove to the people present that as the Son of God He had the power and authority to forgive sins, Jesus then healed the man. The people could not see that the man's sins were forgiven, but they could see that he was healed and able to walk again. Only one who had the power of God could forgive sins and say with authority, "Rise up and walk." Which was more important and a greater blessing to the paralyzed man—walking again or having his sins forgiven?



- a. Room
- b. Court
- c. Gallery
- d. Porch
- e. Stairs



Floor Plans of Small and Large Houses

II. THE IMPOTENT MAN

John 5:1-18

INTRODUCTION. This miracle took place in Jerusalem where Jesus had gone for a feast. John does not tell what feast it was, but most likely it was the Passover. Jesus went to the pool of Bethesda one Sabbath day and there found a man lying on his bed who had been ill for many years and was helpless.

This is the only time the pool of Bethesda is mentioned in the Bible. Although its exact location is uncertain, north of the temple area a double pool has been excavated with ruins of columns, indicating that fine galleries surrounded the pools. John describes the pool as having five porches (porticoes)—that is, colonnades, with five arches above them to give shelter. In these porches lay many sick people. The belief was that the waters of the pool had special healing powers. Occasionally the pool bubbled up, and the people thought the stirring of the water was caused by an angel. The first person to step into the pool after the waters were troubled would be healed of whatever disease he had.

A. THE MIRACLE

1. Describe the sick at the pool of Bethesda. (John 5:3)
2. How long had one man been ill? (John 5:5)
3. What did Jesus ask the man? (John 5:6)
4. What was the man's answer? (John 5:7)
5. What did Jesus tell the man and what was the result? (John 5:8-9)
6. When some Jews told the man it was not lawful to carry his bed on the Sabbath, what was the man's answer? (John 5:10-11)

7. What then did the Jews ask? Could the man identify Jesus? (John 5:12-13)
8. What did Jesus tell the man when He found him in the temple later? (John 5:14)
9. The man then told the Jews it was Jesus who had healed him. Why did the Jews then persecute Jesus? (John 5:15-16)
10. When Jesus told them, "My Father" works, and I work, the Jews sought to kill him. What two reasons caused this reaction in the Jews? (John 5:17-18)

B. THE LESSON

1. Notice the hostility of the Jews when they saw the man carrying his bed. They did not ask who had healed him. Instead they asked what? (John 5:12)

Note. The Jews accused Jesus of breaking the Sabbath by healing the man and telling him to carry his bed. When God delivered the law to Moses and the children of Israel at Mt. Sinai, He commanded that they "Remember the sabbath day, to keep it holy" (Ex. 20:8). The seventh day was set aside as a day of rest for the Israelites, and no work was to be done by man or beast. The day was meant to be a blessing and promote happiness, not to be a burden and create misery. Jesus said, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). In this story Jesus angered the Jews even more by calling God his Father, thus making himself equal with God. The Jewish rulers then began to plot to kill him.

2. Upon another occasion Jesus rebuked the Jewish rulers who accused him of violating the Sabbath. What did the Jews fail to recognize in that incident as well as this one?

"...I will have (desire) _____, and not _____...

For the Son of man is _____ even of the sabbath day." (Matt. 12:7-8)

Note. The healing of the man on the Sabbath day was an act of mercy, not of work. As Lord of the Sabbath, Jesus has the authority to determine and judge when violations of the Sabbath law occurs

III. THE MAN WITH A WITHERED HAND

Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11

INTRODUCTION. This miracle also took place on the Sabbath in the synagogue in an unnamed location. God had set aside the Sabbath for the Israelites as a day of rest that the day might be a blessing for man. Remembering the Sabbath was part of the Ten Commandments which were principles or laws to guide the people in their daily lives. However, through the years (centuries) the Jews had added explicit rules and regulations covering every possible situation encountered. These rules and regulations were called oral traditions because they were passed down from generation to generation by word of mouth.

The rules regulating the Sabbath became numerous and exceedingly burdensome. The law stated: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates" (Ex. 20:8-10). But this was not enough for the Jews—they defined work.

Through the years the Jewish rulers developed 39 classifications of work and divided and subdivided each of the classifications. For example, a work that was forbidden was the carrying of a burden. They defined as a burden such trivial things as food equal in weight to a dried fig, milk enough for one swallow, ink enough to write two letters of the alphabet, parchment enough to write, "Hear, O Israel," and on and on. No wonder they condemned the man who was carrying his bed after being healed by Jesus!

Another regulation regarding the Sabbath was the prohibition of healing. This was considered work! A sick person could be treated so he would not get worse, but not so he would get better. For example: if a person broke an arm or leg on the Sabbath, he could be made comfortable, but the broken limb could not be set until the next day; a bandage could be placed over a wound on the Sabbath, but medicine could not be used until the next day; wool could be placed in an ear that was aching

on the Sabbath, but drops of medicine could not. If a building fell down on a passer-by on the Sabbath, enough rubble could be cleared away to determine if the person were dead or alive; if the person was alive, he could be removed, but if the person was dead or a Gentile, he had to be left until the Sabbath was over.

These oral traditions developed through the years regulating the lives of the Jews down to the smallest detail were the obstacles Jesus faced as He tried to teach the people about his coming kingdom. The Jewish rulers refused to recognize Jesus as their Messiah and became more and more hostile to him as He performed miracle after miracle, proving his Sonship and demonstrating his mercy and compassion.

A. THE MIRACLE

1. As Jesus was teaching in the synagogue one Sabbath, there was a man with what problem? (Luke 6:6)
2. What were the scribes and Pharisees doing? (Luke 6:7)
3. After Jesus told the man with the withered hand to rise and stand in the midst, what did He tell the scribes and Pharisees? (Luke 6:8-9)
4. What did He then tell the man? What was the result? (Luke 6:10)
5. What did the Pharisees then do? (Matt. 12:14)

B. THE LESSON

1. To prove his right to heal on the Sabbath, what example did Jesus give to those in the synagogue? (Matt. 12:11)
2. What was his conclusion of the matter? (Matt. 12:12)

Note. Remember Jesus said, "For the Son of man is Lord even of the sabbath day." (Matt. 12:8)

LESSON 7 - MIRACLES OF PHYSICAL HEALING NO. 3

I. THE CENTURION'S SERVANT

Matt 8:5-13; Luke 7:1-10

INTRODUCTION. While Jesus was in Capernaum one day, He was approached by the elders of the Jews. A centurion had sent them to Jesus to beg him to come and heal the centurion's servant who was sick of the palsy and at the point of death.

A centurion was a soldier in charge of 100 men. Whether this centurion was an officer in the Roman army or in the service of Herod Antipas is unknown. Herod Antipas ruled over Galilee at that time, and although he was subject to Rome, he had his own troops.

It is clear this particular centurion was a Gentile, for he said, "...I am not worthy that thou shouldest come (enter) under my roof" (Matt. 8:8; Luke 7:6). It was not lawful for a Jew to go into a Gentile's house (Acts 10:28). Nevertheless, the man was held in high regard by the Jewish elders, for he had built their synagogue and loved their nation. He was unusual in another way, also, for he had great concern for his servant. A slave in the Roman world had no rights and was considered a thing, not a person. He was totally at the mercy of his master's whims. This particular slave was apparently loved by his centurion master.

A. THE MIRACLE

1. The Jewish elders considered the centurion worthy because of what two things? (Luke 7:1-5)
2. When Jesus was near the centurion's home, the centurion again sent others to Jesus. Why did the centurion not go to Jesus himself? (Luke 7:6-7)
3. The centurion believed Jesus could heal his servant in what way? (Luke 7:7)

4. What was the centurion's explanation for his faith? (Luke 7:8)
5. Jesus marveled at this. What did He tell the people following him? (Luke 7:9)
6. When the people returned to the house, what did they find? (Luke 7:10)

B. THE LESSON

1. Matthew adds to this story a statement by Jesus regarding the future condition of Jews and Gentiles. Remember, the centurion who was a Gentile did not consider himself worthy to have Jesus, a Jew, come into his home.
 - a. "...many shall come from the _____ and _____, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11)

Note. The "many" refer to the believing Gentiles from all parts of the world who will be part of Jesus' kingdom along with the faithful patriarchs of the Old Testament.

- b. "But the _____ of the kingdom shall be cast out into outer darkness..." (Matt. 8:12)

Note. Although the Jews were God's chosen people in Old Testament times, they will be cast out of the kingdom if they refuse to accept Jesus as the Christ, the Son of God.

2. The centurion is an example for us to consider. Jesus marveled at him and praised him greatly. There is only one other time that it is said Jesus marveled. This time He marveled because of the centurion's belief; the other time He marveled because of unbelief (Mark 6:6). Describe the centurion's humility and faith (Luke 7:6-7).

II. THE BLIND AND MUTE DEMONIAK

Matt. 12:22-37; Mark 3:19-30; Luke 11:14-15, 17-23

INTRODUCTION. This story involves a discussion between Jesus and the Pharisees regarding blasphemy against the Holy Spirit. The controversy followed Jesus' healing of a man brought to him who was blind and mute (dumb, unable to speak), and possessed with a demon.

Blasphemy against the Holy Spirit is not some mysterious idea or precept that cannot be understood. On the contrary, with a step by step study of the passage, a proper conclusion can be reached.

Jesus healed a man possessed by a devil (demon), and the Pharisees accused him of casting out the demon by the power of Satan (Matt. 12:22-24). Jesus answered his accusers with four arguments (Matt. 12:25-29). He then discussed blasphemy and sin (Matt. 12:30-32), and concluded with a pronouncement of judgment against the Pharisees (Matt. 12:33-37).

A. THE MIRACLE AND ACCUSATION (Matt. 12:22-24)

1. What three problems did the man have?
2. When Jesus healed the man, what was the man able to do?
3. What question did the multitude ask?
4. The Pharisees accused Jesus of casting out the demon by the power of whom?

B. JESUS' ANSWER (Matt. 12:25-29)

1. *The First Argument* (vs. 25-26)

- a. What happens to a kingdom, city or house divided against itself?
- b. Therefore if Satan casts out Satan, he is divided against himself and what happens to his kingdom?

Note. A kingdom, city or house that is divided cannot stand—it will be destroyed. If Jesus by the power of Satan cast out demons who received their power from Satan, then Satan cast out Satan and his kingdom will be destroyed.

2. *The Second Argument* (vs. 27)

- a. Jesus asked the Pharisees if He cast out demons by the power of Satan (Beelzebub), then by whom did their _____ cast them out?
- b. Therefore they (the sons) shall be your _____.

Note. If Jesus cast out demons by the power of Satan, then the disciples or followers (sons) of the Pharisees, who pretended or claimed to cast out demons, also cast them out by Satan. Therefore the Pharisees' own disciples would judge (condemn) them and their false reasoning.

3. *The Third Argument* (vs. 28)

Jesus said, If I cast out demons by the _____ of _____, then the kingdom of God is come unto you.

Note. Jesus argued that since He did not cast out demons by the power of Satan, He therefore cast out by the power of the Spirit of God. This action demonstrated that He was the one to bring the kingdom of God to them.

4. *The Fourth Argument* (vs. 29)

Jesus said in order for one to enter a strong man's house and spoil (rob) his goods, he must first _____ the strong man.

Note. The strong man is Satan. Jesus had entered his house or dwelling and robbed him of his property, the evil spirit within the man. To do this He had to overpower Satan.

C. BLASPHEMY AND SIN (Matt. 12:30-32)

1. He that is not with me is _____ me; and he that _____ not with me _____ abroad.
2. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the _____ shall not be forgiven unto men.
3. Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the _____, it shall not be _____ him, neither in this world, neither in the world to come.

Note. In the spiritual conflict between Jesus and Satan, there are only two sides. Every individual is either for Jesus or for Satan—one gathers (such as sheep) for Jesus, and the other scatters for Satan.

Blasphemy is speaking against—speaking evil against. The Pharisees accused Jesus of casting out the demon by the power of Satan. Jesus stated He had cast out the demon by the Spirit of God. The Pharisees had witnessed a marvelous miracle, but because of their hatred for Jesus they attributed the miracle to Satan rather than to Divine power.

The Spirit speaks to us through the word of God. When an individual's heart is so evil that he blasphemes the testimony of the Holy Spirit and rejects that testimony, then God's saving grace and forgiveness cannot reach him.

D. PRONOUNCEMENT OF JUDGMENT (Matt. 12:33-37)

1. Jesus told the Pharisees to either make the tree _____, and its fruit _____; or make the tree _____, and its fruit _____: for the tree is known by its fruit.
2. Jesus then called the Pharisees a generation of vipers. He said they were evil, for out of the abundance of the _____ the _____ speaketh.
3. The good man out of the good treasure of the heart brings forth _____ things: and an evil man out of the evil treasure brings forth _____ things.
4. Jesus concluded by saying men shall give account of their words in the day of judgment, for by thy words thou shalt be _____, and by thy words thou shalt be _____.

Note. A tree is known by its fruit. If the fruit is good, the tree is good and of an excellent variety. If the fruit is bad, the tree is worthless and of a poor variety. Jesus compared himself to a tree and told the Pharisees to make the tree (Jesus) and its fruit (his works) the same—either both were good or both were evil. The mouth speaks as it is directed by the heart and mind. In the day of judgment we shall be judged by our words which indicate whether our character is good or evil.

E. THE LESSON

God's word which was revealed by the Holy Spirit produces faith—faith comes by hearing the word of God (Rom. 10:17). True faith results in repentance and obedience. When a person blasphemes or speaks against the Holy Spirit, he rejects the testimony (word) of the Spirit which brings about faith. Therefore, God's forgiveness cannot reach him, for without faith it is impossible to please him (Heb. 11:6).

III. THE TWO DEMONIACS OF GADARA

Matt. 8:28-34; Mark 5:1-21; Luke 8:26-40

INTRODUCTION. This miracle took place following Jesus' stilling of the storm when He and the disciples crossed the Sea of Galilee (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25). They landed on the eastern side of the Sea of Galilee. The locality is variously called the land of the Gergesenes, Gadarenes, or Gerasenes in Matthew, Mark, and Luke, depending on which translation is used. (In the King James and New King James Versions, Matthew says Gergesenes, Mark and Luke say Gadarenes. In the American Standard Version and New American Standard Bible, Matthew says Gadarenes, while Mark and Luke say Gerasenes.)

About midway on the eastern shore of the sea was the small village of Gergesa. About six miles southeast from the south end of the sea was the large city of Gadara. Although Jesus and the disciples probably landed near the village of Gergesa, the region was called the country of the Gadarenes since Gadara was a large and important city. Gerasa, another large and famous city, was about 35 miles southeast of the Sea of Galilee, and the district could have been named for this city also. Gadara and Gerasa were two of the ten cities of the Decapolis which had formed an alliance to protect their exposed frontier from desert marauders. Most of the inhabitants of the area were Gentiles.

Near Gergesa are cliffs with steep slopes reaching down to the shore, and the limestone rocks are studded with many caves and tombs. A man (two men according to Matthew) possessed by demons dwelt in these tombs and met Jesus when He came out of the boat. Matthew states the men were so fierce they prevented travelers from passing by that way. Luke portrays one of the demoniacs as wearing no clothes. Mark describes the man as very dangerous and unable to be bound with fetters and chains.

A. THE MIRACLE

1. Describe the man with the unclean spirit. (Mark 5:1-5)

2. When he saw Jesus, what did he do and what did he say? (Mark 5:6-7)
3. What did Jesus say to the unclean spirit? (Mark 5:8)
4. When Jesus asked his name, what did the unclean spirit answer? (Mark 5:9)
5. Where did the devils ask to go? (Mark 5:10-12)
6. What happened to the herd of swine? How many were there? (Mark 5:13)
7. What did those who fed the swine do? (Mark 5:14)
8. When the people of this country came to Jesus, in what condition did they find the man? (Mark 5:15)
9. What did the people beg Jesus to do? Why? (Mark 5:15-17)
10. When the man who was healed wanted to go with Jesus, what did Jesus tell him to do? Did he do as Jesus commanded? (Mark 5:18-20)

B. THE LESSON

This miracle again demonstrates Jesus' supreme power over the demon world. The two men were possessed by not one demon, but many—a legion. A Roman legion consisted of 6000 soldiers. Thus, as the Roman legion had many soldiers, so the two men had many demons. These demons recognized Jesus as the Son of God, they acknowledged him as the master of their fate, and they obeyed his command.

LESSON 8 - MIRACLES OF PHYSICAL HEALING NO. 4

I. THE AFFLICTED WOMAN

Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48

INTRODUCTION. When this story took place, Jesus was in a crowd on his way to the home of Jairus, the ruler of the synagogue, to heal his daughter. A woman who had suffered for twelve years from an issue of blood came in the crowd behind Jesus, touched his garment, and was instantly cured. However, when Jesus asked who had touched him, the woman was forced to reveal herself. She came to Jesus trembling, for according to the law the woman was considered unclean (Lev. 15:25-27). It was unlawful for her to mingle with a crowd, for anyone she touched would be considered unclean also.

The purpose of Jesus' question was not to obtain information, for He knew to whom his blessing was bestowed. Rather, He wanted the woman to know she was healed by his will and knowledge and not by some magic in his garment.

The outer garment Jesus wore had tassels or fringes on the corners as commanded in the law (Num. 15:37-41; Deut. 22:12). All devout Jews in New Testament times had these tassels with a blue cord on the borders of their garments to remind them of their duties to God. Each time the Jew dressed in the morning, undressed at night, or looked upon the tassels during the day, he would remember he was one of God's chosen people, set apart to keep the commandments and be holy unto God. It was this tassel upon Jesus' garment that the woman touched.

A. THE MIRACLE

1. Describe the woman's affliction. (Mark 5:25)

2. She had spent all that she had on physicians. What were the results? (Mark 5:26)
3. When she came near to Jesus, what did she do? What occurred then? (Mark 5:27-29)
4. How was Jesus aware that someone had touched his clothes for the purpose of being healed? (Mark 5:30)
5. What did He say? (Mark 5:30)
6. What did Jesus' disciples ask? (Mark 5:31)
7. What did the woman do? (Mark 5:32-33)
8. What did Jesus say to her? (Mark 5:34)



Fringes

B. THE LESSON

Luke, the physician, says the woman's affliction was incurable (Luke 8:43). Nevertheless, her faith in Jesus was so great, she believed if she could but touch his clothes, she would be whole (healed). Her faith was an active faith—it filled her with courage to seek Jesus, touch him, and receive his cleansing power. We, too, must have an active or working faith. What does James tell us about faith?

"Even so faith, if it hath not works, is _____, being alone." (James 2:17)

II. TWO BLIND MEN, A MUTE DEMONIAK

Matt. 9:27-34

INTRODUCTION. The setting for this story is Capernaum. Jesus restored sight to two blind men then cast out a devil from a man who was mute, enabling him to speak.

A. THE MIRACLE

1. What did the two blind men who followed Jesus cry? (Matt. 9:27)
2. When the men followed Jesus into the house, what did Jesus ask them? What was their answer? (Matt. 9:28)
3. What occurred then? (Matt. 9:29-30)
4. What did Jesus tell them? Did they do as He asked? (Matt. 9:30-31)

Note. The Jewish rulers were becoming more and more hostile to Jesus. He needed time to teach his disciples and preach the gospel to the lost. The report of these miracles would bring multitudes to Jesus asking for help, preventing him from accomplishing his mission.

5. Who was then brought to Jesus? (Matt. 9:32)
6. When the demon was cast out, what was the man able to do? (Matt. 9:33)
7. What was the reaction of the multitude? (Matt. 9:33)
8. What was the reaction of the Pharisees? (Matt. 9:34)

B. THE LESSON

These two miracles are about faith—the *belief* of the two blind men and the *unbelief* of the Pharisees. Even though the blind men showed their *belief* in Jesus by following him and calling him the son of David, Jesus demanded that they confess their faith in his Divine power. Upon their confession, He compassionately touched their eyes and healed them. The Pharisees showed their *unbelief* by accusing Jesus of casting out demons by the power of the prince of demons (Satan), rather than by his Divine power as the Son of God. Just like the blind men, we, too, must confess our faith in Jesus as the Son of God.

1. It is impossible to be well-pleasing to God without what? (Heb. 11:6)
2. If we confess Jesus before men, what has He promised to do? (Matt. 10:32)



Ruins of Fourth Century A.D. Synagogue at Capernaum

III. THE SYRO-PHOENICIAN WOMAN'S DAUGHTER

Matt. 15:21-28; Mark 7:24-30

INTRODUCTION. One time Jesus went to the borders of Tyre and Sidon. These were cities of Phoenicia on the coast of the Mediterranean Sea north of the land of Israel. A woman of the region (a Gentile) came to him and begged him to heal her daughter.

The country of Phoenicia was a long, narrow strip of land bounded on the east by the Lebanon mountain range and on the west by the Mediterranean Sea. The limits or boundaries of the country are indefinite and have been variously described as 28 to 160 miles long and one to 30 miles wide. In the ancient world the Phoenicians were famous seamen whose ships sailed the Mediterranean and Red Seas. The Phoenicians had colonies as far west in the Mediterranean as Spain and Carthage (North Africa) to carry on their sea trade. In New Testament times the Phoenicians were prosperous but under the control of the Roman Empire.

The cedar trees of the Lebanon mountain range were a profitable item of trade for the Phoenicians. In the 10th century B. C., King Hiram I of Tyre (c. 981-947 B. C.) supplied Solomon with craftsmen and these timbers for the construction of the temple and palace (I Kings 5; II Chron. 2).

The Phoenicians developed a process for the dyeing of silk, wool, linen, and cotton fabrics. The dye was obtained from the *murex* shellfish which were abundant along the Phoenician coast. These snails secrete a yellowish fluid which makes a permanent purple dye when boiled and treated, and 250,000 of these shellfish were required in order to produce one ounce of this dye (*Nelson's New Illustrated Bible Dictionary*, p. 288). Tyrian purple became famous throughout the world, and the quality was so excellent and expensive only the wealthy royalty could afford it.

The Phoenician alphabet, which had evolved from earlier Canaanite writings, was in use about 1000 B. C. and became one of the most important exports of the Phoenicians due to their extensive maritime trade. Alphabetic writing was thus introduced

throughout the western world. From this alphabet most modern alphabets derived including the Greek, Latin, and English alphabets.

A. THE MIRACLE

1. What did the woman call Jesus and say to him? (Matt. 15:21-22)
2. Jesus did not answer her. When his disciples told him to send her away, what was Jesus' answer? (Matt. 15:23-24)
3. What did the woman do? (Matt. 15:25)
4. What did Jesus tell the woman? (Matt. 15:26)

Note. The "children" in this verse are the Jews, God's chosen people. The "dogs" refer to the Gentiles. Jesus states here the Divine plan that his mission while on earth was to preach to the Jews, the lost sheep of the house of Israel. When Jesus ascended to heaven, the gospel was then preached to the whole world—to both Jews and Gentiles.

5. What was the woman's answer? (Matt. 15:27)
6. What did Jesus then say to the woman? What was the result? (Matt. 15:28)

B. THE LESSON

This miracle is similar to the healing of the nobleman's son and the centurion's servant in that Jesus performed all three miracles from a distance. Jesus did not touch the sick people, speak to them, or even enter their presence.

This particular Gentile woman had somehow learned of the Jewish scriptures and their prophecies of a Messiah, for she identified Jesus as the son of David and worshipped him. Although the woman's faith was tried severely by Jesus' silence and reference to "dogs," she persisted in her request, humbly reasoning that a "crumb" from Jesus was a priceless gift. This incident illustrates Jesus' admonition that men

ought always to _____, and not to _____ (Luke 18:1).

IV. THE DEAF AND MUTE MAN

Matt. 15:29-31; Mark 7:31-37

INTRODUCTION. Jesus departed from the region of Phoenicia and returned to the area around the Sea of Galilee. According to Matthew the multitudes brought to him many lame, blind, mute (dumb), and maimed to be healed. When they beheld the miraculous cures, they glorified the God of Israel. Mark relates one specific miracle that Jesus performed—the healing of one who was deaf and had a speech impediment.

A. THE MIRACLE

1. Describe the man brought to Jesus. (Mark 7:31-32)
2. What did Jesus do to the man? (Mark 7:33)
3. Describe what Jesus then did and said. (Mark 7:34)
4. Describe the man's cure. (Mark 7:35)
5. Jesus again instructed the people not to tell others about the miracle. What did they do? (Mark 7:36-37)

B. THE LESSON

The method Jesus used for healing this man was not some medical treatment, but a symbolic action, imparting his power to the man's defective ears and tongue. By looking to heaven, He acknowledged his Father and their unity. What did Jesus say about his relationship to the Father?

"...The Son can do _____ of himself, but what he seeth the _____ do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19)

LESSON 9 - MIRACLES OF PHYSICAL HEALING NO. 5

I. THE BLIND MAN NEAR BETHSAIDA

Mark 8:22-26

INTRODUCTION. According to Josephus, the Jewish historian, the village of Bethsaida was located in Gaulanitis on the east side of the Jordan River near its entrance into the Sea of Galilee, and Philip, the tetrarch and son of Herod the Great, built the village into a city, naming it Julias in honor of Julia, the daughter of Caesar Augustus. Modern archeologists, however, say the city was renamed in honor of Augustus' wife Livia, known as Julia Augusta after her adoption into the ancient Roman clan Julia (*gens Iulia*).

Bethsaida was the home of Philip, Andrew, and Peter (John 1:44; 12:21), and Jesus fed the 5000 miraculously in a desert place belonging to Bethsaida (Luke 9:10). Bible references indicate there may have been a second Bethsaida in Galilee on the western shore of the Sea of Galilee near Capernaum although no site has been identified.¹ Since Bethsaida means "house of fishing," it is possible there were two villages of the same name in the locality of the Sea of Galilee.

This story took place at Bethsaida Julias on the eastern side of the Sea of Galilee. Mark alone relates this incident of the blind man brought to Jesus.

A. THE MIRACLE

1. What did the people beg Jesus to do? (Mark 8:22)
2. Describe the method of healing Jesus used in this miracle. (Mark 8:23)

¹After the feeding of the five thousand, Mark states the disciples got into the ship to go to the other side to Bethsaida, and when they had passed over, they came into the land of Gennesaret which was a small plain on the western borders of the Sea of Galilee (Mark 6:45, 53). John places Philip's home in Bethsaida of Galilee rather than Bethsaida of Gaulanitis (John 12:21).

3. When Jesus asked the man what he saw, what was his answer? (Mark 8:24)
4. What did Jesus then do, and what was the result? (Mark 8:25)
5. What were Jesus' instructions? (Mark 8:26)

B. THE LESSON

Jesus used different methods to manifest his healing powers. This time the healing was not immediate but a gradual recovery of the man's sight. Nevertheless, Mark states the man's sight was restored, and he saw all things (men) clearly. What did Isaiah prophesy about Jesus? (Isa. 35:5)



Field North of the Ruins of Bethsaida

II. THE DEMONIAK BOY

Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43

INTRODUCTION. Luke states that this miracle took place the day following Jesus' transfiguration on the mountain. Jesus and the three disciples who had been with him on the mountain returned to the nine disciples left behind to find a multitude about them and scribes questioning them. The disciples had attempted to cast an evil spirit out of a boy who was deaf and mute (dumb) and had failed. The father of the child pleaded with Jesus for help.

A. THE MIRACLE

1. Describe the condition of the boy as told by his father to Jesus. (Mark 9:14-18)
2. What did the father say about the disciples? (Mark 9:18)
3. What was Jesus' response? (Mark 9:19)
4. What happened when the child was brought to Jesus? (Mark 9:20)
5. How long had the boy been afflicted, and what did the evil spirit cause the boy to do? (Mark 9:21-22)
6. What did the father ask Jesus? What was Jesus' answer? (Mark 9:22-23)
7. How did the father respond, and what did he say? (Mark 9:24)

8. How did Jesus heal the boy? (Mark 9:25)
9. As the spirit came out of the boy, what occurred? (Mark 9:26)
10. What did Jesus do? (Mark 9:27)
11. What question did the disciples ask? (Mark 9:28)
12. What was Jesus' answer? (Mark 9:29)

B. THE LESSON

Again, this is a lesson about faith—the faith of the child's father, and the faith of the disciples. Notice the father said to Jesus, "...if thou canst do any thing, have compassion on us, and help us" (Mark 9:22). This man questioned Jesus' ability and power. When Jesus told him, "...all things are possible to him that believeth" (Mark 9:23), the man confessed his faith but asked Jesus for more faith.

When Jesus sent his disciples out on the limited commission to preach the gospel to the lost sheep of the house of Israel, He had given them the power to cast out demons (Matt. 10:8).

1. Their inability to heal this boy was due to what? (Matt. 17:20)
2. Jesus then assured his disciples that if they had proper faith, nothing would be impossible, but what else did He say was necessary? (Matt. 17:21; Mark 9:29)

III. THE CRIPPLED WOMAN

Luke 13:10-17

INTRODUCTION. This miracle probably occurred in Perea, the territory east of the Jordan River. The area is referred to in the New Testament as "beyond the Jordan" (Matt. 4:25; Mark 3:8), and Josephus describes it as the region lying between the Jabbok and Arnon Rivers. Perea was under the jurisdiction of Herod Antipas at the time of Jesus' ministry.

The story involves another healing on the Sabbath day, thus causing the indignation of the ruler of the synagogue. Jesus called to him a woman who had a spirit of infirmity attributed to Satan (bound by Satan, Luke 13:16) that caused her to be physically deformed—bent over, unable to straighten. He laid his hands on her and cured her instantly. The ruler of the synagogue condemned this action as a violation of the Sabbath. Jesus countered by pointing out and illustrating the hypocrisy of the rulers.

A. THE MIRACLE

1. What was Jesus doing in the synagogue? (Luke 13:10)
2. How long had the woman had her infirmity? (Luke 13:11)
3. Describe the healing and the woman's reaction. (Luke 13:12-13)
4. What did the ruler say to the multitude? (Luke 13:14)
5. What did Jesus call the ruler? (Luke 13:15)

6. Notice how Jesus compares the healing of the woman on the Sabbath to the Jewish rulers' own actions on the Sabbath. (Luke 13:15-16)
 - a. Jesus blessed a woman; the rulers were concerned about an _____.
 - b. Jesus loosed the woman from _____; the rulers loosed their ox or donkey from a _____.
 - c. Jesus freed the woman who had been ill _____ years; the rulers loosed their animals which had been confined for a few hours.
7. How did the miracle affect Jesus' adversaries? How did it affect the multitudes? (Luke 13:17)

B. THE LESSON

The hypocrisy of the rulers was manifested in two ways. First, they attempted to cover up their hatred of Jesus by pretending a zeal for the Sabbath. Second, their zeal for the Sabbath applied to others but not to their own interests. The Jewish rulers would perform an act of mercy for their animals on the Sabbath, but they criticized Jesus for showing mercy on the Sabbath to a woman, one of their own, a daughter of Abraham.

Jesus never violated the Sabbath. His controversy with the Jewish rulers regarding the Sabbath was over their traditions, not God's law.

*Praise ye the Lord.
Praise the Lord, O my soul...
The Lord openeth the eyes of the blind:
the Lord raiseth them that are bowed down:
the Lord loveth the righteous.
Psalm 146:1, 8*

LESSON 10 - MIRACLES OF PHYSICAL HEALING NO. 6

THE MAN BORN BLIND

John 9:1-41

INTRODUCTION. As Jesus left the temple in Jerusalem one Sabbath day, He passed by a man who had been blind since birth. The disciples asked Jesus who had sinned, the man or his parents, that the man should be born blind. The Jews assumed that all calamities including disease and suffering were the result of one's own sins or those of his parents. They even believed that certain sins caused certain calamities or diseases. For example, Samson was blinded because his eyes lusted after Delilah; Absalom was hanged when his hair got caught in the tree because he was proud of his hair. It is true that disease and suffering are the result of sin introduced into the world in the Garden of Eden; however, the commission of a sin is not always followed by a disease, and a specific sin does not necessarily produce a specific affliction.

Some Jews believed it was possible to sin before birth. For example, an unborn child would be guilty of idolatry if his mother worshipped in a heathen temple. Another basic belief was that the sins of the fathers (parents) are visited upon the children. It is certain that children may suffer as the result of their parents' sins, but Ezekiel plainly states, "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). Each person is alone responsible for his own sins.

Jesus told his disciples that neither the man nor his parents had sinned, but because of the man's disability, the power and glory of God would be manifested. Jesus being moved with love and compassion healed many afflicted people, but every miracle He performed was a demonstration of his power as the Son of God.

A. THE MIRACLE

1. Describe the man. (John 9:1)
2. What question did the disciples ask? (John 9:2)
3. Jesus said neither the man nor his parents sinned, but that the works of God should be made manifest in him (Jesus), He must work the works of God while it was _____, for while He was in the world, He was the _____ of the world. (John 9:3-5)
4. Describe what Jesus did and his instructions to the blind man. (John 9:6-7)
5. What did neighbors and others say about the blind man? (John 9:8-9)
6. When they asked the man how his eyes were opened, what did the man tell them? Did he know where Jesus was? (John 9:10-12)
7. When the people brought the man to the Pharisees and they asked how he received his sight, what simple answer did the man give? (John 9:13-15)
8. Describe the controversy that arose among the Pharisees. (John 9:16)
9. When the Pharisees asked the man what he thought of the one who healed him, what was his answer? (John 9:17)
10. The Jews did not believe that the man had been blind until they called his parents and questioned them. What did the parents tell the Jews? (John 9:18-21)

11. Why did the parents tell the Jews their son was of age, and they should ask him their questions? (John 9:22-23)

12. When the Jews called the son again before them, what did they tell him? (John 9:24)

Note. When the Pharisees said, "Give God the praise" ("Give glory to God"), they adjured the man (placed him under oath) to tell the truth which according to them was, "this man [Jesus] is a sinner."

13. What was the man's answer? (John 9:25)

14. When the Jews asked him again how he had been healed, he said he had already told them and they did not hear. What else did he say? (John 9:26-27)

15. Describe the Pharisee's reaction: (John 9:28-29)

a. they _____ him

b. you are his _____

c. we are _____ disciples

d. we know _____ spoke to Moses, but as for this man we do not know where He is from.

16. The man told the Jews that God does not hear whom? Whom does God hear? (John 9:30-31)

17. Since this world began, what had never happened? (John 9:32)

18. What was the man's conclusion? (John 9:33)

19. What did the Jews then do? (John 9:34)

Note. The man was ordered out of the synagogue (excommunicated), which could either be a temporary or a permanent exclusion from fellowship.

20. When Jesus heard the Jews had cast the man out, He found him and asked what? (John 9:35)

21. What did the man answer? (John 9:36)
22. When Jesus identified himself, what did the man say and do? (John 9:37-38)
23. Jesus then said He came into the world for judgment and mentioned two classes of people: (John 9:39)
 - a. those who do not see, may _____
 - b. those who see may become _____

Note. Jesus gives light and life to those who are in spiritual darkness and acknowledge their sins. Those who boast they can see but close their eyes to the truth and reject the light of Jesus will become blind and be in spiritual darkness.

B. THE LESSON

1. Notice the progression of the blind man's faith:
 - a. What did he call Jesus in verse 11?
 - b. What did he call Jesus in verse 17?
 - c. What did he acknowledge in verses 35-38?
2. Notice again the boldness of the man's speech to the Pharisees in verses 30-33. He tells them the marvel is that he had received his sight, but they (the Jews) do not know where Jesus is from (vs. 30). They say Jesus is a sinner (vs. 24), but we know God does not hear _____ (vs. 31), and if this man (Jesus) were not from God, He could do _____ (vs. 33).
3. Earlier Nicodemus, a Pharisee and ruler of the Jews, had said to Jesus, "Rabbi, we know that thou art a teacher come from God: for no man can do these _____ that thou doest, except _____ be with him." (John 3:2)

LESSON 11 - MIRACLES OF PHYSICAL HEALING NO. 7

I. THE MAN WITH DROPSY

Luke 14:1-6

INTRODUCTION. In this story Jesus dined at the house of a Pharisee on a Sabbath day. He had apparently been invited but was being watched in order that the Jews might entrap him. The Jews commonly feasted on the Sabbath, but the food was prepared before the Sabbath commenced in obedience to the instructions given to the Israelites in the wilderness (Ex. 16:23). A certain man who was present at the feast is described by Luke, the physician, as having dropsy. This disease causes an abnormal accumulation of fluid in the body which then becomes bloated and swollen. Often the disease is incurable.

A. THE MIRACLE

1. What question did Jesus ask of the lawyers and Pharisees? Did they answer? (Luke 14:1-4)
2. What did Jesus then do? (Luke 14:4)
3. What question did Jesus then ask of the Jews? (Luke 14:5)
4. What was their response? (Luke 14:6)

B. THE LESSON

These Pharisees could not answer Jesus' first question, for the law did not forbid acts of mercy on the Sabbath. They could not answer his second question, for if it was lawful to save an ox or donkey on the Sabbath, it was lawful to save the life of a man.

II. THE TEN LEPERS

Luke 17:11-19

INTRODUCTION. Exactly where this miracle took place is not known. Jesus was on his way to Jerusalem and entered into a "certain village" along the borders of Samaria and Galilee. Standing afar off were ten lepers who cried to Jesus for mercy. Lepers were not allowed to enter the cities, and often they stayed near the gates in order to beg from the passers-by.

We have already noticed the miserable conditions of lepers in Biblical times. Not only was the disease itself horrible, slowly destroying the body parts, but the afflicted were forced to live apart from their families and society in general.

A. THE MIRACLE

1. How many lepers were there, and what did they ask Jesus? (Luke 17:11-13)
2. What did Jesus tell them to do, and what occurred as they obeyed? (Luke 17:14)
3. What did one leper do? What was his nationality? (Luke 17:15-16)
4. Notice Jesus' comments: (Luke 17:17-18)
 - a. Were not ten cleansed? but where are the _____?
 - b. Were none found who returned to give glory to God save this _____?
5. What did Jesus tell the grateful leper? (Luke 17:19)

B. THE LESSON

First, we must notice the faith of the ten lepers. Lepers were not legally cleansed or free from their disease until the priest examined them and pronounced them healed. The priest performed a ceremonial ritual for one who was cured, and then that person was allowed to return to society. These ten lepers in obedience to Jesus commenced their journey to the priest before they were healed. They were cleansed as they went on their way. They were blessed when their faith led them to obey.

Second, we do not know how far the ten journeyed until they were healed, but we do know that in spite of their great blessing only one returned to give thanks and glorify God. Had the men journeyed so far, it was too much effort to return and express gratitude? Were they just so eager to get on with their lives, they did not want to take the time to return? Are we grateful to Jesus for his sacrifice for us? Are we too busy to take time to worship him?

Third, it was the stranger, the Samaritan, who returned and thanked Jesus. It was the Samaritan who showed humility, gratitude, and the greatest faith. Sometimes we, like Jesus in this incident, receive the most from whom we expect the least.

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

III. THE TWO BLIND MEN NEAR JERICH0

Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43

INTRODUCTION. This miracle took place as Jesus passed through Jericho on his way to Jerusalem to celebrate the Passover Feast. This was his last journey to Jerusalem just prior to his crucifixion.

Jericho lies in the Jordan River valley about 1200 to 1300 feet below sea level just north of the Dead Sea. In New Testament times Jericho was a beautiful city with a warm, pleasant climate—a luxuriant oasis famous for its date palms and rose gardens.

Jesus was accompanied by a crowd, for people journeying to the feast always traveled in large groups. As the crowd left Jericho, a blind man (two according to Matthew) sat by the wayside begging and cried to Jesus for mercy.

A. THE MIRACLE

1. What was the name of one of the blind men? (Mark 10:46)
2. What was the man doing? (Mark 10:46)
3. What did he say to Jesus? (Mark 10:47)
4. What did the crowd do? What effect did it have? (Mark 10:48)
5. When Jesus stopped and called for the man, what did he do? (Mark 10:49-50)

6. What question did Jesus ask, and what did the blind man reply? (Mark 10:51)
7. What did Jesus say, and what was the result? (Mark 10:52)
8. According to Luke, Jesus spoke three more words which indicate his power. What were those three words? (Luke 18:42)
9. According to Matthew, what did Jesus do? (Matt. 20:34)
10. Describe the effect of the miracle upon the crowd (only Luke records this information). (Luke 18:43)

B. THE LESSON

Bartimaeus (the blind men) cried to Jesus for mercy, calling him, "thou son of David." This was the popular Jewish designation for the Messiah, the expected Prophet. The blind men thus confessed their faith in Jesus' power and his Messiahship. The blind men persevered, and though the crowd attempted to silence them, they cried the more. When Jesus called, Bartimaeus cast off his outer garment in his haste to reach Jesus. We, too, must cast aside all obstacles to come to Jesus.

The Hebrew writer has told us to lay aside every _____ and _____ that besets us and run with patience the race, looking to Jesus the author and finisher (perfecter) of our faith (Heb. 12:1-2).

IV. THE EAR OF MALCHUS

Matt. 26:47-56; Mark 14:43-50; Luke 22:47-53; John 18:1-11

INTRODUCTION. This miracle took place in the Garden of Gethsemane the night Jesus was betrayed by Judas. After Jesus and his disciples celebrated the Passover Feast, they (minus Judas) left the city of Jerusalem, passed over the Brook Kidron to the Garden of Gethsemane.

Gethsemane means "the place of oil-presses." It was a plot of ground enclosed by a stone wall, containing a grove of olive trees. The garden was about one-half mile from the city and located on the western slope of the Mount of Olives.

Jesus, knowing the suffering He was about to endure, prayed to his Father in great agony. He asked that the cup (bitter suffering) might pass from him, but He said, "...not my will, but thine, be done" (Luke 22:42). Judas, who knew the place, for Jesus often went there with his disciples, brought a band of soldiers to the garden. A band of soldiers refers to a cohort of Roman soldiers, numbering from 400 to 600 men. It is not likely the whole cohort was present, but the band was under the command of a chief captain (John 18:12) which would indicate more than 100 soldiers had been called out for the arrest of Jesus. In addition to the Roman soldiers, the multitude included officers (Jews) from the chief priests, and Pharisees.

A. THE MIRACLE

1. What weapons did the multitude have? (Matt. 26:47)
2. What was the sign of Judas' betrayal? (Matt. 26:48-49)
3. After Jesus was seized, what occurred? (Matt. 26:50-51)

4. John gives more details: (John 18:10)
 - a. Which disciple smote the servant of the high priest?
 - b. Which ear was severed?
 - c. What was the name of the victim?
5. What does Luke, the physician, alone add to this incident? (Luke 22:51)
6. What did Jesus tell the disciple with the sword? (Matt. 26:52)
7. Who could help Jesus if He prayed to his Father? (Matt. 26:53)
8. If He were helped by angels, what could not be accomplished? (Matt. 26:54)

B. THE LESSON

This miracle shows the love and compassion of Jesus. In order to fulfill the eternal purpose of the Father, He must submit to the arrest and agonies to follow. Nevertheless, He healed the man who would do him harm. What had Jesus taught earlier that He now practiced himself? (Matt. 5:44)

LESSON 12 - MIRACLES OF RESURRECTION NO. 1

I. THE WIDOW'S SON RAISED

Luke 7:11-17

INTRODUCTION. This miracle followed the healing of the centurion's servant. As great a miracle as that was, Jesus with a word healing the servant from a distance, this miracle was even more spectacular.

As Jesus came to the city of Nain in Galilee, He encountered a funeral procession—a dead man was being carried outside the city for burial. Nain is about twenty-five miles from Capernaum, and its name means "The Pleasant Place." It is interesting to note that Nain is near Shunem, the place where Elisha restored life to the son of the Shunammite woman (II Kings 4:8-37).

In New Testament times burial generally followed death quickly, and the burying place was always outside the city. The body was washed, anointed with aromatic spices, then wrapped in linen cloths with the head bound in a separate cloth or napkin. As coffins were rarely used by the Jews, the body was carried to the grave on an open bier or litter. The funeral procession included not only the relatives and friends of the deceased person, but also hired singers and mourners, "professional mourners," whose duty was to lament and mourn with loud shrieking and wailing.

A. THE MIRACLE

1. As Jesus went to Nain, who was with him? (Luke 7:11)
2. How is the dead man described? (Luke 7:12)
3. Describe Jesus' attitude and words. (Luke 7:13)
4. What did Jesus do and say next? (Luke 7:14)

5. What happened to the dead man? What followed then? (Luke 7:15)

6. Describe the reaction of the people. (Luke 7:16-17)

B. THE LESSON

No one had raised the dead since Elisha—over 800 years. The exciting news of this miracle spread throughout the region and even to Judea. Jesus' power and authority were manifested by his word, "Arise," and the people glorified God calling Jesus a great prophet. Nevertheless, it is Jesus' great compassion and love which distinguishes this story—his compassion and love for the widow who had lost her only son. Jesus consoled the grieving mother with his comforting words, "Weep not." Luke, at the close of the story, expresses the tenderness of the scene, "...he delivered (gave) him to his mother."

This story, then, serves as a shadow of that time to come when "...God shall wipe away all _____ from their eyes; and there shall be no more _____, neither _____, nor _____, neither shall there be any more _____: for the former things are passed away." (Rev. 21:4)

INCIDENTS IN THE BIBLE OF RESTORATION OF LIFE

- The son of the widow of Zarephath by Elijah (I Kings 17:17-24)
- The son of the Shunammite woman by Elisha (II Kings 4:18-37)
- The man touching Elisha's bones (II Kings 13:20-21)
- The daughter of Jairus by Jesus (Matt. 9:18-19, 23-26)
- The son of the widow of Nain by Jesus (Luke 7:11-17)
- Lazarus by Jesus (John 11:1-46)
- Tabitha (Dorcas) by Peter (Acts 9:36-42)
- Eutychus by Paul (Acts 20:6-10)

The resurrection of Jesus differs from these, for these all died again, but Jesus rose from the grave never to die again.

II. THE DAUGHTER OF JAIRUS RAISED

Matt. 9:18-19, 23-26; Mark 5:21-24, 35-43; Luke 8:41-42, 49-56

INTRODUCTION. While Jesus was in Capernaum one day surrounded by a crowd, one of the rulers of the synagogue came to him, begging him to come to his house to heal his dying daughter. This man, Jairus, fell down at Jesus' feet worshipping him—a very humble act for a very prominent man.

Originally the synagogue was an assembling of Jews for the purpose of worship. Later the word became the name for the Jewish place of worship. Synagogues were built in any city or village where there were ten men willing to assemble to worship. By New Testament times the services included the reading of the law and the prophets, prayers, and preaching. The ruler of the synagogue was one of the elders who managed the affairs of the synagogue. Some synagogues had several rulers. The rulers were in charge of the services, appointing the one who conducted the prayers and the one who preached for the assembly. The rulers of the synagogue were very important men and respected by all.

As Jesus began to accompany Jairus to his home, they were interrupted by the woman with the issue of blood who touched Jesus' garment. Although the delay must have severely tried Jairus' faith, he waited patiently—his faith had led him to seek Jesus, fall down and worship him, beg him to come to his house—he could do nothing more but trust in Jesus and wait.

A. THE MIRACLE

1. Who was Jairus and what did he do when he came to Jesus? (Mark 5:21-22)
2. What did he ask Jesus? (Mark 5:23)
3. Luke adds two observations about the girl: (Luke 8:42)
 - a. she was his _____ daughter
 - b. she was about _____ years old

4. While Jesus was still speaking to the afflicted woman, what news did Jairus receive from his home? (Mark 5:35)
5. What words of comfort did Jesus speak? (Mark 5:36)
6. Whom did Jesus allow to accompany him? (Mark 5:37)
7. What occurred as they came to Jairus' house? (Mark 5:38)
8. What did Jesus say to the mourners, and what was their reaction? (Mark 5:39-40)
9. Who went with Jesus into the place where the child was? (Mark 5:40)
10. When Jesus took the girl by the hand, what did He say to her? (Mark 5:41)
11. What did the girl do? (Mark 5:42)
12. What did Jesus command? (Mark 5:43)

B. THE LESSON

The miracles of the raising of the dead are certainly the most outstanding demonstrations of the power of Jesus. Some would doubt that the daughter of Jairus actually died, but Luke, the physician, established the fact that the girl did indeed die. When Jesus took the girl by the hand and commanded her to arise, what does Luke say occurred next?

"And her _____ came again (returned)..." (Luke 8:55)

James tells us the body without the spirit is dead (James 2:26). Since the girl's spirit *returned* at Jesus' command, she would have died when her spirit *left* her body. The miraculous effect of Jesus' power is then stated in the words, she arose and walked straightway or immediately (Mark 5:42; Luke 8:55). This miracle is about faith and power—the great faith and humility of the ruler, Jairus, and the great power and compassion of Jesus.

LESSON 13 - MIRACLES OF RESURRECTION NO. 2

LAZARUS RAISED

John 11:1-46

INTRODUCTION. In contrast to the raising of Jairus' daughter and the widow's son which took place in Galilee, this incident occurs in Judea in the small village of Bethany. Bethany was less than two miles distant from Jerusalem and was located on the eastern slope of the Mount of Olives. As Jesus journeyed to and from Jerusalem, He stopped in Bethany at the home of Mary and Martha who were sisters to rest from his travels (Luke 10:38-42). John, in this story, informs us that the sisters also had a brother Lazarus.

Jesus and his disciples had retired to the area beyond (east of) the Jordan River because some of the Jews had sought to stone him (John 10:31-42). While they were there a messenger came from Mary and Martha informing Jesus that Lazarus was sick.

A. THE MIRACLE

1. This is the same Mary who had performed what act for Jesus? (John 11:1-2)
2. How did the sisters describe their brother in their message to Jesus? (John 11:3)
3. Jesus said the sickness was for what purpose? (John 11:4)
4. How long did Jesus remain where He was? (John 11:5-6)

5. When Jesus told his disciples they would return to Judea, what did they say? (John 11:7-8)

Note. Jesus answered that there are twelve hours in the day, and a man walking in the day does not stumble because he sees the light of the world; but if he walks in the night, he stumbles because the light is not in him (John 11:9-10). Jesus refers to his allotted time on earth as day (twelve hours), when He can safely do the work given him by his Father. His enemies will not harm him until his earthly mission is accomplished. When night comes (death), no work can be done (John 9:4).

6. What did Jesus tell the disciples about Lazarus? What did they think He meant? (John 11:11-13)
7. Jesus then plainly told them Lazarus was dead. What reason did He give for not being in Bethany at the time of the death? (John 11:14-15)
8. What did Thomas say to the other disciples? (John 11:16)

Note. Thomas speaks of dying with Jesus. Thomas was fearful of the danger of returning to Judea, yet he was willing to die with Jesus rather than forsake him.

9. When Jesus arrived in Bethany, He learned Lazarus had been in the grave how long? (John 11:17)
10. Who came to Bethany to comfort Mary and Martha? (John 11:18-19)
11. How did Martha express her faith in Jesus? (John 11:20-22)
12. When Jesus told Martha her brother would rise again, how did Martha again express her faith? (John 11:23-24)

13. What truth did Jesus then speak? (John 11:25-26)

Note. Belief in the resurrection of the dead was common among Jews with the exception of the Sadducees. To Martha, Jesus states that He is the power to resurrect the dead, and that He gives everlasting life to those who believe on him.

14. What did Martha then confess? (John 11:27)

15. Martha then secretly told her sister that Jesus (the Master, Teacher) called for her. When Mary hastened to go to Jesus, why did the mourners follow her? (John 11:28-31)

16. When Mary came to Jesus, what did she do and say? (John 11:32)

17. When Jesus came to the grave, what did He do? (John 11:33-35)

Note. Because of Jesus' tears, some of the Jews recognized his love for Lazarus. Others wondered if He could have prevented Lazarus' death had He come sooner since He had restored sight to the blind man (John 11:36-37; 9:1-38).

18. Describe the place where Lazarus was buried. (John 11:38)

19. When Jesus commanded that the stone be removed, what did Martha say? (John 11:39)

20. What was Jesus' response? (John 11:40)

21. Jesus lifted his eyes and thanked his Father for hearing him. Why did He want the multitude to hear him acknowledging the Father? (John 11:41-42)

22. What did Jesus then command? (John 11:43)

23. Describe Lazarus' appearance when he came forth from the grave. (John 11:44)

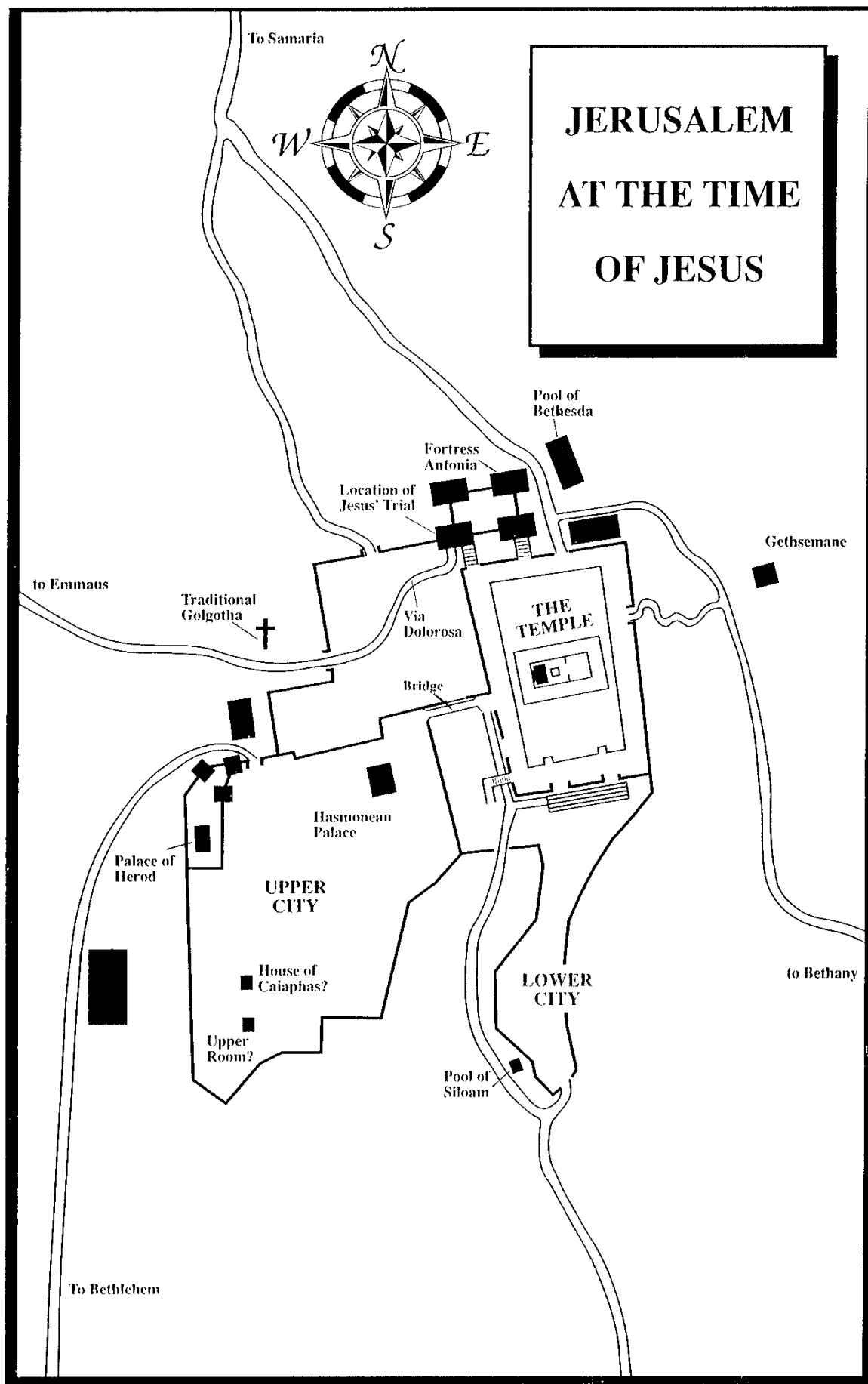
24. The Jews that witnessed this miracle reacted in two different ways. Describe the actions of both groups. (John 11:45-46)

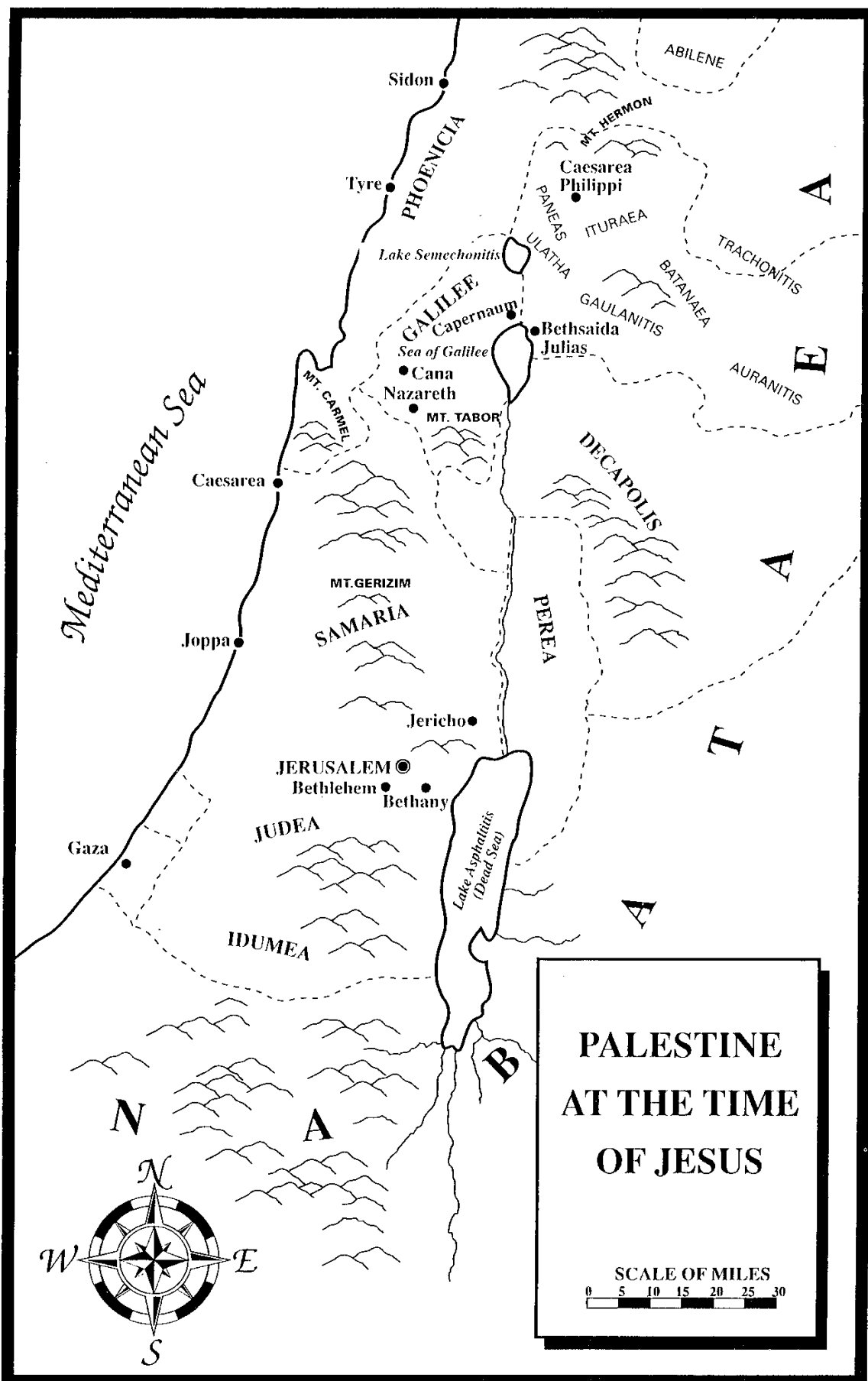
B. THE LESSON

This miracle was the ultimate demonstration of the Sonship and power of Jesus. In raising Lazarus who had been dead for four days, Jesus proved He was the *Resurrection*, the master over death, and the *Life*, the one to give life. This event is our assurance that we, too, will one day in a like manner be raised from the dead.

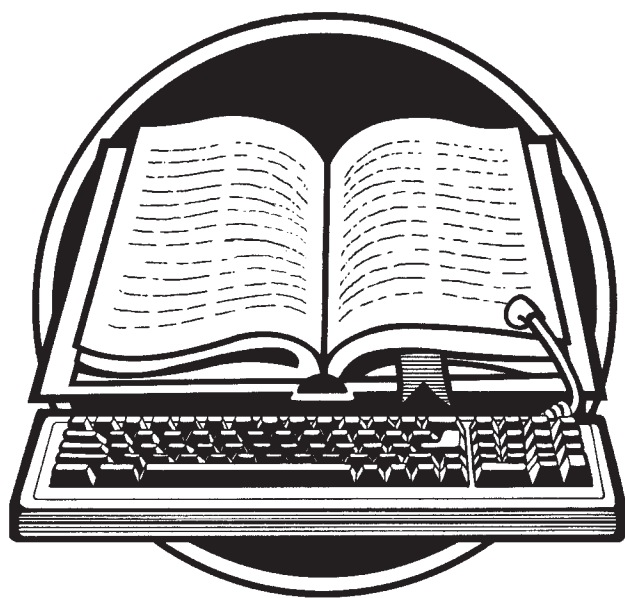
"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment, condemnation)" (John 5:28-29).

Some would place the raising of Jairus' daughter earlier in the chronology than the raising of the widow's son. If this is so, notice the progression of Jesus' power in these three resurrection miracles: "...we have the record of three persons that were restored to life, —one, the daughter of Jairus, being raised from the bed; another, the son of the widow, from the bier; and lastly, Lazarus from the grave." (R. C. Trench, *Notes on the Miracles of Our Lord*, [Grand Rapids, MI: Baker Book House, 1992], p. 268).





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