

Matthew 8:16-17 Miraculous Healing Picturing the Salvation of the Soul

Introduction: Many long years before the events of this evening took place, Isaiah prophesied of the miraculous healing and declared that it would picture the great work of Jesus in saving the soul.

I. Note an exposition of verse 16

- A. The text said “When even was come.”
 - 1. This is Old English for “evening.” (Dusk dark)
 - 2. The text does not say what evening.
 - 3. Mark tells us that it was the evening of the Sabbath.
(Dusk dark which closed out the Sabbath)
 - 4. On this particular Sabbath Jesus had cast the unclean spirit out of a man at the synagogue and healed the mother-in-law of Peter at the home of Andrew and Peter.
 - 5. The people of Capernaum were all excited about these miracles but would not bring their sick to Jesus on the Sabbath day.
 - 6. But to the Jews the evening marked the beginning of a new day and they flocked in bringing their sick.
- B. Many (although not all) of the sick were possessed with devils (demons).
 - 1. Not all sickness is caused by demon possession.
 - 2. But demons do exist just as Satan exists.
 - 3. These demons did cause physical and mental afflictions.
(Just as all satanic forces seek to do men harm.)
- C. Jesus healed them all. (Before the healing began it must have been a pitiful sight; but it must have become a glorious sight.)

II. The healing, a fulfillment of prophecy, Verse 17

- A. The quotation is from Isaiah 53:4.
 - 1. In Isaiah 53:4 the King James Version says “griefs.”
 - 2. But the Hebrew word means physical sickness, weakness, pain.
 - 3. The word “bare” means to bare away, take away.
 - 4. Thus the prophecy had foretold this very event when Jesus would take away the physical illness of the people.
- B. But the miraculous healing was only a partial fulfillment of the prophecy; it had a richer and fuller meaning.
 - 1. The verse in Isaiah connects His taking away of the afflictions to His being smitten of God, afflicted.
 - 2. In other words, the prophecy speaks not only of Him taking away of the physical afflictions, but also of Him saving the soul.
 - 3. The performing of the miracles is but a picture of the greater work and the saving of the soul.
 - 4. It speaks of Him taking away sin by His death on the cross.
(On the cross He bore our sin and suffered out penalty, our pain.)

III. Note the picture of salvation in the healing of the sick.

- A. He took away their disease so that there was no trace of it left in their bodies.
 - 1. Even so when He saves the soul, He cleanses from every stain of sin, I John 1:7.
 - 2. Also He produces such change in the inward spirit man that he can never sin again, I John 3:9.
 - 3. The big difference is that in taking on the physical ailments He was not afflicted with their disease. (He did not become lame, blind, leprous, etc.)
 - 5. But in taking away our sin, He had to take our guilt.
(He literally bore away our sins in His own body.)
- B. In healing the sick, He relieved them from all of the pain.
 - 1. In some cases that was a great deal of pain relieved.
 - 2. Even so in saving the soul Jesus spares the sinner from suffering for his sin in hell.
(A great relief.)

Conclusion: If you had been one of those sick people in Capernaum would you have wanted to be taken to Jesus and be healed? The truth of the matter is that you cannot go to the house of Andrew and Peter and be healed. But you do have the opportunity of trusting in Jesus right now and being saved.

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