

**Rev. T. Jefferson Rogers Jr.**  
**Matthew 8:14-17**  
**Miracles of Jesus!**

*And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses (Matthew 8:14-17).*

Jesus' miracles served to authenticate His message and ministry. In other words, the miracles of Jesus confirm that He was sent from God (John 3:17; 34), He is one with God (John 10:30), and He is the Mediator between God and man (1 Timothy 2:5-6).

The miracles of Jesus are expressions of His mercy for mankind. Jesus applies His merciful, miraculous power to everyone who puts their faith in Him. Jesus does not show preferential treatment, He heals the poor and rich. Examples: The leper was poor, Jesus healed him. The centurion was a man of status and wealth, Jesus healed his servant. Peter was considered poor or common; Jesus healed his mother-in-law. Jesus applies His mercy through miracles to everyone who puts their trust in Him, regardless of socioeconomic status. Each miracle gives us a successively broader view of the vastness of Jesus' mercy.

The miracles of Jesus also reveal that His power is inexhaustible! Jesus has power to heal every kind of sickness, disease, and demon possession.

There are several things to notice about the miracles of Jesus.

**Place of the Miracles**— The miracles mentioned in verses 14-17 were performed at Capernaum. Capernaum, ancient city on the northwestern shore of the Sea of Galilee, Israel. It was Jesus' second home and during the period of His life, a garrison town, an administrative centre, and a customs station. Capernaum also known as the village of Nachum. Nachum means the act of comforting and consoling. Healing brings comfort and consolation.

The first of this set of miracles happened in the house of Peter. Peter was one of Jesus' disciples. Peter's family represents Christian family.

Peter's mother-in-law was laying on a bed sick of a fever, very ill.

W. F. Adeney said, "*Christian families do not escape the epidemic that brings distress to the homes of the godless. The Church of Christ is not a Goshen which the angel of pestilence avoids*" (Pulpit Commentary, *A Domestic Scene*).

**Powerful Touch of Jesus**— Unlike the preceding miracle Jesus touched her hand. He did not touch the centurion's servant. There were many miles that separated Jesus from the servant, sick of the palsy. However, the centurion said to Jesus in verse 8, "*Speak the word only, and my servant shall be healed.*"

Jesus' encounter with Peter's mother-in-law was close and personal. There were no miles that separated them from each other. Jesus was within arm reach of the sick woman. He reached out His hand and touched her. Peter's mother-in-law was healed instantly. She didn't suffer from the slowness or sleepiness that usually followed fever. She was perfectly cured right away.

She arose at once and ministered to Jesus and His apostles. She attended to their wants. Peter's mother-in-law shows us how to respond to the powerful touch of Jesus. Every blessing received, every prayer answered, should lead us to give ourselves more entirely to His service, to minister to Him by ministering to His poor, to give freely and generously for the work of His Church.

After the healing of Peter's mother-in-law, Jesus performed a series of miracles in Capernaum. Verse 16 says, ***"They brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick."***

The emphasis is on *all*. None were so ill as to be beyond His power, and no kind of disease too great for Him to subdue.

Power over Demon: Jesus cast out evil spirits with His word.

Power over all types of Sickness:

**Purpose for the miracles—*That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.***

J.A. Macdonald in his writing "*Reciprocal Ministries*" mentioned four aspects concerning the purpose of Jesus' miracles.

(1) The miracles were wrought in fulfillment of prophecy. Isaiah 53:4a clause ***Surely he hath born our griefs, and carried our sorrows.***

(2) The miracles were wrought in anticipation of the atonement. Substitutionary atonement when Jesus died, He suffered as a substitute in the place of and on behalf of fallen humanity. According to scripture sin must be paid for. For sickness is a consequence of sin. The removal of the consequence was a pledge that the Miracle-worker would remove the cause. Upon the same principle of anticipation, Old Testament believers were saved by the death of Jesus Christ.

(3) The miracles of Jesus, together with the sympathy of His whole life, must be viewed as belonging to His great work of atonement, which was therefore only "finished" on the cross. So, in working His miracles, Jesus "groaned in spirit (John 11:33), and was troubled (John 13:21)." Both kinds of "bearing our diseases" were requisite to our great High Priest.

Isaiah 53:3 ***He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.***

Hebrews 4:15 ***For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.***

This view is expressed in the rabbinical book of Zohar: “There is one temple which is called the temple of the sons of affliction; and when Messiah comes into that temple, and reads all the afflictions, all the griefs, and all the chastisements of Israel, which came upon them, then all of them *shall come upon him*; and if there were any that would lighten them off from Israel, and take them upon himself, there is no son of man that can bear the chastisements of Israel, because of the punishment of the Law, as it is said, ‘*Surely he hath borne our griefs,*’ etc.” the word borne is the verb *nasa* which signifies to bear sin, so as to make atonement for it.

(4) The diseases and afflictions of the body miraculously cured by Jesus are to be taken as figures of corresponding moral evils.

