

3. Another thing that Jesus saw was an entire metro city suffering from demon-possession and illness associated with the cycles of divine discipline.

“And when evening had come, they brought to Him **many** who were demon-possessed (daimonizomai / p.m.ptc aplm); and He cast out (exballo / a.a.ind) the spirits with a word, and healed (therapeuo / a.a.ind) all who were (echo / p.a.ptc aplm) ill (kakos).” (Matt.8:16)

Two words reveal that the priest-nation is in apostasy and under divine discipline (demon-possession and ill (kakos / sickness related to evil). Luke 4:40 records that there were a variety of diseases that destroy good health.

Bible scholars, who understand the cycles of divine discipline, believe that at this time Israel was under the third or fourth cycle of discipline.

4. Jesus’ presence brought hope of God’s mercy to this entire metro city.

Jesus identified part of the national problem and solution in the parable of the Pharisee and Publican (Luke 18:9-17).

“The Pharisee stood and was praying thus to himself, ‘God, I thank Thee that I am not like other people; swindlers, unjust, adulterers, or even like this tax-gatherer.’” (18:11)

“But the publican (tax-gatherer), standing some distance away, was even unwilling to lift his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’” (Luke 18:13)

It is interesting that because of apostate religious legalism the sick had to wait until evening to get healed (Mark 1:32-33). Jesus is Lord of Sabbath (Matt.12: 1-14).

POINT: Grace ministry must be flexible and willing to shift priorities to accomplish its mission. It is important to establish your priority responsibilities based on your role in the plan of God. There is always enough time in a day for the priorities of the plan of God (Eph.5: 16-17).

5. At the public healing, the demons recognized Jesus as the Messiah but were ordered to remain silence (Mark 1:34; Luke 4:41).

Jesus wanted the people to recognize Him from the word of God not from the word of demons, who work for the father of lies (John 8:44; 1 Tim.4: 1).

This miraculous day of healing at Peter’s home was another historical day of fulfillment of messianic prophesy (Matt.8:17; Isa.53:4; 1 Pet.2:24).

Matthew is the only one to mention this point. The theme of the Book of Matthew is messianic prophecy fulfillment.