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1st Sabbath in Capernaum (Part 2)



The Life and Teachings of Christ - Steve Gregg

Steve Gregg discusses the topic of demon possession in Mark 1:23-26 and addresses the claim that Christians can be demon-possessed. He argues that while there is a lack of evidence for demon possession in the Bible, demons can still have a hostile effect on Christians even if they cannot reside in them. He cites James and 1 John 4:4 in support of the idea that Jesus is greater than the devil and cannot be demon-possessed. Gregg encourages Christians to focus on sharing the gospel and helping all people, regardless of whether or not they are Christians.

Transcript

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Now, this, as you will know from your reading of the Gospels, is probably the one thing that Jesus got flack about more than any other thing in his entire ministry, is that he would go out of his way to heal people who were not in life-threatening situations on the Sabbath, when it would have been equally in his power to wait until the next day and do it, or to do it the day before. He apparently chose to do these things right on the Sabbath day, usually to make a point that it's lawful to do good on the Sabbath, and that if you'd pull a lamb out of a ditch on the Sabbath, you sure should be willing to help a person on the Sabbath.

Jesus really, I think, deliberately got in their faces on this on many occasions, and it was the one thing he got the most flack for in his ministry. But, the people still were under the idea that they couldn't come to him for cures during the Sabbath day, and Sabbath officially ended at sundown Saturday. To the Jew, the Sabbath begins at sundown Friday, and ends at sundown Saturday.

So, this was Saturday, and it says at evening, when the sun had set. So, now the Sabbath was essentially over. The people felt they could now come and seek healing without being in violation of the tradition.

So, they brought him all who were sick, and those who were demon possessed. Now, verse 34 says, he healed many who were sick with various diseases, and cast out many demons. Matthew and Luke give us a little more.

Let me just read to you what Matthew says, in Matthew 8, verses 16 and 17. Matthew 8, verses 16 and 17, at this point says, he cast out the spirits with a word, and healed all who were sick. Now, here in verse 34, it says he healed many who were sick.

Apparently, the number of them was many, but he actually healed all of them that were sick, according to Matthew. He says, that it might be fulfilled which was spoken by the prophet. He himself took our infirmities and bore our sicknesses.

Now, Matthew is quoting Isaiah 53, 4. That Jesus took our infirmities and bore our sicknesses. This is quoted by some, as if to teach that healing is in the atonement. That Jesus at the cross, or the whipping post, took our sicknesses and our infirmities.

However, that's not the context in which Matthew uses it. Matthew says that when Jesus healed all these people in Capernaum, on that occasion, that fulfilled that scripture. That his taking of the infirmities and bearing their sicknesses, was seen in his active healing ministry, not in what he accomplished at the cross.

Luke 4, verses 40 through 41, is the other parallel. Luke 4, verses 40 through 41, says he laid his hands on every one of them, and healed them. And demons came out of many, crying and saying, you are the Christ, the Son of God.

And he rebuking them, did not allow them to speak, for they knew that he was the

Christ. So, you can see the similarities here. These are parallel passages in Matthew and Luke.

We've talked about most of the issues, and we've run out of time to talk about them anymore. So, we'll close with that. Are there any questions?