


Day 1

 Please pray for holy guidance and insight before you begin today’s study.

Jesus Heals a Leper

¹ When he came down from the mountainside, large crowds followed him.

Q1. *When he came down from the mountainside:* Where was this “mountainside” located?

Matthew 4:13 [NIV-1984]


Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali

Q2. When he came down from the mountainside: What did Jesus just complete?

H I S S M N

 T E M T

Q3. *Large crowds followed him:* (speculative) Why did “large crowds [follow] him”?

 The following is reproduced from [StudySheet: Lesson 5: Matthew 5:1-12](#), page 2.

“Matthew 5 begins what is known as Jesus' Sermon on the Mount. The size of the crowds following Jesus by this point in His ministry have become massive. People come from great distances in every direction to see His miracles of healing and hear His compelling teaching.

“The words people use to describe nature vary drastically from place to place. A person raised in the Midwestern U.S. might call a body of water a ‘pond’ while someone from central Africa might think of it as a ‘lake’. Likewise, what someone raised in ancient Israel called a ‘mountain’, someone from Nepal might call a ‘hill’. Jesus' sermon was not given in a location resembling Mount Everest or the Rocky Mountains. Jesus likely delivered this sermon in the hills near His home in Capernaum on the Sea of Galilee. One traditional site of the sermon provides an elevated spot with ample seating, allowed a great mass of people to hear Jesus speak. Jesus sits down to teach, the position assumed by most religious teachers of the day. This elevated sitting position would have been seen as a position of authority (see Matthew 5:1).

“The crowd includes Jesus' chosen disciples, His committed followers, and likely some who were simply curious. The sermon itself may have been much longer than what Matthew includes in chapters 5-7. Matthew's call by Christ is explicitly described in Matthew 9:9, but ancient writing was not concerned with keeping events in strict order of time. Matthew's call might have happened during Jesus' ministry just prior to this speech (Matthew 4:23–25). This means Matthew may have been present for this message. As a tax collector, he would have been fluent in

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reading, writing, and keeping records. That opens the possibility that this is a word-for-word transcription of Jesus' sermon. Even if Matthew compiled this from Jesus' later repetitions, the words are still surprising, even confusing, and challenging (Matthew 5:2)." [© Copyright 2002-2025 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/3/Matthew-3-3.html>, accessed 12/19/2025.]

² A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean."

Q4. *A man with leprosy came and knelt*: How would the Jews of Jesus's time treat this man?

Leviticus 13:1-3 [The Message (MSG)]

God spoke to Moses and Aaron: "When someone has a swelling or a blister or a shiny spot on the skin that might signal a serious skin disease on the body, bring him to Aaron the priest or to one of his priest sons. The priest will examine the sore on the skin. If the hair in the sore has turned white and the sore appears more than skin deep, it is a serious skin disease and infectious. After the priest has examined it, he will pronounce the person unclean.

Leviticus 13:45-46 [NIV-1984]

⁴⁵ "The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' ⁴⁶ As long as he has the infection, he remains unclean. He must live alone; he must live outside the camp.



Back in Moses's time (see the Books of Exodus, Leviticus, Numbers, and Deuteronomy) as the Jews wandered in the desert for forty years, God gave them the Ten Commandments, along with the sacrificial system as a way to atone for sin and other behavioral and cleanliness standards. The Commandments, the sacrificial system, and the various standards became part of the Jewish Law and, to be a good Jew, they were to be expected to follow all of them.

Leviticus 13:1-46 details the diagnosis and 'treatment' for the skin conditions they called leprosy. Today, we would categorize their term 'leprosy' as a broad category of various skin conditions ranging from minor skin irritations to deadly skin diseases.

Victims of leprosy, who were declared "unclean", were shunned from Jewish society and frequently banished to enclaves, where they were left to fend for themselves. If 'clean' Jews touched even the garments of an 'unclean' person, the 'clean' person then had to perform varying degrees of cleanliness rituals, which ensured the contagion of the 'unclean' person did not spread to the 'clean' person.

These laws/rules were deeply rooted in the history of the early Jewish people. In Jesus's time Jews were so upset with our Lord Jesus, because He ministered to 'unclean' individuals and even had the audacity to touch them!

Jesus acted. He disregarded the rules that governed the personal interactions between a 'clean' person and one who had been declared 'unclean'. Jesus's actions proved that kindness, mercy, and basic human decency triumphed over the harsh treatment of those, who through no fault of their own, suffered greatly from illness and the lack of human compassion and human touch.

Jesus's actions served to prove His deity — people did not need to trust His words; they simply needed to trust their eyesight or the testimony of eyewitnesses to understand the supremacy of the man standing in their midst. Jesus didn't say "Trust me, I am God!" His actions said trust the evidence that you just witnessed — what conclusion do you draw from it?

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Q5. A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean": Before Jesus took any action or said any word, what did the Jews expect Jesus to do?

Q6. A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean": What did this leprous man see in Jesus?

Day 2



Please pray for holy guidance and insight before you begin today's study.

³ Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured of his leprosy.

Q7. **Jesus reached out his hand and touched the man:** From the perspective of a good Jew, was Jesus a lawbreaker?

Yes? No? (Why did you circle that answer?)

Leviticus 5:2-3 [NIV-1984]

² "Or if a person touches anything ceremonially unclean — whether the carcasses of unclean wild animals or of unclean livestock or of unclean creatures that move along the ground — even though he is unaware of it, he has become unclean and is guilty. ³ "Or if he touches human uncleanness — anything that would make him unclean — even though he is unaware of it, when he learns of it, he will be guilty.

Q8. Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured: What did Jesus do to cause the man's healing?

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Q9. *Immediately he was cured of his leprosy*: What must the man, what must the onlookers have thought of ① Jesus? And ② the victim's healing?

① Jesus?

② Victim's healing?

Q10. Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured: Was this healing difficult for the Creator to perform?

Yes? No? (Why did you circle that answer?)

Genesis 1:26 [NIV-1984]

Then God said, "Let us make man in our image, in our likeness

Genesis 2:7 [NIV-1984]

the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

John 1:1-4 [NIV-1984]

¹ In the beginning was the Word [Jesus], and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of men.

⁴ Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

Q11. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them: Why did Jesus want the healing to serve as a testimony to the Jewish priest?

Leviticus 14:1-2 [International Children's Bible (ICB)]

¹ The Lord said to Moses, ² "These are the teachings for people who had a harmful skin disease and have become well. These teachings are for making that person clean.



If you the student are interested in the details God ordained for the cleansing of 'leprosy', please click on [Leviticus 14:1-32](#).



"Jesus has just healed a man of leprosy, though that's not a term either of them used. Matthew has referred to the man using Greek terms such as lepra and lepros ([Matthew 8:2-3](#)), which can suggest a wide range of skin conditions.

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The worst of these, Hansen's Disease, is what modern culture commonly calls leprosy. However, the man's declaration was that Jesus had the power to "make [him] clean." Christ did exactly that, with a touch.

"For the man, the ceremonial state of uncleanness caused by his condition was, apparently, the worst part of his disease. He would have been separated not only from the worship of God in the temple, but also from the daily lives of the people, including friends and family.


"Once the man is healed, Jesus commands him not to tell anyone about it. Matthew will report on several moments in Jesus' ministry when He commands people not to talk about His power or reveal that He is the Messiah ([Matthew 9:30](#); [Matthew 12:16](#); [Matthew 16:20](#); [Matthew 17:9](#)). Some commentators call this the "messianic secret." It may be that Jesus did not want to draw too much attention to His role as the Messiah too early in His ministry. There are moments in His ministry where people respond to His power with a desire for revolution against Rome ([John 6:15](#)). This is what many Israelites hoped and assumed Messiah would do.

"However, Christ's mission was not to overthrow Rome. His mission was to die for the sins of humanity. Asking people not to publicize His power may have been aimed at keeping that mission on track. Part of that might have meant keeping the size of the crowds following Him from getting out of hand ([Matthew 8:1](#)). Mark's recounting of this same incident tells us the man completely ignored Jesus' command not to tell anyone. Instead, he "began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter" ([Mark 1:45](#)).


"Jesus gave the healed man one more command. He told him to go show himself to the priest and offer the gift of a sacrifice commanded by Moses. That sacrifice included "two live clean birds and cedarwood and scarlet yarn and hyssop" ([Leviticus 14:4-8](#)). Once the priest inspected the man and received the sacrifice, the man would be declared officially and ceremonial clean and allowed to return to the community.

"It's possible Jesus includes the words "for a proof to them" because He wanted to give the priests evidence of His power in the healing of this former leper. Prior to this moment, only Miriam ([Numbers 12:14-15](#)) and the gentile Naaman ([2 Kings 5:14](#)) had ever been healed of such a condition. This was evidence Israel's religious leaders would ignore or discount when later accusing Jesus of blasphemy for claiming to be the Christ." [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/8/Matthew-8-4.html>, accessed: 05-05-2026.]

Day 3

 Please pray for holy guidance and insight before you begin today's study.

Jesus Heals a Roman Soldier's Servant

 Luke's Gospel has a parallel version of this story. It is included here to provide additional details that Matthew omitted.

Luke 7:2–10 [International Children's Bible (ICB)]

² In Capernaum there was an army officer. He had a servant who was so sick he was nearly dead. The officer loved the servant very much. ³ When the officer heard about Jesus, he sent some Jewish elders to him. The officer wanted the leaders to ask Jesus to come and heal his servant. ⁴ The men went to Jesus and begged him saying, "This officer is worthy of your help. ⁵ He loves our people, and he built us a synagogue."

⁶ So Jesus went with the men. He was getting near the officer's house when the officer sent friends to say, "Lord, you don't need to come into my house. I am not good enough for you to be under my roof. ⁷ That is why I did not come to you myself. You only need to say the word, and my servant will be healed. ⁸ I, too, am a man under the authority of other men. And I have soldiers under my command. I tell one soldier, 'Go,' and he goes. And I tell another soldier, 'Come,' and he comes. And I say to my

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servant, ‘Do this,’ and my servant obeys me.”

⁹ When Jesus heard this, he was amazed. He turned to the crowd following him and said, “I tell you, this is the greatest faith I have seen anywhere, even in Israel.”

¹⁰ The men who had been sent to Jesus went back to the house. There they found that the servant was healed.

⁵ When Jesus had entered Capernaum, a centurion came to him, asking for help.

Q12. *When Jesus had entered Capernaum:* What significance was the town of Capernaum to Jesus?

Matthew 4:13 [NIV-1984]

Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali

Q13. *A centurion came to him:* What was a “centurion”?



A centurion - *Εκατονταρχος*. A Roman military officer who had the command of one hundred men.

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Q14. *A centurion came to him, asking for help:* (Speculation) Think of who Jesus was in appearance, in societal class, a poor working-class Jew. Was it difficult for a Roman military officer to come to Jesus and “[ask] for help”?

Yes? No? (Why did you circle that answer?)

Q15. *A centurion came to him, asking for help:* (Speculation) What may have motivated the centurion to seek help from Jesus?

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⁶ "Lord," he said, "my servant lies at home paralyzed and in terrible suffering."

Q16. ***"Lord," he said, "my servant lies at home paralyzed and in terrible suffering"***: This is a Roman military commander. What are two remarkable things about the centurion's request?

①

②



Servants were, perhaps, a tiny step up from 'slave' among the societal classes. Nevertheless, servants were a commodity – easy to replace – similar to you and I going to the hardware store to buy a replacement shovel. It is remarkable that an assumably heartless Roman commander, who commanded death and violence every day as his soldiers policed the city, had the mercy, the compassion, to care about the health of one of his servants. Astoundingly, this Roman sought help for his servant from a common, poor, working-class Jew; a Jew who was not a politician or a recognized Jewish religious leader, but a carpenter by trade, and then he addressed Him as "Lord".



"This centurion did not act as many masters do when their servants are afflicted, have them immediately removed to an infirmary, often to a work-house; or sent home to friends or relatives, who probably either care nothing for them, or are unable to afford them any of the comforts of life." [©Public Domain, *Commentary on the Bible* by Adam Clarke (b. 1760 or 1762, d. 1832). Published in 6 volumes during the period 1810-1826 in Liverpool. <https://bibleportal.com/commentary/section/adam-clarke/557899>, accessed: 05-06-2026.]




"The centurion calls Jesus "Lord," meaning either that he recognized Jesus as the Messiah or indicating a respectful "sir." In either case, he is absolutely convinced that Jesus could heal his servant. Even more impressive is his recognition that Jesus' power to command the body to heal is just as potent as the centurion's power to command his own men ([Matthew 8:8-9](#)). It is this faith that Jesus will find so remarkable, especially coming from a person who is not an Israelite [a Jew]." [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/8/Matthew-8-6.html>, accessed: 05-06-2026.]

⁷ Jesus said to him, "I will go and heal him."

Q17. ***Jesus said to him, "I will go and heal him."***: Why did Jesus seemingly spring into action without delay, after all the request was from a detested Roman, who was also a soldier?

Lesson 13: Matthew 8:1-17

Day 4

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⁸The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. ⁹For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

Q18. *The centurion replied, "Lord, I do not deserve to have you come under my roof:* Why did the centurion state that he did not deserve to have the Lord come into his home?

Q19. *The centurion replied, "Lord . . . just say the word, and my servant will be healed:* What does this acknowledgement indicate about the centurion's belief in the Lord's healing capabilities?

Q20. The centurion replied, "Lord . . . I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it.": When the centurion tells a soldier (or a servant) to take some action, ① can the soldier (or servant) question the request? ② How quickly must the soldier (or servant) begin performing the request?

① Question the request? Yes? No? (Why did you circle that answer?)

② How quickly? Okay to procrastinate? Give me a minute? Pretty soon? Immediately? Thoughts?

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Q21. The centurion replied, "Lord . . . I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it.": The centurion reviews his authority in which he commands soldiers (and servants). Even though his authority is obvious, is the centurion implying how he perceives the Lord Jesus's healing capabilities?

Yes? No? (Why did you circle that answer?)

¹⁰ When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith.

Q22. Jesus . . . said . . . I have not found anyone in Israel with such great faith: What is Jesus implying with this statement?


Q23. ***Jesus . . . said . . . I have not found anyone in Israel with such great faith:*** As we read this story of the centurion's faith and ill servant, Jesus made a sharp contrast between the centurion's faith and . . . ① who? ② Why should we expect the "who" to have faith greater than the Roman centurion (a Gentile)?

① Who?

② Why expect greater faith?

Lesson 13: Matthew 8:1-17

Day 5

 Please pray for holy guidance and insight before you begin today's study.

¹¹I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. ¹²But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”

Q24. **Subjects of the kingdom:** To whom does the “Subjects of the kingdom” refer?

Deuteronomy 7:6-11 [English Standard Version (ESV)]

[“Hear, O Israel:”] ⁶“For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. ⁷It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples, ⁸but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. ⁹Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, ¹⁰and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. ¹¹You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

Q25. **Many will come from the east and the west:** Jesus is referring to a future event. Do you interpret this phrase to refer to all Believers (“*Jews or Gentiles, slave or free*” [1 Corinthians 12:13])?

Yes? No? (Why did you circle that answer?)

Q26. **At the feast with Abraham, Isaac and Jacob:** We, who believe, know that our salvation comes through Jesus and that we will spend eternity in Paradise. Will Old Testament believers-in-God (e.g., Jews) join us in Paradise?

Yes? No? (Why did you circle that answer?)

Lesson 13: Matthew 8:1-17

Genesis 15:6 [NIV-1984]

Abram believed the Lord , and [the Lord] credited it to him as righteousness.

Psalms 106:31 [New American Standard Bible (NASB)]

And it was credited to him as righteousness, to all generations forever.

Romans 2:15 [NIV-1984]

¹¹ For God does not show favoritism. ¹² All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. ¹³ For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

¹⁴ (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵ since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)

Q27. **Weeping and gnashing of teeth:** What does Jesus mean when He says, “Weeping and gnashing of teeth”?

Matthew 7:21-23 [The Message (MSG)]

²¹⁻²³ “Knowing the correct password — saying ‘Master, Master,’ for instance — isn’t going to get you anywhere with me. What is required is serious obedience — doing what my Father wills. I can see it now — at the Final Judgment thousands strutting up to me and saying, ‘Master, we preached the Message, we bashed the demons, our super-spiritual projects had everyone talking.’ And do you know what I am going to say? ‘You missed the boat. All you did was use me to make yourselves important. You don’t impress me one bit. You’re out of here.’”

Luke 13:23-28 [NIV-1984]

²³ Someone asked him, "Lord, are only a few people going to be saved?"

²⁴ He said to them, "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. ²⁵ Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.'

"But he will answer, 'I don't know you or where you come from.'

²⁶ "Then you will say, 'We ate and drank with you, and you taught in our streets.'

²⁷ "But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!'

²⁸ "There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out.

Matthew 13:36-42 [NIV-1984]

³⁶ Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

³⁷ He answered, "The one who sowed the good seed is the Son of Man. ³⁸ The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, ³⁹ and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

⁴⁰ "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. ⁴¹ The Son of

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Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. ⁴² They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

Matthew 22:1-14 [NIV-1984]

[Wedding clothes (verse 11) refers to the cleanliness of an obedient Believer. The man (verses 11-13) was not dressed in wedding clothes, which meant that he was disobedient, unclean/sinful, and a nonbeliever. "Friend" was just a typical greeting offered to anyone.]

¹ Jesus spoke to them again in parables, saying: ² "The kingdom of heaven is like a king who prepared a wedding banquet for his son. ³ He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. ⁴ "Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'

⁵ "But they paid no attention and went off — one to his field, another to his business. ⁶ The rest seized his servants, mistreated them and killed them. ⁷ The king was enraged. [In judgment] He sent his army and destroyed those murderers and burned their city.

⁸ "Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. ⁹ Go to the street corners and invite to the banquet anyone you find.' ¹⁰ So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests. ¹¹ "But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. ¹² 'Friend,' he asked, 'how did you get in here without wedding clothes [[1 Peter 1:22](#): "you have made yourselves pure by *obeying* the truth"]?' The man was speechless.

¹³ "Then the king told the attendants, 'Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.' ¹⁴ "For many are invited, but few are chosen."

Matthew 24:50-51 [NIV-1984]

⁵⁰ The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. ⁵¹ He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

¹³ Then Jesus said to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour.


Q28. *Jesus said to the centurion, "Go! It will be done just as you believed it would."*: The centurion's faith was certain. Can you describe his thoughts and emotions? Did he walk/amble/run to his home?

Describe his thoughts and emotions?

Did he: Walk? Amble? Run? Thoughts?

Lesson 13: Matthew 8:1-17

Day 6

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Jesus Heals Peter's mother-in-law and Many Others

¹⁴ When Jesus came into ^[Simon] Peter's house, he saw Peter's mother-in-law lying in bed with a fever.

Q29. *Jesus . . . saw Peter's mother-in-law lying in bed with a fever:* Did Simon Peter bring Jesus to his home because his mother-in-law was ill and he wanted her to be healed?

Yes? No? (Why did you circle that answer?)

Q30. *Jesus . . . saw Peter's mother-in-law lying in bed with a fever:* While we do not know what "fever" actually represented (e.g., a head cold, raging infection, or a debilitating disease), what can we infer about the nature of her illness:

① Was her "fever" serious (select a number between 5 and 1, where 5 is serious, and 1 is a minor irritation)?

② Why did you select that number? (See also the parallel Mark 1 and Luke 4 passages ↓)

① Serious = 5 . . . 4 . . . 3 . . . 2 . . . 1 (minor)?

② Why did you select that number?

 Parallel passages:

Mark 1:29-31 [New American Standard Bible (NASB)]

²⁹ And immediately after they left the synagogue, they entered the house of Simon and Andrew, with James and John. ³⁰ Now Simon's mother-in-law was lying sick with a fever; and they immediately spoke to Jesus about her. ³¹ And He came to her and raised her up, taking her by the hand, and the fever left her, and she served them.

Luke 4:38-39 [New American Standard Bible (NASB)]

³⁸ Then He got up and left the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her. ³⁹ And standing over her, He rebuked the fever, and it left her; and she immediately got up and served them.

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Q31. **Jesus . . . saw Peter's mother-in-law lying in bed with a fever:** Simon Peter is married, and his wife's mother, who lives with them, is terribly sick. Peter brings his new Master – the One responsible for his abandonment of fishing and the subsequent loss of steady earnings – into their home along with his new friends. What must his wife be feeling? (Happy? Sad? Angry? Submissive? Amused? Abused? Overwhelmed? Calm? Your thoughts?)

¹⁵ He touched her hand and the fever left her, and she got up and began to wait on him.

Q32. **[Jesus] touched her hand and the fever left her:** Can you describe the scene as Jesus healed Peter's mother-in-law: ① Who witnessed the miracle? ② How did they know she was healed? ③ Additional thoughts?

① Witnesses?

② How did they know?

③ Add'l thoughts?

Q33. **[Peter's mother-in-law] got up and began to wait on him:** Normally, after an illness, a patient needs time for their body to recover. What can we infer about the recovery of Peter's mother-in-law?

¹⁶ When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick.

Q34. **When evening came, many who were demon-possessed were brought to him:** What did Jesus represent to the people in the surrounding villages and countryside? (e.g., Hope? Entertainment?)

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Q35. *When evening came, many who were demon-possessed were brought to him:* What was the atmosphere surrounding Simon Peter's home? (Carnival? Solemn & church-like? Chaotic? Organized?)

Q36. *When evening came, many who were demon-possessed were brought to him:* Do you think the people who came to Him, recognized the Messiah? Or a prophet? Or just an 'everyday Joe' who suddenly has special powers? Or "I don't care; just heal my child"?
Messiah? Or prophet? Or 'everyday Joe'? Or "I don't care; just heal"? Thoughts?

¹⁷This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."

Q37. *This was to fulfill what was spoken through the prophet Isaiah:* Isaiah was great prophet. Was it important that Jesus fulfilled Old Testament prophecy?
Yes? No? (Why did you circle that answer?)

Q38. *This was to fulfill what was spoken through the prophet Isaiah:* Does a prophecy always represent God's approval? Or do some prophecies simply demonstrate God's foreknowledge of a future event (but not His approval of the event)?
Always with God's approval? God's foreknowledge, without approval? (Why did you circle that answer?)

Q39. *"He took up our infirmities and carried our diseases":* How did Jesus's healings fulfill this specific prophecy of Isaiah's?

Isaiah 53:4-5 [NIV-1984]

⁴ Surely, he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. ⁵ But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Lesson 13: Matthew 8:1-17

1 Peter 2:24 [NIV-1984]

He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

Mark 10:33 [NIV-1984]

"We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles,

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