

Jesus's Healing Methods

When Jesus Speaks To Heal A Person

When Jesus heals by speaking it is meant to show His divine authority. Whenever Jesus says a person is healed, whether that person is right in front of him or miles away, it demonstrates He has the authority of God. In the examples of the centurion's servant, the royal official's son, and the Syrophenician woman's daughter, Jesus does not need physical proximity to perform the healing. His divine authority is made manifest because He does not need to use a technique requiring contact.

- **Key Point: When Jesus heals by speaking it is meant to demonstrate His divine authority**

Scripture Passages – Healings By Speaking

- Centurion's servant: *"Only say the word..."* (Mt 8:5–13; Lk 7:1–10)
- Royal official's son: *"Go; your son will live."* (Jn 4:46–54)
- Syrophenician/Canaanite woman's daughter: *Jesus declares it, and the demon leaves the child at a distance.* (Mt 15:21–28; Mk 7:24–30)
- Paralytic lowered through the roof: *"Rise, take up your bed and go home."* (Mt 9:1–8; Mk 2:1–12; Lk 5:17–26)
- Man with withered hand: *"Stretch out your hand."* (Mt 12:9–14; Mk 3:1–6; Lk 6:6–11)
- Ten lepers: *"Go and show yourselves to the priests."* (Lk 17:11–19)

When Jesus Heals Through Physical Contact

When Jesus touches lepers, takes hands, places fingers in ears, or allows the sick to touch him, the Gospels emphasize that divine power is mediated through His body. Jesus does not

need physical contact to heal, but He often *chooses* it. He chooses it to show that His divine authority is personal and often sacramental in form. This is especially important in Catholic theology concerning the sacraments. In the Catechism, on the section on the Sacrament of Anointing the Sick, it states Jesus, “makes use of signs to heal: spittle and the laying on of hands, mud and washing,” and then adds that “in the sacraments Christ continues to ‘touch’ us in order to heal us.” (CCC 1504)

- **Key Point: Healing by touch shows that salvation comes through Christ’s humanity which is a key concept of the Incarnation and the sacraments**

Scripture Passages – Healings Through Physical Contact

- Leper cleansed by Jesus’s touch: (Mt 8:1–4; Mk 1:40–45; Lk 5:12–16)
- Peter’s mother-in-law healed by Jesus’s touch: (Mt 8:14–15; Mk 1:29–31; Lk 4:38–39)
- Two blind men healed by Jesus’s touch: (Mt 9:27–31)
- Jairus’s daughter healed by Jesus’s touch: (Mt 9:18–26; Mk 5:35–43; Lk 8:49–56)
- Many sick people healed by laying on hands: (Lk 4:40)
- Deaf man/speech impediment - fingers in ears, spit, touched tongue: (Mk 7:31–37)
- Blind man at Bethsaida — spit on eyes, laid hands on him: (Mk 8:22–26)
- Boy with demon/epileptic-like affliction — Jesus takes him by the hand: (Mk 9:14–29)
- Woman bent over for eighteen years — Jesus lays hands on her: (Lk 13:10–17)
- Man with dropsy healed by touch: (Lk 14:1–6)
- Malchus’s ear healed by touch (Lk 22:50–51)
- Man born blind - mud made with saliva, applied to eyes, washes in pool of Siloam: (Jn 9:1–7)
- Woman with hemorrhage touches garment: (Mt 9:20–22; Mk 5:25–34; Lk 8:43–48)
- Many healed by touching the fringe of his garment: (Mt 14:34–36; Mk 6:53–56)

Why Jesus Doesn't Heal Everyone: Creation Imagery And Signs Of The Kingdom

Jesus could have healed every single person in Israel (or the world) if he had wanted to, but he chose not to do so. Why? The short answer is that Jesus performed specific healings of particular people to demonstrate His power over creation and that the Kingdom of God is breaking into creation – both being indications that Jesus and the Father are one.

Power Over Creation

When Jesus makes clay with saliva and anoints the blind man's eyes, the action evokes the creation account in Genesis when God formed humanity from the dust of the earth. In physical healings involving mud or saliva Jesus performs an act of "re-creation." In this re-creation Jesus presents Himself as the Word through whom all things were made. The Gospel of John states this quite elegantly: "He was in the beginning with God. All things came to be through him, and without him nothing came to be." (John 1:2-3). In addition, the crowd's statement that "He has done all things well," echoes the creation language used in Genesis. After each day of creation, it states God saw that it was good. After the last day of creation it states God saw that it was *very good*.

The Kingdom of God

Healings of the blind and the deaf are signs that Jesus uses to show that the Kingdom of God is at hand. In the Book of Isaiah, Isaiah writes about Israel's future restoration (what Christians refer to as the coming of the Kingdom of God). One of the signs of Israel's future restoration is the healing of the blind and the deaf: "Then the eyes of the blind shall see, and the ears of the deaf be opened" (Isaiah 35:5). Whenever Jesus chooses to heal a blind or deaf

person He is basically saying, “Look, I am performing a sign Isaiah wrote about which indicates the Kingdom of God is at hand.”

- **Key Point: While Jesus has the power to heal everybody, He intentionally performs certain healings as signs that He and the Father are one**

Sources:

[USCCB Matthew 8](#)

[Catechism - Anointing of The Sick](#)

[USCCB John 9](#)

[Biblical Scholarship: Commentary On Mark](#)