

12/10/17

Matt. 8

Jesus has taught His disciples as one having authority in Himself not like the scribes and the principles of the Kingdom have been declared.

But now Jesus and the disciples must descend to meet the reality of the misery, hurt brought about by the fall and sin.

Ten miracles are presented in groups of three where Jesus demonstrates in a visible way His authority and power. Matt. 8-9

1. The first miracles deal with his authority and power over sickness.
 - a. The cleansing of the Jewish leper. Matt. 8:1-4
 - b. The healing of the centurion's servant. Matt. 8:5-13
 - c. The healing of Peter's mother-in-law and others. Matt. 8:14-17
2. Then Jesus presents the cost to the call of disciple.
 - a. The potential cost to being a disciple. Matt. 8:18-20
 - b. The priority of commitment of a disciple. Matt. 8:21-22
3. The next three miracles deal with his authority and power over nature.

- a. The calming of the wind and the sea of Galilee. Matt. 8:23-27
 - b. The deliverance of the demoniac at Gadara. Matt. 8:28-34
 - c. The forgiveness of sins to the paralytic. Matt. 9:1-8
5. Then Jesus called Matthew and explained fasting.
 - a. The call of Matthew is recorded. Matt. 9:9-13
 - b. The disciples of John questioned Jesus about fasting. Matt. 9:14-17
 6. The next three miracles deal with the authority and power over illness and demons.
 - a. The healing of the two woman with the issue of blood. Matt. 9:18-22, 23-26
 - b. The healing of the two blind men. Matt. 9:27-30
 - c. The healing of the mute man possessed. Matt. 9:31-34
 7. The continuing ministry of Jesus.
 - a. The summary statement. Matt. 9:35
 - b. The compassion of Jesus. Matt. 9:36
 - c. The call to the harvest to His disciples. Matt. 9:37-38

8:1-4 **The cleansing of the leper.**

- 8:1-2** The request of the leper to be cleansed.

- 1) Jesus descended to the multitudes, “When He had come down from the mountain, great multitudes followed Him.” vs. 1
- 2) Jesus was approached by a leper, “And behold, a leper came and worshiped Him.” vs. 2a-b
 - a) He came and worshiped Jesus in adoration and reverence.
 - b) Worshipped “proskuneo”, means to kiss the hand, kneel or put face to the ground in obscene, with a sincere heart, seeing himself unworthy, poor in spirit.
 - c) Mark and Luke tell us he came imploring, falling on his face and was full of leprosy, a type of sin in scripture) Mk. 1:40; Lk. 5:12
- 3) The leper recognized the sovereignty of Jesus, “saying, “Lord, if You are willing.” vs. 2c-e
- 4) The leper recognized the ability of Jesus to cleanse him, “You can make me clean.” vs. 2f
 - a) Law of leprosy is clear. Lev. 13-14
 - b) A leper was to proclaim “unclean” at 6 feet or 150 feet if down wind.

8:3-4 The request of the leper was granted by Jesus.

- 1) The actions of Jesus were unlawful, “Then Jesus put out His hand and touched him.” vs. 3a
 - a) He was unclean and considered as one dead, like Miriam. Num. 12:12
 - b) Moses, Naaman, Uzziah. Ex. 4:6; 2Kings 5:22; 2Chron. 26:19-23
 - c) The law of cleansing. Lev. 14:1-18
- 2) The authority and power of Jesus was self-evident, “saying, “I am willing; be cleansed.” vs. 3b-c
 - a) Mark alone tells us Jesus was moved with compassion. Mk. 1:41
 - b) The man was cleansed by the time Jesus touched him.
- 3) The complete restoration was witnessed by Matthew, “Immediately his leprosy was cleansed.” vs. 3d
 - a) The time factor is immediately “eutheos”, instantly, a key word of Matthew, when Jesus touched him, so when Jesus touched the leper, he was healed already.
 - b) He was made clean “katharizo”, to be purged and unstained physically.
 - c) Leprosy in the Bible is never healed, but always cleansed!
- 5) The confirmation of the cleansing was ordered by Jesus. vs. 4

- a) The declaration, “And Jesus said to him, “See that you tell no one”. vs. 4a-b
 * An imperative command in the present active for the people would attempt to make Jesus king, prior to the time of the Father. Jn. 6:15
- b) The instructions, “but go your way, show yourself to the priest, and offer the gift that Moses commanded.” vs. 4c-e
 * The law commanded it, though leprosy was incurable God gave the provision when God miraculous cleansing a leper! Lev. 14:1-32
- c) The revelation, “as a testimony to them.” vs. 4f
 1)) To make known Jesus, the promised Messiah cleansed Him!
 2)) The implications was that he would be restored to his family and society!

8:5-13 The healing of the centurion’s servant/

8:5-6 The request of the centurion from Jesus.

- 1) The time of the request, “Now when Jesus had entered Capernaum.” vs. 5a

- 2) The one requesting was a Roman soldier, “a centurion came to Him, pleading with Him.” vs. 5b
 a) The centurion was a Gentile in charge of 100 men and they are always presented in good light in the Scriptures.
 1)) Luke provides more detail. Lk. 7:1-10
 2)) He heard about Jesus and sent elders of the Jews to represent him.
 3)) They said he was worthy, loved their nation and had built them a synagogue.
 4)) When Jesus was not fare from the house the centurion sent friend to say he was not worthy to enter under his roof, but merely speak the words and his servant would be healed.
- b) The word pleading “parakaleo”, means to call or come along side of one and entreat and beseech a person.
- 3) The request was for healing, “saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.” vs. 6
 a) The word paralyzed “paralutikos”, means palsy, the relaxing of the nerves of one’s side, weakening the limbs.

- b) The phrase dreadfully tormented “deinos basanizo”, means in horrible pain.

8:7 The request was conceded by Jesus.

- 1) The words of Jesus were, “And Jesus said, “I will come and heal him.” vs. 7
 - a) The word heal “therapeuo”, means to serve, attend medically, found 16 times in Matthew.
 - b) Luke confirms he was a Gentile for as Jesus was returning with the elders and not being far from the house the centurion sent a friend to Jesus telling Jesus, “I am not worthy that you should enter my roof.” Lk. 7:6
- 2) The words ascribed to the centurion by Matthew were stated by the friend he sent, who spoke in his person.
 - * Again not a contradiction, but rather details to give a complete picture!
- 2) The healing would take place, Jesus would heal the servant.
 - * There was no doubt.

8:8-9 The faith of the centurion in Jesus was confessed by his understanding of authority.

- 1) The humble disposition of the centurion confessed Jesus was superior. vs. 8a-c

- a) “The centurion answered and said, “Lord, I am not worthy that You should come under my roof.” vs. 8a-c
 - 1)) The word worthy “hilanos”, means deserve or be fit to enter his house.
 - 2)) Jesus was a Jew and the Messiah, He would be defiled. Acts 10:28
- b) Their authority was also different.
 - 1)) He had the authority of Rome, limited and temporal.
 - 2)) Jesus had all authority, unlimited and eternal.
- 2) He knew Jesus could heal his servant, “But only speak a word, and my servant will be healed.” vs. 8d-e
 - a) The faith of the centurion was in the authority and power of Jesus, “But only speak a word.” vs. 8d
 - b) The faith of the centurion in Jesus was sure, “and my servant will be healed.” vs. 8e
 - * The word healed “iaomai” means to cure, make whole”, a stronger word than verse 7.
- 3) He knew how efficient authority worked. vs. 9
 - a) He understood delegated authority, “For I also am a man under authority, having soldiers under me.” vs. 9a-b

* There were others greater than he over him and others under his authority.

b) He knew that delegated authority worked, “And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.” vs. 9c-k

* Luke confirms this. Lk. 7:8

8:10 The commendation the centurion’s faith by Jesus.

1) Jesus responded to the faith of the centurion, “When Jesus heard it, He marveled.” vs. 10a-b

a) The word marveled “*thaumazo*”, means to be had in admiration amazed.

b) Yet Jesus knew what was in man and no one had to tell him. Jn. 2:25

c) Only twice did Jesus marvel in the New Testament, the unbelief of the Jews. Mk. 6:6; Lk. 7:9

2) The faith of the centurion was greater and a rebuke to the elders and Jews, “and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel!” vs. 10c-g

a) He was a Gentile.

b) They were the people of God.

8:11-12 The prophecy of Gentiles entering the Kingdom and Jews exempted.

1) There would be Gentiles to enter the Kingdom Age, Jesus declared the accepted faith of the Gentile to the professed faith of the Jews.” vs. 11

* Mal. 1:11; Jer. 16:19; Zech. 8:22

a) The authority is supreme, “And I say to you.” vs. 11a

b) The number would not be few, “that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.” vs. 11a-d

2) There would be Jews who would not enter the kingdom Age. vs. 12

a) They will be eternally separated from God cast in the Lake of Fire, “But the sons of the kingdom will be cast out into outer darkness.” vs. 12a

b) They will be eternally punished in the Lake of Fire, “There will be weeping and gnashing of teeth.” vs. 12b

c) The article is present “the weeping and the gnashing”, none like it!

8:13 The healing of the servant announced by Jesus.

1) The proclamation, “Then Jesus said to the centurion, “Go your way.” vs. 13a-b

- a) The centurion was to return to his home.
 - b) This is an imperative command in the present active tense.
- 2) The revelation, “and as you have believed, *so* let it be done for you.” vs. 13c-d
- a) The healing was attributed to the centurion’s faith that Jesus could heal his servant, “as you have believed”, the indicative aorist active tense.
 - b) The servant had been healed already, “so let it be done for you”, literally “be it”, the imperative aorist passive tense.
- 3) The confirmation, “And his servant was healed that same hour.” vs. 13e
- a) The time his servant was healed is affirmed by the indicative aorist **passive tense**.
 - b) The “same hour” emphasizes the time the centurion was petitioning Jesus

8:14-15 The healing of Peter’s mother-in-law.

* This is recorded in all three synoptic gospels. Mk. 1:29-31; Lk 4:38-39

8:14 The arrival of Jesus.

- 1) Jesus entered the house, “Now when Jesus had come into Peter’s house.” vs. 14a
- a) Peter was a fisherman by trade with his brother James, from Bethsaida. Matt. 4:18; Mk. 1:1; Jn. 1:44
 - b) Peter and his brother Andrew lived in Capernaum and confirmed by Mark and Luke. Mk. 1:21, 29, 30; Lk. 4:38
 - c) Peter was married and took his wife to minister. Matt. 8:14; Mk. 1:30; Lk. 4:38; 1Cor. 9:5
 - d) Peter and his brother Andrew were partners in the fishing business on the Sea of Galilee with James and John, the sons of Zebedee. Lk. 5:10
* Matt. 4:18; 8:14; 10:2; 16:16-17; 17:25; Mk. 1:16, 19, 30, 36; Lk. 5:3-5, 8, 10; 22:31; 24:34; Jn. 1:40-44
- 2) Jesus encountered her ill, “He saw his wife’s mother lying sick with a fever..” vs. 14b
- a) The home were one room houses, not very big, he could not miss her.
 - b) There is a house that is believed to be Peter’s in Capernaum when we go to Israel.
 - c) Mark says Peter, Andrew, James and John told Jesus about her at once. Mk. 1:29-30

- s) Luke says they made request of Him concerning her high fever. Lk. 4:38

8:15 The healed the sick woman.

- 1) The method again was by physical touch, “So He touched her hand.” vs. 15a
* As he touched the leper.
- 2) The results was complete recovery, “and the fever left her.” vs. 15b
* The fever was a very high one, severe.
- 3) The outcome was to reciprocate, “And she arose and served them.” vs. 15c
* The word served “diakonoeo”, means she got up and attended them, the imperfect indicate Jesus was invited to dine. Lenski

8:16-17 The healing of many after the Sabbath.

8:16 The summary statement.

- * This is the summary statement as before. Matt. 4:23-25
- 1) The day is indicated to be the end of the Sabbath, “When evening had come.” vs. 16a
 - a) The Sermon on the Mount to this point is one day. Lk. 4:31; Mk. 1:21, 32
 - b) The Sabbath law allowed 2,000 paces from the city wall.

- c) The location is the house of Peter.
- 2) The Sabbath being over, the demands on Jesus did not led up. vs. 16b-d
 - a) Those tormented by demons, “they brought to Him many who were demon-possessed.” vs. 16b
 - b) He delivered them, “And He cast out the spirits with a word.” vs. 16b
 - c) He dismissed none, “and healed all who were sick.” vs. 16c

8:17 The prophetic fulfillment.

- 1) The prophet Isaiah had predicted the ministry of Jesus, “that it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities And bore *our* sicknesses.” vs. 17
* The quote is from Isaiah. Is. 53:4
- 2) The word “bastazo”, means to take up in order to bare, context is for the provisions for physical healing, Matthew being the only one to point this out!
* Peter quotes the same passage for spiritual salvation. 1Pet. 2:24

8:18-22 The cost of discipleship.

8:18 The alarming demands on Jesus continued.

- 1) The observation of Jesus, “And when Jesus saw great multitudes about Him.” vs. 18a
 - a) This is the next day after the Sabbath.
 - b) The Lord saw still a great multitude around Him.
- 2) The decision of Jesus, “He gave a command to depart to the other side.” vs. 18
 - a) The other side of the Sea of Galilee was the Gentile Decapolis.
 - b) At first it would seem Jesus is trying to get away from the needy crowds.
 - c) But Jesus wanted to go around to the different cities to preach the kingdom of God. Lk. 4:43

8:19 The aspiring Scribe wanting to be a disciple of Jesus.

- 1) The approach, “Then a certain scribe came and said to Him.” vs. 19a
 - a) The scribes were the transcribers of the Law of Moses and the Scriptures, interpreter and teachers, part of the Sanhedrin.
 - b) They were constantly trying to find fault with Jesus.
- 2) The commitment of the Scribe was, “Teacher, I will follow You wherever You go”. vs. 19b-c

* His commitment was personal and impressive.

8:20 The response of Jesus to the Scribe.

- 1) Jesus declared to him that there was no guarantee he would be able to enjoy the natural comfort of a home, “And Jesus said to him, “Foxes have holes and birds of the air *have* nests.” vs. 20a-b
 - a) The answer of Jesus was in response to what was in his heart, not the words the Scribe expressed.
 - b) Jesus was saying to him, don’t make the decision without considering the cost.
- 2) Jesus told him this was His life, “but the Son of Man has nowhere to lay *His* head.” vs. 20c

* The title “Son of Man”, indicates His Incarnation, His humanity, as God became man. Jn. 1:1-14

8:21-22 The disciple of Jesus that misunderstood being a disciple.

- 1) This man was a disciple of Jesus already, “The another of His disciples said to Him, “Lord, let me first go and bury my father.” vs. 21
 - a) This did not mean his father had just died and he wanted to go bury him.

- b) This was a cultural expression indicating that he was responsible to stay till his father died, then he would be free to follow Jesus.
- 2) The response of Jesus make this very clear, “But Jesus said to him, “Follow Me, and let the dead bury their own dead.” vs. 22
- a) His father was not a believer in Jesus, therefore he was spiritually dead in his trespasses and sins.
- b) His father could be buried by other members of the family that also did no know Jesus as Savior.
- c) He did not understand the priority of a disciple, the Kingdom of God first. Matt. 6:33
- d) Jesus is saying two things.
- 1)) Do not let procrastination rob you of God’s call!
- 2)) Do not let spiritually dead people from following Me!
- * “Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division. For from now on five in one house will be divided: three against two, and two against three. Father will be divided against son and **son against** father, mother against daughter and daughter against

mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”
Lk. 12:51-53

8:23-27 The calming of the sea.

- 8:24 The sudden storm crossing the lake.
- 1) Jesus departed, “Now when He got into a boat, His disciples followed Him.” vs. 23
- a) The twelve disciples got into the boat with Jesus.
- b) Wonder if the two that said they would follow Him did also?
- c) Mark says there were other little boats with Jesus. Mk. 4:36
- 2) The situation became dangerous, “And suddenly a great tempest arose on the sea.” vs. 24a
- a) This was and is common occasion an instant, due to the winds that come in from the south end from the Mediterranean Sea and the lake is below sea level.
- b) The word tempest “seismos”, means shaking or commotion, we get our word earthquake from it.
- c) A great “megas”, huge in intensity and devastation.

- 3) The situation did not bother Jesus, “so that the boat was covered with the waves. But He was asleep.” vs. 24b-c
- a) Mark says the wave beat into the boat and was already filled. Mk. 4:37
 - b) Jesus seemed to be unconcerned, but in reality He was in control.

8:25 The sudden fear in the midst of the storm.

- 1) The disciple feared, “Then His disciples came to Him and awoke Him.” vs. 25a
- 2) Their words, “saying, “Lord, save us! We are perishing?” vs. 25b-e
 - a) These were seasoned fishermen, who had been born and grew up on the Sea of Galilee.
 - b) This storm must have been a horrific one.
 - * “But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, do You not care that we are perishing?” Mk. 4:38

8:26 The response of Jesus to His disciples.

- 1) The words of Jesus, “But He said to them, “Why are you fearful, O you of little faith?” vs. 26a-c

- a) The word “but” mark the sharp contrast to their lack of faith, not trusting in Him.
 - b) If Jesus is in the boat, the boat can not sink, they did not listen to Him, “He command to depart to the other side.” Matt. 8:18b
 - * Luke confirms this, “Let us cross over to the other side.” Lk. 4:35d
 - c) That means they would get to the other side, how was God’s business, but they would get there!
- 2) The solution to the problem, “Then He arose and rebuked the winds and the sea, and there was a great calm.” vs. 26d-e
- a) This reminds us of Jonah when he was tossed overboard and the storm ceased and the sea became calm, a miracle for it take days for the sea to calm down after a storm.
 - b) The Sea of Galilee became like glass.

8:27 The response of the disciples to Jesus.

- 1) Their speechlessness, “So the men marveled.” vs. 27a
 - * The word marveled “thaumazo”, means to wonder in admiration.”
- 2) Their words said, saying, “Who can this be, that even the winds and the sea obey Him?” vs. 27b-d

8:28-34 **The two demon possessed men at Gadara.**

8:28 The arrival at Gadara encountered a demoniac.

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men*, coming out of the tombs, exceedingly fierce, so that no one could pass that way.

- 1) There were two men demon possessed in the area of the Gergesenes or Gadarnes.
 - a) The country of the Gaderenes was settled by the tribe of Gad, now Gentile territory of the Decapolis, the ten cities.
 - b) The city of Gadara was 6-7 miles inland.
- 2) They both came out of the tombs.
 - * Mark and Luke mention only one. Mk 5:1-20; Lk 8:26-39
- 3) They were exceedingly fierce.
 - * Luke says they were naked. Lk. 8:27
- 4) That no one passed that way.
 - * They terrorized everyone!

8:29 The words of the demons.

And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son

of God? Have You come here to torment us before the time?”

- 1) They acknowledged Jesus, Son of God.
 - a) The Incarnate God.
 - b) The Last Adam.
- 2) They recognized their time of judgment in the future, “Have You come here to torment us before the time?”
 - a) Demons are fallen angels.
 - b) They need a body to possess, we are not told the reason.

8:30-32 The request of the demons.

- 1) The people were raising pigs, “Now a good way off from them there was a herd of many swine feeding.” vs. 30
 - a) This was against the Mosaic Law, there is no argument of right and wrong, it was forbidden for Jews, pigs being unclean.
 - b) They had compromised their way of belief and life throughout the years.
- 2) The request of the demons, “**So** the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.” vs. 31
 - * They didn’t want to go into the abyss. Lk. 8:31
- 3) Jesus ordered them, “And He said to them, “Go.” So when they had come out,

they went into the herd of swine.” vs. 32a-c

* The authority of Jesus is greater than any angel or demon!

- 4) The demons obeyed, “And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.” vs. 32d-e

8:34 The rejection of Jesus by the people.

- 1) The news traveled fast, “Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*.” vs. 33

a) Those keeping the pigs had to report the loss to their owners.

b) They did not want to be liable for the loss.

- 2) The people rejected Jesus, “And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.” vs. 34

a) Behold, the whole city came out to meet Jesus.

* The other gospels all say that one of the demon possessed men was present clothed and in his right mind. Mk. 5:15; Lk. 8:35

b) They were not impressed with Jesus or the power of God to deliver this man.

- c) They saw Him, they begged *Him* to depart from their region, being upset over their financial loss.
- d) They would rather have the wealth instead of Jesus or the benefit to both men.