

Matthew 08 - Messianic Miracle #1 (Healing a Leper); Centurion's Servasnt Healed; Peter's Mother-in-Law Healed; Calming the Storm; Demonicac at Gadera

I. Presentation of the King (Matt 1:1—10:42)

- (7) Authority (Matt 8:1—10:42)
 - (A) Authority over disease (8:1-17)
 - (a) Leprosy (8:1-4)
 - (b) Paralysis (8:5-13)
 - (c) Fever and miscellaneous diseases (8:14-17)
 - (B) Authority over disciples (8:18-22)
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Matthew 8

- (7) Authority (Matt 8:1—10:42)
 - (A) Authority over disease (8:1-17)
 - (a) Leprosy (8:1-4)

- 1 When Jesus **came down from the mountain**, large crowds followed Him.
- 1 When Jesus came down from the mountain, large crowds followed Him.
- 1 When Jesus came down from the hillside, large crowds followed him.
- 1 When he was come down from the mountain, great multitudes followed him.
- "...came down from the mountain" - that is, after giving the Sermon on the Mount
- Great crowds continued to follow Jesus after He delivered the Sermon on the Mount, as they had before
- This is probably the second year of His ministry

Messianic Miracle #1: Healing of the Leper (Cf. Mark 1:40-45; Luke 5:12-16)

- 2 And a man with **leprosy** came to Him and bowed down before Him, and said, "Lord, if You are willing, You can make me clean."
- 2 And a leper came to Him and bowed down before Him, and said, "Lord, if You are willing, You can make me clean."

2 Suddenly, a leper came up to him, fell down before him, and said, "Sir, if you want to, you can make me clean."

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

- "...leprosy" - the Biblical nature of leprosy included what we call leprosy today ("Hansen's Disease") plus other skin diseases (Cf. Lev 13-14)

— A leper had a loathsome, ugly, painful skin disease, but was also ritually unclean

— This precluded contact with other people and participation in temple worship

— The Jews regarded leprosy as a curse from God (Num 12:10,12; Job 18:13) and healings were rare (Num 12:10-15; 2 Kings 5:9-14). The Jews thought healing a leper was as difficult as raising the dead (2 Kings 5:7,14)

- "...Lord" - *kurios*, the first use of this word in the NT; it is translated "Lord," and is used as master or rabbi

— About 650x it is used as a title of Jesus. It is the Greek equivalent to the Hebrew word *Adonai*.

— The man had great faith in Jesus' ability to heal him; he had likely heard about, or seen, others healed by Jesus (4:24)

— His only reservation was Jesus' willingness to use His power to heal him

3 Jesus reached out with His hand and **touched** him, saying, "**I am willing; be cleansed.**" And immediately his leprosy was cleansed.

3 Jesus stretched out His hand and touched him, saying, "**I am willing; be cleansed.**" And immediately his leprosy was cleansed.

3 So Jesus reached out his hand, touched him, and said, "**I do want to. Be clean!**" And instantly his leprosy was made clean.

3 And Jesus put forth *his* hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed.

- "...touched" - the crowd probably gasped when Jesus touched the leper

— By touching the leper, Jesus contracted the leper's defilement, but He also conveyed His health! This is a perfect picture of what He did for us on the cross when He was made sin for us (2 Cor 5:21)

— Lepers had to avoid all human contact, but Jesus graciously reached out to him in his helpless condition

— Jesus expressed His willingness with His words, and He expressed His power with His touch

Messianic Miracles

Prior to the Incarnation, the ancient rabbis separated miracles into two categories: miracles anyone would be able to perform if they were empowered by the Spirit of God, and miracles that only the Messiah would be able to perform ("Messianic Miracles"). Jesus performed miracles in both categories: general miracles and Messianic miracles. Because of the rabbinic teaching that certain miracles would be reserved only for the Messiah to do, whenever He performed a Messianic miracle, it created a different type of reaction than when He performed other types of miracles.

- Messianic Miracle #1: Healing a Leper (Matt 8:2-4; Mark 1:40-45; Luke 5:12-16)
- Messianic Miracle #2: Casting Out a Dumb Demon (Matt 12:22-37; Mark 3:20-30; Luke 11:14-26)
- Messianic Miracle #3: Healing a Man Born Blind (John 9:1-41)

Leprosy

"Hansen's Disease" is today's term for leprosy. *Mycobacterium leprae bacillus* is the bacillus that causes lesions of the skin and superficial nerves. It attacks the eyes, the genitals, extremities, etc.; basic internal corruption that eventually causes the erosion of tissue and results in deformed and erosive extremities. A very loathsome disease, very visible in its later stages. It is a manifestation of the corruption within, what is causing the external appearance is the corrosion internally. Dapsone is a drug that treats it. Yet, in the 1980s around the world they have discovered that the resistance to that drug is increasing and therefore, they expect the existence of leprosy to increase. Most prevalent in the low, humid, tropical areas of Asia, Africa, South America and the Pacific Islands. About 2 million known cases on the planet earth, and suspect about 11 million if they knew them all. Does seem to be transmitted through prolonged physical contact, during certain times (certain times contagious, others not) and certain susceptibilities. Primarily gets transmitted through improperly sterilized hypodermic needles and tattooing needles.

A Type of Sin

In a Biblical sense, leprosy is detailed in the OT as well as in the NT. There is no cure for leprosy in the OT, other than the Lord Himself (Miriam in Num 12:13; Naaman in 2 Kings 5:1-15). In the OT, God uses leprosy as a symbol of sin, as well as the uncleanness and separation that sin produces. Leprosy is a disease, and there is an inner corruption that manifests itself outwardly especially in later stages. That is exactly what sin is, a form of corruption, a disease.

In the mind of this leper, there is no basis for healing outside of God. By calling him "Lord," shows his understanding of Jesus being God incarnate. Leprosy leaves its victims in a pitiable state: ostracized, helpless, hopeless, despairing. The cursed leper, like fallen humanity, has no options until he encounters the king who will make all things new.

That leper is you and I. We have a disease worse than leprosy. We have a disease that God identified with leprosy in the OT and His ritualism to educate them about the evils of leprosy apply to you and I, in that we are sinners. We have a disease and there is no known cure, only God Himself can make you clean. What do you have to do? Acknowledge who He is (Lord) and that He can make you clean.

- 4 And Jesus *said to him, **"See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."**
- 4 And Jesus *said to him, **"See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."**
- 4 Then Jesus told him, **"See to it that you don't speak to anyone. Instead, go and show yourself to the priest, and then offer the sacrifice that Moses commanded as proof to the authorities."**
- 4 And Jesus saith unto him, **See thou tell no man; but go thy way, whew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.**
 - "...See that you tell no one" - likely because news of this cleansing would have attracted even larger crowds, only interested in obtaining physical healing
 - He wanted to limit the appeal of His physical healing ministry since He came to provide much more than just physical healing
 - "...show yourself to the priest" - why?
 1. It was required by the Law (Lev 14)
 2. It was intended to let the officials realize that God is at work
 - Since no leper had been cleansed since Elisha had cleansed Naaman the Aramean, the priests should have wanted to investigate Jesus. Jesus was, in effect, giving His "calling card" to the priests because they would have to investigate His claims.

(b) Paralysis (8:5-13) (Cf. Luke 7:1-10; John 4:43-54)

- 5 And when Jesus entered Capernaum, a centurion came to Him, begging Him,
- 5 And when Jesus entered Capernaum, a centurion came to Him, imploring Him,
- 5 When Jesus returned to Capernaum, a centurion came up to him and begged him repeatedly,
- 5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
- 6 and saying, "Lord, my **servant** is lying paralyzed at home, terribly tormented."
- 6 and saying, "Lord, my servant is lying paralyzed at home, fearfully tormented."
- 6 "Sir, my servant is lying at home paralyzed and in terrible pain."
- 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

- "...servant" - *pais*, usually means "servant" but could also mean "son" (Cf. John 4:51); the servant could have been the centurion's personal aide
- This was one Gentile asking Jesus to heal another Gentile
- Evidently, the centurion sent his request through messengers (Luke 7:3)
- This is one of only two miracles in which Jesus healed someone from a distance in Matthew's Gospel (Cf. 15:21-28); both involved the healing of Gentiles

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

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

7 Jesus told him, **"I will come and heal him."**

7 And Jesus saith unto him, **I will come and heal him.**

- It is possible to translate Jesus' response as a question: "Shall I (emphatic) come and heal him?"

— Jesus would not have hesitated to go into a Gentiles home because of ritual uncleanness, as Peter later did (Acts 10); He had already touched a leper (v3)

— His lack of concern about remaining ritually clean shows that He was replacing some laws in the Mosaic Law (Cf. Deut 18:18; Mark 7:19)

- Jesus is going to go to a Gentile home; He is a rabbi, He is not supposed to do that, it is unclean

8 But the centurion replied, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed.

8 But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed.

8 The centurion replied, "Sir, I am not worthy to "have you come under my roof. But just say the word, and my servant will be healed,

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

- The centurion confessed that he felt unfit, Levitically speaking, to have Jesus into his home (Cf. 5:3); John the Baptist had also expressed a similar feeling of unworthiness (3:14)

9 For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it.*"

9 For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it.*"

9 because I, too, am a man under authority and I have soldiers under me. I say to one of them 'Go' and he goes, to another 'Come' and he comes, and to my servant 'Do this' and he does it."

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does *it*.

- The centurion is making the analogy of authority, he understands that Jesus does not have to go to his house and defile Himself by entering Gentile quarters

— He believed Jesus had sufficient authority to simply speak and He could heal his servant (Cf. John 4:46-53)

— All authority in the Roman Empire belonged to the emperor, who delegated it to others under his command. When the centurion gave a command, it carried all the authority of the emperor, and people obeyed him. Someone who disobeyed a centurion was essentially disobeying the emperor.

— The centurion realized that Jesus operated under a similar system. Jesus was under God's authority, but also wielded God's authority. When Jesus spoke, God spoke. To defy Jesus was to defy God. Jesus authority, therefore, must carry God's authority to heal sickness.

— The centurion believed that Jesus *could* heal his servant, not that He *would* heal him.

10 Now when Jesus heard *this*, He was **amazed** and said to those who were following, "**Truly I say to you, I have not found such great faith with anyone in Israel.**

10 Now when Jesus heard *this*, He marveled and said to those who were following, "**Truly I say to you, I have not found such great faith with anyone in Israel.**

10 When Jesus heard this, he was amazed and told those who were following him, "**I tell all of you with certainty, not even in Israel have I found this kind of faith!**

10 When Jesus heard *it*, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.**

- "...amazed" - *thaumazo*, a compliment to the centurion and an indictment to Israel, who should have first understood the authority of who was standing before them

— Jesus affirms this man's remarkable faith, which was ironic that this Gentile Roman officer would believe in Jesus when so many among the "seed of Abraham" would not

— Twice in the Gospels we are told that Jesus "amazed":

1. In Capernaum, He marveled at the centurion's faith
2. In Nazareth, He marveled at the Jews' unbelief (Mark 6:6; Luke 7:9 (parallel story); Cf. Luke 4:14-30)

- "...I have not found such great faith" - this centurion had faith that Jesus had not seen in all of Israel. The greatness of the centurion's faith was due to his perception of Jesus' relationship to God.

- In addition, the centurion was a Gentile, and evidently lacked knowledge of OT revelation about the Messiah. Jesus never met a Jew who had shown such insight into His person and authority.
- This incident is a preview of the great insight which came later through another centurion's faith (Acts 11:18)
- Jesus' reference to this man's "great faith" only makes sense if the man's faith came from himself and not God. If the faith came from God, why would Christ emphasize the centurion's degree of faith? (Cf. Luke 22:32)
- If faith was a gift, as Calvinism believes, why would Jesus marvel at this man's faith? If his faith came from God, Jesus would not marvel at it or emphasize it as He did here.

11 And I say to you that **many will come from east and west, and recline at the table** with Abraham, Isaac, and Jacob in the kingdom of heaven;

11 I say to you that many will come from east and west, and recline at *the table* with Abraham, Isaac and Jacob in the kingdom of heaven;

11 I tell all of you, many will come from east and west and will feast with Abraham, Isaac, and Jacob in the kingdom from heaven.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

- Jesus now reflects on the implications that His audience's unbelief would have for them in the kingdom

- "...many will come from east and west" - these are Gentiles who are "called" (invited) to the Marriage Supper of the Lamb (Cf. Rev 19:9)

— Since this comment responded to the Gentile centurion, it no doubt refers to Gentiles who would be attendance. This is yet another reaffirmation that the kingdom will also include Gentiles.

- "...recline at *the table*" - refers to the Marriage Supper of the Lamb; see note: **The Marriage Supper of the Lamb** in Rev 19

— This banquet was prophesied in Is 25:6-9 (Cf. Is 65:13-14), where God revealed that Gentiles from all parts of the world will join the Jewish patriarchs in the kingdom

— God will gather Israel from all parts of the earth (Ps 107:3; Is 43:5-6; 49:12), but Gentiles from all quarters of the world would also worship God in the kingdom (Is 45:6; 59:19; Mal 1:11). The Gentiles will come specifically to Jerusalem (Is 2:2-3; 60:3-4; Micah 4:1-2; Zech 8:20-23; Cf. Luke 13:28-29; 22:16-18,29-30; Matt 22:1-14).

— The Jews had chosen to view themselves as uniquely privileged because of the patriarchs. This led them to write the Gentiles out of the kingdom, despite these prophecies.

12 but the **sons of the kingdom** will be **thrown out** into the **outer darkness**; in that place there will be **weeping and gnashing of teeth.**"

12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."

12 But the unfaithful heirs of that kingdom will be thrown into the darkness outside. In that place there will be wailing and gnashing of teeth."

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

- One of the top 10 most mis-interpreted verses in the NT (along with Matt 22:13; 25:30)

— What most commentators get wrong with these ominous warnings is clearly identifying who Jesus is speaking to (His audience), the nature of the fate that awaited these people, and the reason they were consigned to this judgment. See extensive notes on 22:13.

Verse	Context	"outer darkness"	"weeping and gnashing of teeth"
Matt 8:12	Healing centurion's son	yes	yes
Matt 13:42	Parable of Wheat & Tares	no	no
Matt 13:50	Parable of the Net	no	yes
Matt 22:13	Parable of the Wedding Feast	no	yes
Matt 24:51	Parable of Good/Wicked Servants.	no	yes
Matt 25:30	Parable of the Talents	yes	yes
Luke 13:28	Parable of the Narrow Door	no	yes

- Of the seven passages that share either "outer darkness" or "weeping and gnashing of teeth," all but one are parables of Jesus, the exception being this passage (Matt 8:12), the healing of the centurion's son.

- "...thrown out" - used in all three "outer darkness" passages in Matthew (8:12; 22:13; 25:30)

- "...sons of the kingdom" - the Jews; in context, this title specifically refers to Jews who *should* believe, but do not

— This phrase "sons of the kingdom" is only one other time in the NT (13:38), where it is defined as the "good seed" in the Parable of the Wheat and Tares.

— In that context, the "sons of the kingdom" are the "good seed," the "righteous" who "will shine forth as the sun in the kingdom of their Father" (13:43). In contrast the tares are gathered up and burned with fire at the end of the age (13:40).

— Matt 13:42 adds that the angels "will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth" (13:49-50). So in Matt 13, the "sons of the

kingdom" do not experience the furnace of fire where there is weeping and gnashing of teeth.

— What then does Jesus mean in 8:12 when he said that "the sons of the kingdom" would be cast into outer darkness, where there was weeping and gnashing of teeth? The only way these passages can be harmonized is to conclude that in 8:12, Jesus was speaking figuratively with sarcasm. Jesus is pointing out that these Jewish religious leaders were not "sons of the kingdom" at all but only thought of themselves as such (i.e., they vainly expected to enter the kingdom). What really awaited them was not kingdom entrance, but being cast into the outer darkness, where there would be weeping and gnashing of teeth. Hence, the expressions in Matt 8 carry the same meaning as those in Matt 22.

- "...weeping and gnashing of teeth" - used in all three references to "outer darkness" in Matthew (8:12; 22:13; 25:30) and used a total of 6x in Matthew (13:42,50; 24:51) and 1x in Luke (Luke 13:28)

— Given that all three occurrences of "outer darkness" also mention "weeping and gnashing of teeth" it is safe to assume that Jesus meant the same thing in each reference, and that the other four NT mentions of "weeping and gnashing of teeth" most likely have the same punishment in view.

— The phrase "weeping and gnashing of teeth" was common prior to the first century AD in both biblical and extra-biblical literature. The Hebrew for "gnash the teeth" is found 5x in the OT (Job 16:9; Ps 35:16; 37:12; 112:10; Lam 2:16). In every case, it is used of one who is angry or desires to viciously attack another (a sense also found in Acts 7:54).

— However, Jesus used "gnashing of teeth" differently, coupling the word with "weeping" which signifies extreme emotions of despair and regret. It's used often in extra-biblical writings, and always expresses the grief of the wicked in eternal torment.

Scholars debate whether the terms "outer darkness" is a phrase Jesus created, or a common terminology for the eternal punishment of the wicked. Although the term "outer darkness" is rarely mentioned in extra-biblical literature, there are scattered mentions in the centuries after Matthew's Gospel was written.

About the only pre-1st century mention is in 1 Enoch 10:4, where wicked angels are condemned for taking wives from among the daughters of men prior to Noah's flood. The similarity with Jesus' words in Matt 22:13 ("Bind him hand and foot, and throw him into the outer darkness") cannot be missed.

Although 1 Enoch is generally regarded as a composite work written at different times, chapters 6-11 (part of the Book of the Watchers) are generally regarded as having been written prior to the time of Christ. This similarity strongly suggests either that Jesus was drawing on 1 Enoch or that this imagery (binding someone hand and foot to cast into the

darkness) was commonly understood in the first century AD as eternal punishment of the wicked.

13 And Jesus said to the centurion, **"Go; it shall be done for you as you have believed."** And the servant was healed at that very moment.

13 And Jesus said to the centurion, **"Go; it shall be done for you as you have believed."** And the servant was healed that very moment.

13 **"Go,"** Jesus told the centurion, **"and it will be done for you, just as you have believed."** And his servant was healed that very hour.

13 And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.

- "...as" - *hos*, Jesus did not grant the centurion's request because he had great faith, or in proportion to his amount of faith. He did so in harmony with what the centurion expected
— Jesus did for him what he expected Jesus would do for him

(c) Fever and miscellaneous diseases (8:14-17) (Cf. Mark 1:29-31; Luke 4:38-39)

Peter's Mother-in-Law Healed

14 When Jesus came into Peter's home, He saw his mother-in-law lying sick in bed with a **fever**.

14 When Jesus came into Peter's home, He saw his mother-in-law lying sick in bed with a fever.

14 When Jesus went into Peter's house, he saw Peter's mother-in-law lying in bed, sick with a fever.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

- This verse shows that Peter was indeed married

- "...fever" - people considered this a disease in Jesus' day rather than a symptom of a disease (Cf. John 4:52; Acts 28:8)

15 And He touched her hand, and the fever left her; and she got up and waited on Him.

15 He touched her hand, and the fever left her; and she got up and waited on Him.

15 He touched her hand, and the fever left her. Then she got up and began serving him.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

- Her response to the healing: service!

— Her response also shows the instantaneous effectiveness of Jesus' power (Cf. v26); usually a fever leaves the body weak, but Jesus' healing overcame that here

The Pharisees considered lepers, Gentiles and women as outcasts, but Jesus showed mercy to them all. By doing this, Jesus is extending His grace to people the Jews either excluded or ignored as unimportant.

Some see significance in the way Matthew arranged these miracles, since they are not listed in chronological order, it seems that he (the Holy Spirit) intended to illustrate the plan of this gospel.

The first miracle shows Christ ministering to the Jews. His healing of the leper bore witness to His person, but His testimony was rejected. Consequently, He turned to the Gentiles (the centurion's servant), who manifest great faith in Him. Later, He returns to the Jews (Peter's mother-in-law) and heals her (v15) and all who come to Him (v16-17). The third picture is of the kingdom, when the King restores Israel and blesses all the nations.

Jesus Heals Many Galileans After Sundown (Cf. Mark 1:32-34; Luke 4:40-41)

16 Now when evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed **all who were ill**.

16 When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill.

16 When evening came, people brought to him many who were possessed by demons. He drove out the spirits by speaking a command and healed everyone who was sick.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

- That same evening, many others brought their afflicted friends and relatives to Jesus for healing
- "...all who were ill" - Jesus had power to heal every type of affliction

17 *This happened* so that what was spoken through Isaiah the prophet would be fulfilled: "HE HIMSELF TOOK OUR ILLNESSES AND CARRIED AWAY OUR DISEASES."

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

17 This was to fulfill what was declared by the prophet Isaiah when he said, "It was he who took our illnesses away and removed our diseases."

17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

- Jesus' healings fulfilled messianic prophecy (Is 53:4, another of the 60 citations)
- The quote from Isaiah summarized all the healings in this chapter thus far
- The OT taught that all sickness is the direct or indirect result of sin (Cf. 9:5), and that Messiah would remove infirmities and diseases by dying as a substitute sacrifice for sin

- He would deal with the fruit by dealing with the root
- Jesus' healing ministry laid the foundation for His destroying sickness by His death. It also previewed kingdom conditions (Cf. Is 33:24; 57:19).

(B) Authority over disciples (8:18-22) (Cf. Luke 9:57-62)

18 Now when Jesus saw a crowd around Him, He gave orders to depart to the **otherside of the sea**.

18 Now when Jesus saw a crowd around Him, He gave orders to depart to the other side of the sea.

18 When Jesus saw the large crowds around him, he gave orders to cross to the other side of the Sea of Galilee.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

- "...other side" - the east side of the Sea of Galilee (opposite Capernaum) (Cf. Mark 4:35)

19 Then a scribe came and said to Him, "Teacher, I will follow You wherever You go."

19 Then a scribe came and said to Him, "Teacher, I will follow You wherever You go."

19 Just then, a scribe came up and told him, "Teacher, I will follow you wherever you go."

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

- There was only so much room in the boat, and the scribe wanted to get into the boat with the other disciples

— This scribe, a teacher of the law, looked to Jesus as his teacher; he wanted to learn from Him, and said he was willing to follow Jesus anywhere.

20 And Jesus *said to him, **"The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay His head."**

20 Jesus *said to him, **"The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head."**

20 Jesus told him, **"Foxes have holes and birds have nests, but the Son of Man has no place to rest."**

20 And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.**

- The scribe is tested (expanded in Luke 9). Following Jesus Christ is a commitment, not a hobby.

— Jesus didn't reply yes or no to the scribes' request, but simply helped him count the cost of following Him as a disciple

- Jesus isn't implying that He was poor and penniless...His statement is simply to inform the scribe that as an itinerant teacher, He was constantly traveling from one place to another.
- His healing ministry complicated His life because it attracted large crowds, who placed additional demands on Him.
- He had no regular home, as most people did, but traveled all over the region
- "...Son of Man" - 81x in the Gospels, 69x in the Synoptics, 30x in Matthew
- In every NT usage except two, it was a term Jesus used of Himself; in the other two instances, it was a term used by others who were quoting Jesus (Luke 24:7; John 12:34)
- It occurs several times in the OT, as well as Jewish apocryphal literature; its use in Dan 7:13-14 is messianic
- By using this title, Jesus was claiming to be the Messiah

21 And another of the disciples said to Him, "Lord, allow me first to go and bury my father."

21 Another of the disciples said to Him, "Lord, permit me first to go and bury my father."

21 Then another of his disciples told him, "Lord, first let me go and bury my father."

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

- This potential disciple needed some time off from following Jesus to attend to family matters.

— This was not a choice between something good and something bad; it was a choice between something good and something better.

— There are many worthy activities in life that a true disciple of Jesus must forgo because they have a higher calling and higher demands.

22 But Jesus *said to him, "**Follow Me, and let the dead bury their own dead.**"

22 But Jesus *said to him, "**Follow Me, and allow the dead to bury their own dead.**"

22 But Jesus told him, "**Follow me, and let the dead bury their own dead.**"

22 But Jesus said unto him, **Follow me; and let the dead bury their dead.**

- The first potential disciple (v19-20) was a bit too quick and presumptuous when he promised wholehearted allegiance. The second potential disciple was too hesitant in committing to wholehearted allegiance.

(C) Authority over nature (8:23-27) (Cf. Mark 4:35-41; Luke 8:22-25)

23 When He got into the boat, His disciples followed Him.

23 When He got into the boat, His disciples followed Him.

23 When Jesus got into the boat, his disciples went with him.

23 And when he was entered into a ship, his disciples followed him.

24 And behold, a violent storm developed on the sea, so that the boat was being covered by the waves; but Jesus Himself was asleep.

24 And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep.

24 Suddenly, a violent storm came up on the sea, so that the boat began to be swamped by the waves. Yet Jesus kept sleeping.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

- The Sea of Galilee is 600ft below sea level, with high mountains on the east side; when warm air rises above the lake, the wind rushes in from the west, creating storms with little warning

25 And they came to *Him* and woke Him, saying, "Save us, Lord; we are perishing!"

25 And they came to *Him* and woke Him, saying, "Save us, Lord; we are perishing!"

25 They went to him and woke him up. "Lord!" they cried, "Save us! We're going to die!"

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 He *said to them, "**Why are you afraid, you men of little faith?**" Then He got up and rebuked the winds and the sea, and it became perfectly calm.

26 He *said to them, "**Why are you afraid, you men of little faith?**" Then He got up and rebuked the winds and the sea, and it became perfectly calm.

26 He asked them, "**Why are you afraid, you who have little faith?**" Then he got up and rebuked the winds and the sea, and there was a great calm.

26 And he saith unto them, **Why are ye fearful, O ye of little faith?** Then he arose, and rebuked the winds and the sea; and there was a great calm.

- Jesus did not rebuke the disciples for disturbing Him, but for failing to trust Him

- "...afraid" - fear and faith are mutually exclusive

- "...little faith" - *oligopistos*, where Matthew uses this word, it always reflects a failure to see below the surface of things

— Why is this a lack of faith? Because He said that they were going to go to the other side. He rebuked the winds and the sea.

27 The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"

27 The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"

27 The men were amazed. "What kind of man is this?" they asked. "Even the winds and the sea obey him!"

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

- Jesus' ability to calm the wind and waves with His word made it clear that He had greater powers than these disciples had witnessed previously

— Ps 65:5-6; 89:8-9; 104:7 107:23-30 attribute the stilling of seas to God (Cf. Jonah 1-2)

— Ps 89:25 predicted that the ideal king would be able to do this

The "Jesus Boat"

It was discovered in January 1986 (11-day excavation; 11-year conservation!). The boat was submerged in a solution of heated polyethylene glycol. This synthetic wax replaced the water in the wood cells. The hull was then allowed to dry slowly and cleaned of excess wax, thus allowing for its present exhibition in the atmosphere-controlled museum environment. It is 26-1/2ft long, 7-1/2ft wide and 4 1/2ft high. Dated between 100 BC and 100 AD. Its numerous repairs, the reuse of timbers and a multiplicity of wood types (twelve) evident in the hull suggest that this vessel had a long work life by an owner of meager means. This is a "must-see" exhibit when you visit the Sea of Galilee.



(D) Authority over demons (8:28-34) (Cf. Mark 5:1-20; Luke 8:26-39)

28 And when He came to the **otherside** into the country of the Gadarenes, two demon-possessed men confronted Him as they were coming out of the tombs. *They were so extremely violent that no one could pass by that way.*

28 When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. *They were so extremely*

violent that no one could pass by that way.

28 When Jesus arrived on the other side in the region of the Gerasenes, two demon-possessed men met him as they were coming out of the tombs. They were so violent that no one could travel on that road.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

- Gadera was the regional capital of the Decapolis area, southeast of the Sea of Galilee

— Its population was mainly Gentile (hence, the many swine present, v30)

- "...other side" - opposite side from Tiberius and Capernaum, more or less, the eastern edge

— Other gospel accounts only mention one demon-possessed man (Cf. Mark 5:2; Luke 8:27). Perhaps Matthew mentioned two because the testimony of two witnesses are valid in Jewish courts and he wrote to Jews originally.

— Others point out that Matthew describes two, and the fact that Mark and Luke only describe one of the two, does not make them contradictory. Just shows a lack of collusion, which is constructive.

29 And they cried out, saying, "What business do You have with us, **Son of God**? Have You come here to torment us before the time?"

29 And they cried out, saying, "What business do we have with each other, Son of God? Have You come here to torment us before the time?"

29 Suddenly, they screamed, "What do you want with us, Son of God? Did you "come here to torture us before the proper time?"

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

- "...Son of God" - the demons recognized Jesus as the Messiah

- What they say was not known at this time. They recognize that there is a time coming that they would rather avoid. They know that there is a time appointed, and they know that He is in control of it. They are acknowledging His deity, their destiny, and His control of it.

- The demons second question revealed their knowledge that they knew He would judge them one day

— Jesus will cast them into the lake of fire when He sends Satan there (Rev 20:10)

— When Jesus cast out demons, He was using His eschatological prerogative early

30 Now there was a herd of many pigs feeding at a distance from them.

30 Now there was a herd of many swine feeding at a distance from them.

30 Now a large herd of pigs was grazing some distance away from them.

30 And there was a good way off from them an herd of many swine feeding.

- From Mark 5:13 we know that there were 2000!

— Swine were illegal in Israel (Lev 11:7 they are prohibited; Cf. Luke 15 with the prodigal son —he finally was brought to his senses when he was feeding swine, which was illegal in Israel, not kosher.)

— Decapolis: these ten cities are Gentile cities. So the swine are being raised in support of the Gentile culture.

31 And the demons begged Him, saying, "If You are *going to* cast us out, send us into the herd of pigs."

31 The demons *began to* entreat Him, saying, "If You are *going to* cast us out, send us into the herd of swine."

31 So the demons began to plead with Jesus, saying, "If you drive us out, send us into that herd of pigs."

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

- Demons likely requested asylum in the swine because they always seek to embodiment (12:43-45)

Interestingly, we can construct a statement of faith from the words of the demons. They believed in the existence of God, the deity of Jesus Christ, and the reality of future judgment. They also believed in prayer. They knew Jesus had the power to send them into the swine. [Wiersbe]

32 And He said to them, "**Go!**" And they came out and went into the pigs; and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters.

32 And He said to them, "**Go!**" And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters.

32 He told them, "**Go,**" and they came out and went into the pigs. Suddenly, the whole herd rushed down the cliff into the sea and drowned in the water.

32 And he said unto them, **Go.** And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

- The case of the deviled ham...

- Why did Jesus allow the demons to enter the swine, destroy the herd, and cause the owners considerable loss?

— Could be because they were disobedient Jews, whom Jesus judged

- Or, could be part of a larger scheme involving why God allows evil. As God, Jesus owned everything and could do with His own as He pleased.
- Jesus was ready to sacrifice the less important of God's creatures in the interests of the highest
- The pigs stampede testified to Jesus' deliverance of the demoniacs

33 And the herdsmen ran away, and went to the city and reported everything, including what had happened to the demon-possessed men.

33 The herdsmen ran away, and went to the city and reported everything, including what had happened to the demoniacs.

33 Now when those who had been taking care of the pigs ran away, they came into the city and reported everything, especially what had happened to the demon-possessed men.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus; and when they saw Him, they pleaded with Him to leave their region.

34 And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region.

34 Then the whole city went out to meet Jesus, and as soon as they saw him, they begged him to leave their region."

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

- We can observe from the reaction of the citizens that they preferred pigs to persons, and swines to the Savior. They valued the material about the spiritual.

- This is the first instance of open opposition in Matthew's Gospel

- In Mark 5 and Luke 8 they point out that the healed guy wanted to follow the Lord, the Lord says, "No, go witness to your people."

- Later in Mark 6, when Jesus returns to the city the next time, there are crowds of welcome!

This incident shows Jesus fulfilling such kingdom prophecies as Dan 7:25-27; 8:23-25; 11:36–12:3; Zech 3:1-2. As Messiah, He is the Judge of the spirit world as well as humankind, the supernatural world as well as the natural world.