

Matthew 8:1–17

Trusting Jesus's Ability, Authority, and Atonement

Saturday, May 11, 2024 • Read Matthew 8:1–17

Questions from the Scripture text: From where did Jesus come down (v1)? Who followed Him? Who came in v2? What did he do? What did he say? What did Jesus do (v3)? What did Jesus say? With what result? How quickly? What did Jesus tell him not to do (v4)? Where did Jesus tell him to go? To show himself to whom? And to offer what? For what purpose? Where did Jesus enter in v5? Who comes to Him? What does the centurion do? What does he tell Him about (v6)? What does Jesus say that He will do (v7)? How does the centurion respond about himself (v8)? What does he ask instead? What does he say will happen? What is the centurion under (v9)? What does being under authority do for his words, with those who are under his own authority? How does Jesus react in v10? To whom does He speak? What does He say that He has not found? Where? From where does He say many will come (v11)? With whom does He say they will sit down? Where? But about whom does He speak in v12? Where will they be sent? What will happen there? Now to whom does Jesus finally speak in v13? What does He tell him to do? What does HE tell him has happened? What does the evangelist say happened? At what time? Where did Jesus come in v14? What did He see? What did He do (v15)? What did the fever do? What did she do? What time of day came in v16? Whom did they bring to Him? What did He do? How? What else did He do? To how many? Why does v17 say this happened? Whose prophecy did it fulfill? What, specifically, had He prophesied (cf. Isa 53:4)?

How did Jesus attest to Himself? Matthew 8:1–17 prepares us for the morning sermon on the Lord's Day. In these thirteen verses of Holy Scripture, the Holy Spirit teaches us that **Jesus attested to Himself by miraculous healings.**

Jesus's willingness and power to cleanse, v1–4. Matthew follows the telling of the sermon with the telling of three miracles. Jesus's works were no less impressive than His words. He comes back down from preaching to the few, and once again great multitudes follow Him (v1). But it is a leper that the text zooms in upon. He begins by worshipping the One that he already knows to be willing and able. He is so deferential to Christ as not even to ask directly for cleansing, simply expressing his confidence that Jesus's own willingness will surely decide the matter, because of how powerful Jesus is. This is a great example to us. Let us come to Jesus especially with worship. Let us speak to Him primarily of the glorious truth about Himself!

Jesus responds not only by willingness and power, but compassion. Who knows how long it had been since this man felt human touch? But Jesus touches him in v3. And Jesus assigns him a special task. He wishes for the man not to spread the Word generally—already there are great multitudes following Him. Instead, He gives this man the specific mission of being a testimony to the priests. He has compassion even for the priests!

Jesus's authority and exclusivity, v5–13. The incident with the centurion brings Jesus's authority to light. The centurion recognizes that it comes from a great source indeed. Notice that the centurion does not think that his soldiers hear him so much because he is in authority, but because he is under authority. When he gives a soldier a command, the empire gives that soldier a command. He recognizes this about Christ with respect to the whole of creation and providence; Jesus's authority is the authority of God.

v10 presents a marvel: Jesus marveled! The core of His response is to His followers about believers and their faith. The same God Who had given faith to Abraham, Isaac, and Jacob was now giving great faith to people from the nations (v11). But among those who are covenant children, many will perish for the lack of this faith (v10b, 12). Visible covenant membership cannot save. Only Jesus can save, and therefore only faith in Him can give salvation. He mentions the faith one more time, in telling the centurion that what he believed is granted (v13).

Jesus's taking our infirmities and sicknesses, v14–17. At Peter's mother-in-law's house, the Lord Jesus again heals with just a touch in v15, and just a word in v16. The diseases that are consequences of the fall, and works of devils, flee before Him. This is because He had come not only to identify with us and suffer like us, but to remove our suffering. Those who are healed here are not necessarily saved, but the evangelist tells us that His healing them was testifying that He is the One of Whom Isaiah spoke in Isa 53. For the permanent healing and salvation of those who suffer on account of the fall, it will cost the Lord Jesus the offering of His soul unto the suffering of God's wrath on the cross. The authority of His sermon, and the sure efficacy of His forthcoming sacrifice, are attested by the healings that the Spirit tells us about here.

Whatever you suffer in body or soul, the Lord Jesus is willing, powerful, and compassionate to heal you. Salvation is in Him alone, and the salvation in Him is complete. Trust in Him Who took our diseases!

What have you suffered, from which you have been healed? What are you suffering now? How can you know that you will be healed from all of it forever? Why is this only true for those who believe in Christ?

Sample prayer: Lord, thank You for taking our infirmities and sicknesses at the cost of the cross. Give us faith, forgive us our sins, and grant that we might testify of You to others, we ask in Your Name, AMEN!

Suggested songs: ARP30 "O LORD, I Will Exalt You" or TPH533 "Have Thine Own Way, Lord!"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 8, verses 1 through 17, these are God's words. When he had come down from the mountain, great multitudes followed him. And behold a leper came and worshiped him saying, Lord, if you are willing, you can make me clean.

Then Jesus put out his hand and touched him saying I am willing. Be cleansed. Immediately, his leprosy was cleansed. And Jesus said to him, See that you tell, no one but go your way show yourself to the priest. And offer the gift that Moses commanded as a testimony to them.

Now, when Jesus had entered Capernaum the Centurion came to him, pleading with him saying, Lord. My servant is lying at home. Paralyzed dreadfully tormented Jesus said to him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that you should come under my roof.

But only speak a word and my servant will be healed. For I also am a man under Authority. Having soldiers under me. And I say to this one girl and he goes into another comedy comes Unto my servant do this, and he does it. When Jesus heard it, he marveled and said to those who followed Assuredly, I say to you, I have not found such great faith, not even in Israel.

And I say to you that many will come from east and west, And sit down with Abraham Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom will be cast out into outer Darkness. There will be weeping and gnashing of teeth. Then Jesus said to the Centurion, Go your way and as you have believed so let it be done for you.

And his servant was healed that same hour. Now, when Jesus had come into Peter's house, he saw his wife's mother Lying sick with a fever. So, he touched her hand and the fever left her. And she arose and served them. When evening had come, they brought to him many, who are demon-possessed.

And he cast out the spurts with a word and healed all who were sick. That it might be fulfilled, which was spoken by Zaya the prophet saying. He himself took our infirmities. And bore our sicknesses. Amen. So far the reading of gods inspired and inerrant word. Well, The Sermon on the Mount had concluded.

What may have been a rather shocking way. to those disciples who are up on the mountain with him, the few had come up to him when he sat down. to preach. And, That shocking way in which it concluded was. by several different. Ways that the Lord Jesus taught them.

That wide is the gate and Broad the path, that leads to destruction and many. Are those who take it? and so The Holy Spirit by Matthew's pen. Keeps this on the Forefront of our minds with the beginning of chapter eight, when he had come down from the mountain.

Okay, preaching time is over now. Great multitudes followed him. And the very first thing, then that we Have in this section, which is easily. divided into three scenes. Is what we're what the introduction of what is called, the Messianic secret Jesus, healing people and then telling them not to tell anyone that they've been healed.

And it's important for us to see that the Messianic secret was not so much Jesus, keeping his healings quiet so that he wouldn't get executed yet. Although that Has been suggested and indeed his I had not yet to come. And perhaps that is part of what the Lord Jesus was was doing, but here in the context in which it is introduced in Matthew chapter, 8, great multitudes are already following him.

It's not a secret. that he is a great healer. And so, the Lord here not trying to keep things a secret. but he is. Emphasizing the difference between the wide gate, and the narrow gate that Being impressed with what Jesus can do. And Desiring him to do great things for you.

is still something that belongs to the wide gate. So, we have several comparisons. in these 17 verses by which the Lord is helping us. Identify. Those who are really being saved. In several. Comparisons in which he is showing us. A little distinctions little differences between the wide gate and the narrow gate.

And the great way, then that Those who are being saved, are distinguished. what they are recognizing about Jesus and how they are responding to him. And we can in each of these scenes use. and a sound word to talk about what they are recognizing leper recognizes his ability.

The Centurion recognizes his authority. and then the scene with Peter's mother-in-law. Matthew himself the Holy Spirit himself by Matthew Spence. Highlights to us, Jesus. Atonement. And so ability and Authority. And the Holy Spirit pressing upon us. To recognize his. Atonement. So, in the verses one through four with this leper, and it may or may not have been Hansen's Disease by this time.

it quite likely was Hansen's disease or something similar. Indeed, you remember, even in the time of naming, the Syrian the king of Israel, when Naaman comes to be cleansed, the the king of Israel says, oh my God, that I can heal a man from leprosy. And so certainly, by there was this increasing specificity with which the idea or the term terms for leprosy, was being used to speak of this.

incurable. You want condition. And so, The leper comes. And the first thing he does is fall on his face before him in worship. There's a lot going on in the verb that is translated worshiped there. Falling on his face before him in worship. And so the leper fault, comes and falls upon is face before him in worship.

And says, Lord, if you are willing, You can make me clean. Now, this is not. this is not the leper saying. I know that you're able but I don't know if you're willing or not, that sort of thing. No, this is actually a form of praying to Jesus, which would be a sin if Jesus is not God.

Just like worshipping him would be a sin if Jesus is not God. Is a form of praying to Jesus that is very similar to one of the things that Jesus taught his disciples up on the mountain. The smaller group who came up for the preaching. One of the things that he taught them to pray, thy will be done.

And that's what the leper is saying. Here, thy will be done. He is accepting. That it might be better for God's glory, according to Jesus's will, which is better than his own will even for his own Everlasting Soul. That he might continue having his leprosy. He's submitting himself. To the will of the Lord Jesus just as we should.

One of you just this morning, That came and was having some tummy pain and asked to be prayed for And when we prayed for you, we ask that the Lord would accomplish all his good purposes through the stomach pain and that the purposes would be accomplished quickly and that the tummy pain would go away.

But we submit ourselves to God, we submit ourselves to Christ and his good purposes. It is confidence in Christ's ability. That enables, this leper to submit himself to Christ's will. Because the reason he has leprosy is not because Jesus hasn't been able to do something about it. The reason he has leprosy.

Is because Jesus who can do something about it. Has so far. Willed that it would be best for this man that he would have leprosy. And we can come to the Lord with that submission that comes from a certainty about his ability. This is one of the things that the fact that there are not healing signs anymore like this.

Actually. Turns out to be a healing sign. Not so much for the lepers, but for others. As we'll see in a moment. Those who know from scripture that there are not these healing signs anymore because there is not new Apostolic Revelation anymore. one of the things that That we may miss on.

Is the complete and total ability of God to heal us from anything and everything at any moment in time. So that our confidence in Jesus's ability. Would actually increase our Cheerfulness under trial and under pain. Because we know that the reason for the trial and the pain is not, Because our savior is unable to do something about it.

And certainly it is not because The one who loved us and suffered the wrath of God in our place upon the cross. Doesn't feel like doing it. And so he is this leper is recognizing Jesus's ability to notice. He's not only compared To the multitudes. Jesus. That puts out his hand and touches him, which is pretty amazing because that would have made anyone else unclean.

But here, Here is the one who when he touches someone, he takes away our uncleanness from us, rather than Taking. himself becoming defiled. By us. And so Jesus puts his hand and touches him and says I am willing to be cleansed immediately as leprosy was cleansed. notice it's a it's a command and then verse 4, Jesus said to him, see that.

You tell. No one but go your way, show yourself to the priest and offer the gift that Moses commanded. As a testimony to them. So one priest would receive this gift, it's singular. but all the priests would hear from this one priest you would never believe. What sort of offering I officiated today?

There was a man who was healed of leprosy and I checked him out and he was He was clean. His skin was whole everything. you all know this particular leper or whatever. That it would be a testimony to them. That the priesthood of Aaron. Was coming to an end.

Here was the Christ. About whom the offerings spoke. And so, Jesus. Being followed by multitudes who are very impressed with with Miracles and very interested. Jesus serving their will for him. Rather than in there submitting. To his will. For. And so, Jesus is not here just replacing the The priesthood of Aaron.

He's superseding, the prophethood of Moses. So, Moses told you to do this. but it's Jesus's will. Now Jesus is expressing the will of God. Well, so we have his Priestly office, and his prophetic office, highlighted to us in, in this first four verses where his ability is, especially, highlighted in the incident with the Centurion appropriately.

It's his authority. Especially. Highlighted, the Centurion. A man who has some power and authority among men. But he has some idea. Of the power that is behind Jesus. And in Jesus, whether he knows that Jesus himself is God or not, he knows that the authority. And the prerogative of God.

Is in Jesus. How why? Well? Because that's how the Centurion relates to the authority and the prerogative of Rome. Notice he says, I am a man under Authority and I have soldiers under me. And so the soldiers who are under him, know that, When the Centurion tells them to do something, it's not just the Centurion telling them to do something.

It's the Empire telling them to do it. And so he recognizes that when Jesus is giving these and commanding these healings it is not just Jesus, who is doing, it is God himself. Through Jesus, and we know, And perhaps the Centurion himself, also knew, particularly since Jesus says he hasn't seen such great faith, not even in Israel.

That God himself is Jesus. Who is commanding these healings that these are the these are testimonies. to him and to his Authority. And so, the Centurion knowing that about Jesus, Even though the Centurion is an elevated man, above others, When Jesus proposes to come. And, his servant He says, I am not worthy.

That you should come under my roof. And so not just now the submission of the leper, but the humility of the Centurion. Is an indicator to us of what it looks like. When you're entering by the narrow gate, when you're walking in the confined way. That we would be lowly and humbled under Jesus Christ and grateful.

For all of his merciful powerful interactings with us. However, he chooses to do it, Yeah, the Centurion doesn't do the Middle Eastern thing. No, no, I insist you. Come and gnoki. Got genuine humility towards the Lord Jesus. He accepts what the Lord Jesus says. That he is going to do.

And again, we have a comparison just like this. Leper was an instructor of the priests in how to trust in the Lord Jesus. The Centurion is an example to all of Israel. Because salvation does not come. By our covenant standing, he even uses. Covenant child language of the Israelites in verse 12, when he says, but the sons of the Kingdom Will be cast out into outer Darkness.

Now, praise God. You are children of the Kingdom. You are Covenant children. And that is a great privilege. That is not what saves you. What saves you? Is knowing and entrusting yourself to Christ. Being submitted to him because you trust his power and you trust his goodness and you trust his will to save you being lowly and humble before him.

Like the Centurion. Confident that whatever Jesus decides is right and giving him all honor and worship. And this is what? Jesus calls. Great faith. That he had not found in Israel. And praise God. we had had the bad many Right, the many will say to me in that day, Lord Lord, Many among the Covenant children as it were.

members of the church. But here's a good many. Many will come from east and west and sit down with Abraham Isaac and Jacob in the Kingdom of Heaven. And rightly so in comparison with the rest of the Bible although a majority go wide gate, broad path destruction. Still, there is an innumerable multitude isn't there?

That goes narrow gate, confined path life. And a great many then of those are gonna be from the East and from the And here we are in the west and praise God. There are millions and millions in the East. In direct fulfillment of what the Lord Jesus has said here.

And we will have as it were, well, not as it were quite literally in what he says, here a seat at the table. Well, in the last little scene, then with Jesus and Peter's mother-in-law, it's interesting what the holy spirit is. Highlighting to us here. when he gives us the same account by Luke spin, he's highlighting to us what a Sabbath in the life of the Lord, Jesus looks like, and, you know, they're finally home from all the other things they did on that Sabbath day.

When they're sitting down to supper, and here right in front of him, Peter's mother-in-law and he heals her and so forth. But here in Matthew chapter 8, Of the Holy Spirit, especially highlights to us. Jesus's interaction with her. Her response to him himself, although we're going to have to make a little translation.

Correction in verse 15 to say that. or to see that but then especially the holy spirit's Interpretation. And Exposition in verse 17. and so they come into the house, he sees her lying sick with fever and he touched her hand. Notice again. Jesus had touched the leper.

And he touches her. These healings are not just powerful. They are personal. They are in connection with the Lord Jesus. He joins himself to us, joins us to himself. And there is an intentionality and we're counting that to us that goes with What Matthew then quotes in verse 17, he himself took are infirmities and bore our sicknesses.

The God, the son did indeed humble himself to become a man. He took the form of a bond save and being fanned not merely in appearance. But also in appearance, as a man, he did do things like get ill and get injured. and was subject to all these things.

But not only did he identify with us in those things. He was here to take those things from us. Now I'm sure Peter's mother-in-law got illigan and I'm certainly sure. That she died eventually. But she By faith in the Lord Jesus. We hope we'll have a resurrection body in which she will never Get ill ever again.

And so will every one of you. Who believes in the Lord, Jesus Christ, he takes our infirmities and our sicknesses, not only upon himself, but everlastingly From us. And as he does this for her, verse 15, especially arises not just that she resumes her duties. One of the.

Discrepancies one of the differences between Erasmus's cobbled together Greek manuscript which comes to us as the textus receptus and the Greek New Testament that has been used in the church consistently throughout the ages although for a time Primarily in the Eastern church, almost exclusively in the Eastern church. The majority text here has him.

She arose and served him. No, I'm sure she did wait upon everyone else in the house. But was especially the Lord Jesus. Whom she was serving, not only as she served him, but as she served others, she was serving him. Just as in all of your service I hope you're not just serving your mom or your dad, or your brother, or your sister, or your brother in the Lord or your neighbor but that you are serving Jesus.

And everything that you do with this new life that he has given you. That whatever. healing and strength, he gives you in your body and especially whatever healing and strength he gives you in your heart. That you serve him. In all of your service. and evening comes the Jewish Sabbath.

Closest. Mosaic Covenant, or Sabbath closes. and they bring to him many and he heals. All, who are sick. And he's able to do this than with anyone went versus the great thing about the quote in verse 17. As we know where that comes from, That comes from Isaiah 53.

That comes from him receiving the chastisement, the stripes. The penalty. By which we are forgiven by which we are healed. And so, in order for us to be healed there doesn't just need to be Authority and ability, there has to be atonement. That's the main point in the original context from which the quote comes, And we remember how the end of Isaiah 52.

Introduces it it says Behold my servant. And so when Jesus comes and he does this and the Holy Spirit tells us that this is a sign that he is the one from the end of Isaiah 52 and all of Isaiah 53. We must obey the holy spirit's command there to behold to consider meditate upon Respond to who the Lord Jesus is.

That there is no one Beyond his healing. Because he atones for sin. And whatever your sin is. Trust in the Lord. Jesus Christ cling to him. His propitiation, his payment turning away, the wrath of God, for sin, Is more powerful greater than whatever your sin might be. And whatever your infirmities, your sicknesses, your pains and illnesses are.

They are no challenge for him. For they are on the in the final analysis, the consequences of sin. And he is destroying. Guiltiness and he is destroying. All the works of the devil. He is destroying all remaining sin. And he's even destroying. All of our pains. And all of our illnesses.

We will be perfectly happy and perfectly, holy and soul and body. With him forever. If we are his And so let us pray, that although not physically here to touch us with his hand that he by his. Would communicate to us Union and communion with him by faith. Reaching out and touching us as it were.

By his word and spirit. To join us to himself. And spray. Our gracious God and our heavenly father. We thank you and praise you. This portion of your word, And for the goodness and the power. The authority and ability and atonement. Took your son. Our Lord Jesus. Grant that your spirit would produce in us a saving response to him.

Before we ask it in his name, Amen.