

How many of you have ever faced a problem in life that felt utterly overwhelming?

- A situation where you tried everything you knew, consulted every expert, read every book, Googled every symptom, but the problem just persisted, looming larger and larger? Maybe it was a health crisis that baffled doctors, a relational conflict that seemed beyond repair, a financial struggle that left you sleepless, or perhaps a deep, unsettling fear you couldn't shake.

In those moments, what you longed for wasn't just advice or sympathy.

- You longed for **someone with the de-FiNi-tive power to intervene**. You yearned for someone, anyone, who could simply step in, **take charge**, speak a word, and make everything right. Someone with not just good intentions, but **unquestionable control** – a power that transcends human limitations and brings an undeniable end to the problem.

Right after Jesus finished delivering the Sermon on the Mount ... the crowds astonished because He taught as one having *authority*, and not as their scribes (Matthew 7:28-29) – we see that authority immediately put into action.

- He didn't just *talk* about power; He *demonstrated* it.
- What we will see out of this passage is that Jesus is Lord over disease, disaster, and demons, and therefore worthy to be Lord of every disciple."

I want to Preach a Two-Part Message - ***Jesus: Lord of ALL***

Before we dive into Matthew 8, I want us to think back to Matthew 4...Summary of the Ministry of Jesus

Matthew 4:23 - And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Jesus... teaching ... and preaching the gospel of the Kingdom – His Words

Jesus... "healing all kinds of sickness and disease among the people – His Works

- Matthew weaves the authority of Jesus words with the authority of his works
- ***In Matthew 8 & 9 we see the authority of Jesus words and works intertwined***
- ***Matthew tells stories of Jesus' works with an interlude of his Words, particularly in regard to being a disciple.***

Authority of Jesus' Words – Jesus' Authority over Disease – Mt. 8:1-17

Jesus Cleanses the Leper – Ceremonially Unclean

Matthew 8:1- 4 - When He had come down from the mountain, great multitudes followed Him.² And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean."

³ Then Jesus put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed.

⁴ 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."

Jesus Heals a Centurion's Servant – Ethnically Outcast

Matthew 8:5-13 – ⁵ Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, ⁶ saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.” ⁷ And Jesus said to him, “I will come and heal him.” ⁸ 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. ⁹ For I also am a man under authority, having soldiers under me. 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.” ¹⁰ 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! ¹¹ 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. ¹² But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” ¹³ 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.

Peter’s Mother-in-Law Healed – Culturally Marginalized

Matthew 8:14-15 – ¹⁴ Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever. ¹⁵ So He touched her hand, and the fever left her. And she arose and served them.

Jesus Cleanses the Ceremonially Unclean, the Ethnically Outcast, and the Culturally Marginalized.

- Jesus comes in contact with the Physically, spiritually and ceremonially unclean.
- We see in these stories the distinction between Jesus’s sovereign power and sovereign will
- He is absolutely able to heal – He has authority over disease
- How should we pray?
 - God could heal and gain glory – God could sustain and get glory
 - Pray for healing according to God’s will, but pray ... “God however you can receive the greater glory, we submit to your Lordship

Matthew zooms out from three healing stories to 30,000 foot view.

Matthew 8:16-17 - When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, ¹⁷ that it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities And bore our sicknesses.”

Matthew Quoting Isaiah 53:4-6

Isaiah 53:4 - Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

Does Jesus’ death on the cross ensure that believer won’t have to endure sickness in this world?

That is a Great question

- Can He? Absolutely – he is still Jehovah Rapha, the Lord who heals.
- Many Prosperity Preachers have misused this passage...
- To the Jewish Audience, they would have known what was coming next...

- Matthew is connecting what is happening with what was prophesied 700 years previous

Isaiah 53:5-6 ⁵ But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. ⁶ All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

By connecting Jesus' healing authority to Isaiah's prophesy, Matthew is showing that He has power to overcome all suffering.

In light of the larger context of Isaiah and Matthew, Jesus' authority over sickness and suffering is rooted in something far deeper than temporary relief—He has paid the price to overcome sin itself. That is the heart of the cross.

- When we step back and consider redemptive history, this truth becomes clear. Scripture tells us that suffering was not part of God's original design. In Genesis 1–2, there is no pain, sickness, or death. But when sin entered the world in Genesis 3, suffering entered with it. Ever since, creation has been marked by brokenness—evil, disease, pain, and death—all flowing from the root problem of sin.
- So when Jesus came to die on the cross, He did not come merely to address suffering; He came to deal with its source. By giving His life, He paid the full price for our sin, freeing us from sin's penalty and securing our ultimate redemption.

But this raises an important question: If God has dealt with sin through the death of His Son, does that mean His will is for believers to no longer experience sickness, pain, or suffering in this world? Absolutely not.

- The miracles recorded in Matthew's Gospel are not promises of a pain-free life now; they are previews of what is to come. They give us a glimpse of the fullness of God's kingdom, when Christ will fully and finally assert His reign over all creation. That day is coming—but it is not yet here.
- In the meantime, we still live in a fallen world, and Scripture is clear that following Jesus often leads not to less suffering, but more. Just two chapters later, Jesus tells His disciples they will be flogged, betrayed, hated, and persecuted because of Him (Matt. 10:16–25).
- This theme runs throughout the New Testament. Paul reminds us that belief in Christ and suffering for Christ are both gifts (Phil. 1:29). He speaks of rejoicing in suffering for the sake of the church (Col. 1:24), of being pressed but not crushed, struck down but not destroyed (2 Cor. 4:8–10), and of longing not only for the power of Christ's resurrection but also for fellowship in His sufferings (Phil. 3:10). Even creation itself groans, waiting for redemption (Rom. 8:22).

The cross assures us that suffering will not have the final word—but it does not promise we will escape it now.

God heals one of three ways

1. Immediately through miracles
2. Gradually through medicine

3. Ultimately through glory

Jesus' Authority Over DISCIPLES – Mt. 8:18-22

In verse 18-22, Matthew inserts a couple of stories about potential disciples

Matthew 8:18-22 And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. ¹⁹ Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go." ²⁰ And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head."

Matthew 8:21-22 - Then another of His disciples said to Him, "Lord, let me first go and bury my father." ²² But Jesus said to him, "Follow Me, and let the dead bury their own dead."

Jesus' Authority Over DISCIPLES – Mt. 8:18-22

- Jesus is worthy of Unconditional trust – son of man has nowhere to lay head
- Jesus is Worthy of Undivided Affection – Let dead bury dead

"If you follow Me, I'm all you've got."

- This potential disciple needed to learn a foundational truth: **Jesus is worthy of unconditional trust**, even when following Him requires surrendering earthly security and comfort. That lesson remains true for us today. If we truly want to follow Jesus, we must know that He alone is enough.
- Following Christ may mean losing everything this world offers. That is precisely where the prosperity gospel goes wrong—it turns Jesus into a means to an end. Health. Wealth. Success. Comfort. Just fill in the blank. But you don't come to Jesus to get stuff. **You come to Jesus to get Jesus.** And even if you lose everything else, **He is enough.**

The second potential disciple learns an equally sobering lesson in verses 21–22: **Jesus is worthy of undivided affection.**

- The man says, "First let me go bury my father." Scholars debate the meaning—whether his father had just died or whether he was asking to wait until his father eventually passed and the inheritance was secured. Either way, Jesus' response is unmistakably clear: *"Follow Me, and let the dead bury their own dead."*
- Jesus is not minimizing family obligations; He is clarifying priorities. Nothing—not even the most sacred earthly responsibilities—can take precedence over allegiance to Him. The Savior demands **first place**, not partial devotion.
- Recognizing Jesus' sovereign authority should lead to **total allegiance**. His authority is not something to admire from a distance or negotiate around. It is meant to be obeyed.
- As J. C. Ryle wisely observed, "Nothing, in fact, has done more harm to Christianity than the practice of filling the ranks of Christ's army with every volunteer who is willing to make a little profession."

In Matthew 8, Jesus is not recruiting crowds—He is refining disciples.

- He is willing to turn people away because He is worthy of **unconditional trust and undivided affection**. When Jesus speaks, leprosy obeys. Paralysis obeys. Fever obeys. The question that remains is simple—and searching: **When Jesus speaks, do you obey?**

Following Jesus is not about what He gives—it's about who He is. True discipleship requires unconditional trust, undivided affection, and total allegiance to Christ alone.

Jesus' Authority Over DISASTER – Mt. 8:23-27

Matthew 8:23-27 - Now when He got into a boat, His disciples followed Him. ²⁴ And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. ²⁵ Then His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing!" ²⁶ But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. ²⁷ So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Many times we come to this passage, and we ask: "What storms are you facing? Marriage? Health/ Family – Jesus will calm the storm in your life.

- That is not necessarily the point of the story (part of the story)
- Many have said this, "You are either in the middle of a storm, coming out of a storm, or about to head into a storm
- Part of life – a result of the fall – Humanity rebelled against God in the Garden, and disease, disaster and death were unleashed upon mankind
- God is Able to calm the storm – **Ephesians 3:20-21** - Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, ²¹ to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Here is a Deeper meaning to this story...the disciples would have known...

Psalm 89:9 - God is greatly to be feared in the assembly of the saints, And to be held in reverence by all those around Him. ⁸ O Lord God of hosts, Who is mighty like You, O Lord? Your faithfulness also surrounds You. ⁹ **You rule the raging of the sea; When its waves rise, You still them.**

Psalm 107:23-32 - Those who go down to the sea in ships, Who do business on great waters, ²⁴ They see the works of the Lord, And His wonders in the deep. ²⁵ For He commands and raises the stormy wind, Which lifts up the waves of the sea. ²⁶ They mount up to the heavens, They go down again to the depths; Their soul melts because of trouble. ²⁷ They reel to and fro, and stagger like a drunken man, And are at their wits' end. ²⁸ Then they cry out to the Lord in their trouble, And He brings them out of their distresses. ²⁹ **He calms the storm, So that its waves are still.** ³⁰ Then they are glad because they are quiet; So He guides them to their desired haven. ³¹ Oh, that *men* would give thanks to the Lord for His goodness, And for His wonderful works to the children of men! ³² Let them exalt Him also in the assembly of the people, And praise Him in the company of the elders.

Psalm 107:29 - ²⁹ He calms the storm, So that its waves are still.

Matthew 8:23-27 - ²⁷ So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Deeper Meaning...What manner of man is this...

- He is not a normal human being – God himself is in the boat with them.
- The authority that belongs to God, belongs also to Jesus

Richer Promise of this story

- This story does not guarantee that Jesus will calm the storms – Financial crisis may not be solved ... marriage may still hang in the balance ... you may not be healed
- Promise – As a believer, your confidence is not that the storys will end soon, but that in the midst of the storms in your life, you are never alone. God Himself, in the person of Jesus Christ will be with you every step of the way!
- One commentator said, "Faith is not confidence that trials won't come your way. Faith is confidence that no matter what wind and waves come your way in this world, the God of the universe will be right there in the boat with you. His power and presence will see you through."

Jesus' Authority Over DEMONS – Mt. 8:28-34

Matthew 8:28-24 - 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. ²⁹ 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?"

³⁰ Now a good way off from them there was a herd of many swine feeding. ³¹ So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine."

³² And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

³³ 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*. ³⁴ And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.

Jesus' Authority Over DEMONS – Mt. 8:28-34

Quick Observations:

We are in a Spiritual Battle – Ephesians 6:12

- **Ephesians 6:12** - For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

Satan is a lion on a leash – I John 4:4

- **I John 4:4** - You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

We Win in the End – Revelation 21:5-7

- **Revelation 21:5-7** - Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." ⁶ And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. ⁷ He who overcomes shall inherit all things, and I will be his God and he shall be My son.

Jesus is Lord of All –

Lord over Disease, Disaster, Demons, and therefore worthy to be Lord of every disciple

Charles Spurgeon once said of Jesus, "He spoke, and it was done. He commanded, and it stood fast.

There was no need for Him to labor, no need for Him to tarry. His bare word was mighty power, and it performed all that He decreed."

Let's trust wholeheartedly in Jesus' authority.

Let's rest peacefully in Jesus' authority.

Let's submit completely to Jesus' authority.

Let's rejoice gladly in Jesus' authority. (Ibid, KL 2193)

"If you follow Me, I'm all you've got." This potential disciple needs to learn that Jesus is worthy of unconditional trust, even if it means giving up earthly security and comforts. We too must know this if we want to follow Jesus. Following Christ may mean losing everything in this world. This is another problem with the prosperity gospel—it makes Jesus a means to an end. You come to Jesus to get health, wealth, or anything else you want; just fill in the blank. The problem is that you shouldn't come to Jesus to get stuff; you come to Jesus to get Jesus. You may lose everything in this world, but He is enough.

The second potential disciple learned an equally valuable lesson in verses 21-22: Jesus is worthy of undivided affection. This man said to Jesus, "First let me go bury my father." Commentators disagree over what is actually being requested here. Does the man just want to give his father (who is deceased) a proper funeral, or does he want to wait until his father (who is alive) dies and he gets his inheritance before he agrees to follow Jesus? Regardless of the precise meaning of the request, Jesus' response is direct: "Follow Me, and let the dead bury their own dead." More important than honoring your father or receiving an inheritance is following Jesus. The Savior wants undivided affection.

Recognizing Jesus' sovereign authority in the world should lead to giving Jesus total allegiance in your life. His authority is not to be toyed or trifled with. J. C. Ryle once said, "Nothing, in fact, has done more harm to Christianity than the practice of filling the ranks of Christ's army with every volunteer who is willing to make a little profession" (Ryle, Matthew, 59). Remember, Jesus is not begging for followers in Matthew 8. He's actually turning them away because He warrants unconditional trust and undivided affection from those who follow Him. When Jesus speaks, leprosy, paralysis, and fever obey. The question is, "Do you obey?" (Platt, *Exalting Jesus: Matthew*, KL 2134)

In light of the larger context of Isaiah, Matthew attributes this power and authority to Jesus because He paid the price to overcome all our sin. That is the point of the cross. And this truth makes sense if we consider the larger context of redemptive history. All suffering in the world ultimately goes back to sin, for before sin came into the picture, there was no suffering, according to Genesis 1-2. But when sin entered the world in Genesis 3, suffering entered the world, and as a result, we live in a world marked by evil and suffering, sickness and pain. So when Jesus came to die on a cross, He came to address the root problem, which is not suffering; the root problem is sin. And He paid the price with His life to overcome our sin, so that you and I could be free from sin's penalty. If, therefore, God has dealt with the root of sin through the death of His Son, does that mean His will for us in this world is that we would no longer experience pain, sickness, and suffering? Absolutely not! The miracles in Matthew's Gospel are intended to give us a picture of what is to come in the fullness of God's kingdom, that is, when Christ fully and finally asserts His authority and reign over the earth. But that time is not yet. In the meantime, we still live in a world of suffering and pain, and we will see later on in this Gospel that our suffering actually increases in this world as a result of trusting in Jesus for salvation. Two chapters later, Jesus is going to tell His disciples that they will

be flogged, betrayed, hated, and persecuted in this world for following Him (10:16-25). And this is not just an isolated verse or theme. Listen to Paul's consistent testimony to suffering in the lives of believers: For it has been given to you on Christ's behalf not only to believe in Him, but also to suffer for Him. (Phil 1:29) Now I rejoice in my sufferings for you, and I am completing in my flesh what is lacking in Christ's afflictions for His body, that is, the church. (Col 1:24) We are pressured in every way but not crushed; we are perplexed but not in despair; we are persecuted but not abandoned; we are struck down but not destroyed. We always carry the death of Jesus in our body, so that the life of Jesus may also be revealed in our body. (2 Cor 4:8-10) My goal is to know Him and the power of His resurrection and the fellowship of His sufferings. (Phil 3:10) For we know that the whole creation has been groaning together with labor pains until now. (Rom 8:22). (Platt, *Exalting Jesus: Matthew*, K.L. 2081)