

12/10/17

The Miraculous Power of Jesus
Matt. 8:1-17

Jesus has finished His teaching on the Sermon on the Mount to His disciples, the only ones enabled to live out this teaching, not the crowds.

1. They had seen their bankruptcy before God to merit salvation, “Blessed are the poor in spirit, For theirs is the kingdom of heaven.” Matt. 5:3

2. They had perceived the horrific pain and destruction they had brought on the life of people and themselves through sin, “Blessed are those who mourn, For they shall be comforted.” Matt. 5:4

3. They had understood that religious and self-righteousness exempts people from heaven, “For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.” Matt. 5:20

* Mountain top experiences are indispensably valuable because they prepare us to live out our lives for Christ in the real fallen world of sin and death.

Jesus had declared Himself to be the ultimate authority, now He descended to manifest His miraculous power to meet urgent needs through three miracles. Matt. 8:1-17

* The miracles are grouped in threes. Matt. 8-9

I. The healing of the leper. vs. 1-4

II. The healing of the centurion’s servant. vs. 5-13

III. The healing of Peter’s mother-in-law. vs. 14-17

I. The healing of the leper. vs. 1-4

A. The demand on Jesus was constant. vs. 1

1. Jesus had just descended from the mountain, “When He had come down from the mountain.” vs. 1a

a. The area was the Sea of Galilee.

b. The traditional location is close to the city of Capernaum, on the north shore of the Sea of Galilee.

c. The time is a Sabbath day in the Spring.

2. Jesus was followed by the crowds, “great multitudes followed Him.” vs. 1b

a. The power of the Kingdom had been manifested, “Jesus had gone all about 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. Matt. 4:23

b. The result, “So His fame was throughout all over Syria, therefore they brought people to Jesus who were sick, afflicted with various diseases, torments, demon possessed and paralytics and He healed them.” Matt. 4:24

- c. The crowds, “Great multitudes followed him from Galilee, the Decapolis, Jerusalem, Judea and beyond the Jordan before He went up on the mountain.
Matt. 4:25-5:1
- B.** The dejected person that approached Jesus was a leper. vs. 2
1. His appearance was sudden and unexpected, “And behold.” vs. 2a
 - a. The word behold “idou”, means to perceive or fix ones attention on, with the idea of being startled.
 - b. This is an imperative command in the aorist middle voice, to be done by each individual.
 2. His condition was dangerous, he was, “a leper came.” vs. 2b
 - a. He was contagious, Luke says he was full of leprosy. Lk. 5:12
 - 1) It would spread causing to lose sensation and disfigure the body.
 - 2) He was to cry out “unclean” at 6 feet or 150 feet if down wind.
 - b. He was considered as dead, while he was alive, separated from his family, never to have company, touch or be affectionate with his wife, children or family members. (Marium and Uzziah) Num. 12:10-12; 2Kings 15:4-5
* The law of leprosy. Lev. 13-14

- c. He was ostracized from society and confined to live outside the city walls separated from all people.
* “Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, ‘**Unclean! Unclean!**’ He shall be **unclean**. All the days he has the sore he shall be **unclean**. He *is* **unclean**, and he shall dwell alone; his dwelling *shall be* outside the camp.” Lev. 13:45-46
3. His demeanor was honorable, “and worshiped Him.” vs. 2b
 - a. The word worship “proskuneo”, means to highly revere, ascribing worth to one by kissing the hand, kneeling or putting one’s face to the ground before a superior, king, etc. Lk. 8:41; Acts 5:10
 - b. Mark says he was kneeling, Luke says he fell on his face, clearly this leprous Jew knew Jesus was the promised Messiah. Mk. 1:40; Lk. 5:12
 4. His words were those of faith. vs. 2c-f
 - a. He acknowledged Jesus as his Master, “saying, “Lord.” vs. 2c
 - b. He expressed the will of Jesus to be done, “if You are willing”. vs. 2d
 - c. He declared his confident trust in the ability of Jesus to cleanse him from his leprosy, “You can make me clean.” vs. 2f

- C. The delightful response of Jesus was to cleanse the leper. vs. 3-4
1. The method of Jesus to heal the leper was shocking, “Then Jesus put out *His* hand and touched him.” vs. 3a
 - a. The crowd must have been fearful for Jesus.
 - b. To touch a leper would make Jesus unclean.
 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.
 - b. God knows the heart of all people, if they are sincere or not and sovereign to heal.
 3. The complete restoration was witnessed by Matthew, “Immediately his leprosy was cleansed.” vs. 3d
 - a. He was made clean “katharizo”, to be purged and unstained physically.
 - b. Leprosy in the Bible is never healed, but cleansed!
 4. 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 miraculously 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!

Illustration

Namaan was cleansed from his leprosy, like the flesh of a little child by the word of Elijah. 2Kings. 5:1-27

Application

* Leprosy is a type of sin in the Scriptures.

1. Leprosy destroys the nerve endings, so that a person cannot feel or sense touch, making them unable to feel pain or when they cut themselves, etc.
 - a. Likewise sin, it deadens our ability to sense the destruction it brings upon our lives.
 - b. Likewise sin will callous our conscience and harden our hearts.

* The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” Rom. 6:23

2. Leprosy separated and isolated a person from God and people.

a. Likewise sin separates me from God.

* “If I regard iniquity in my heart, the Lord will not hear.” Ps. 66:18

b. Likewise sin separates us from people, through guilt, shame and consequences ruining relationships, at times even ex-communication.

* “In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to **Satan** for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. 1Cor. 5:4-5

3. Leprosy to the present day cannot be healed, only arrested, called Hansen’s disease.

a. Likewise sin can not be healed, but must be cleansed by repentance and forgiveness of our sins by God.

* “If we **confess** our **sins**, He is faithful and just to forgive us *our sins* and to cleanse us from all unrighteousness.” 1Jn. 1:9

b. Likewise our sin-nature is arrested and overruled by our new divine nature to please God and bring glory to Him.

* “as His divine power has given to us all things that *pertain* to life and godliness,

through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the **divine nature**, having escaped the corruption *that is* in the world through lust.” 2Pet. 1:3-4

The healing of the leper revealed the importance of personal faith in the authority and power of Jesus!

II. The healing of the centurion’s servant. vs. 5-13

A. The loving petition of the centurion. vs. 5

1. The location is declared, “Now when Jesus had entered Capernaum.” vs. 5a

a. Capernaum was the city of Jesus, which means the city of Nahum.

b. This was His headquarters for His ministry.

c. Once again in the north shore of the Sea of Galilee.

2. The occasion is expressed, “a centurion came to Him, pleading with Him.” vs. 5b-c

a. A centurion “hekatontarches”, means an officer of the Herod Antipas over 100 men, there were no Roman army before 44 A.D.

1) They were men of great authority.

- 2) They are always presented in the Scriptures in a good light.
- b. This centurion was a Gentile, not a Jew.
 - 1) He stood outside of the covenant of Israel, a Gentile not a proselyte.
 - 2) He came pleading “parakaleo”, to come along side to entreat or beseech.
- 3. The condition is described, “saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.” vs. 6
 - a. He came reverently calling Jesus Lord “kurios” used for respect, like sir.
 - 1) But most likely the centurion used it to acknowledge Jesus was the Messiah promised to the Jews.
 - 2) Luke gives us some important details, that when he heard about Jesus, he sent elders of the Jews to plead with Jesus for his servant. And that he was deserving because he love Israel and built them a synagogue. Lk. 7:3-5
* There is no contradiction!
 - b. He came interceding for his servant, who was sick lying at home.
 - 1) The word servant “pais”, can be translated boy, but Luke confirms he was his servant “dulos”. Lk. 7:2
 - 2) The word paralyzed “paralutikos”, means he suffered from the relaxing of the nerves of one’s side, disabled.

- * Luke says the servant was dear to him and was ready to die. Lk. 7:2
- 3) The word dreadfully “deinos” indicates the intensity of the condition, terrible and grievous.
- 4) The word tormented “basanizo”, indicates the pain of body and mind.
- 4. The petition was conceded, “And Jesus said to him, “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
 - c. 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!
- B. The humble disposition of the centurion. vs. 8
 - 1. He knew Jesus was superior to him. vs. 8a-c
 - a. There was a sharp difference between Jesus and all people, “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 be under his roof.
- 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. 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”, “iaomai” to cure, make whole”, a stronger word than verse 7. vs. 8e
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
 - 1) There were others greater than he over him.
 - 2) There were 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

- 1) When he gave an order to one under him to go, he went.
 - 2) When he gave an order to another to come, he came.
 - 3) When he told his servant to do something, he did it.
- C. The clear revelation of Jesus about the centurion. vs. 10-13
1. Jesus declared the faith of the centurion to be greater to that of the Jews. vs. 10
 - a. The initial response of Jesus was to be amazed, “When Jesus heard *it*, He marveled.” vs. 10a-b
 - 1) The word marveled “thaumazo”, means to be had in admiration.
 - 2) The word does not indicate that Jesus was caught by surprise for he knew what was in man and no one had to tell him. Jn. 2:25
 - 3) Only twice did Jesus marvel in the New Testament, the unbelief of the Jews. Mk. 6:6; Lk. 7:9
 - b. The faith of the centurion was a rebuke to the elders of the 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
 - 1) He was a Gentile.
 - 2) They were the people of God.

2. Jesus prophesied to the elders of the Jews about the Millennium. vs. 11
 - a. There would be Gentiles to enter the Kingdom Age. vs. 11
 - 1) The authority is supreme, “And I say to you.” vs. 11a
 - 2) 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
 - b. There would be Jews who would not enter the kingdom Age. vs. 12
 - 1) 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
 - 2) They will be eternally punished in the Lake of Fire, “There will be weeping and gnashing of teeth.” vs. 12b
 - 3) The article is present “the weeping and the gnashing”, none like it!
3. Jesus declared to the centurion the healing of his servant. vs. 13
 - a. The proclamation, “Then Jesus said to the centurion, “Go your way.” vs. 13a-b
 - 1) The centurion was to return to his home.
 - 2) This is an imperative command in the present active tense.

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

Illustration

Amie Kenz in the early 90’s was diagnosed with cancer and the x-ray revealed her entire chest area black and God healed her completely, Wendy Henagraph had stage 5 cancer, God healed her and she had more children.

Application

1. The ability of God to heal whatever the condition may be is never the problem, He is Omnipotent.
 - a. At time we are told the healing was due to the faith of the individual.

- b. At other times the faith of others believing God could heal them.
 - c. And there are times God just heals a person sovereignly apart their faith or that of others.
 - * “Now **faith** is the **substance** of things hoped for, the evidence of things not seen. But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.” Heb. 11:1, 6
2. At times, Christians like the elders of the Jews come to a place where they no longer believe Jesus can heal or even bother to take every need to Him.
- a. God wants us to depend on Him for our daily bread, our jobs, etc. Matt. 6:11
 - b. God wants us to depend on Him for our spiritual wisdom and power through His Holy Spirit to live in this world. Eph. 5:17-18
 - c. God wants us to never lose the priority in life, the kingdom of God.
 - * “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” Matt. 6:33
3. I am not talking about the corrupt teaching of the “Faith movement of positive confession”, but a Biblical faith as we walk with God through life to trust and depend on Him witnessing His faithfulness.
- a. Biblical faith is always related to the revelation of the word of God.
 - b. This is objective truth in its context, not subjective to interpret it any way.

- c. Biblical faith is always subject to the will of God, for He knows what is best for us.
 - * “Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.” 1Jn. 5:14-15

The healing of the centurion’s servant revealed the importance of the faith of others in the authority and power of Jesus!

III. The healing of Peter’s mother-in-law. vs. 14-17

- A. The arrival of Jesus to the house of Peter. vs. 14-15
 - 1. Jesus encountered a woman sick. vs. 14
 - a. This occurred the instant Jesus stepped into the house, “Now when Jesus had come into Peter’s house.” vs. 14a
 - 1) Peter was a fisherman by trade, along with his brother James. Matt. 4:18; Mk. 1:16
 - 2) Peter was from Bethsaida, which means “House of fish”, on the Sea of Galilee, according to John. Jn. 1:44
 - 3) Peter and his brother Andrew lived in Capernaum and confirmed by Mark and Luke. Mk. 1:21, 29, 30; Lk. 4:38

- 4) Peter was married and took his wife to minister. Matt. 8:14; Mk. 1:30; Lk. 4:38; 1Cor. 9:5
 - 5) 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
- b. Jesus witnessed her sick state, “He saw his wife’s mother lying sick with a fever.” vs. 14b
- 1) The home were one room houses, not very big, he could not miss her.
 - 2) There is a house that is believed to be Peter’s in Capernaum when we go to Israel.
 - 3) Mark says Peter, Andrew, James and John told Jesus about her at once. Mk. 1:29-30
 - 4) Luke says they made request of Him concerning her high fever. Lk. 4:38
2. Jesus healed the sick woman. vs. 15
- a. The method again was by physical touch, “So He touched her hand.” vs. 15a
* As he touched the leper.
 - b. The results was complete recovery, “and the fever left her.” vs. 15b
* The fever was a very high one, severe.

- c. 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
- B. The arrival of those in need to see Jesus at the house of Peter. vs. 16-17
* This is the summaty statement of the section.
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. 2,000 paces from the city wall
 2. The Sabbath being over, the demand 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
 3. 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
 - a. The quote is from Isaiah. Is. 53:4

- b. The word “bastazo”, means to take up in order to bear, context is for the provisions for physical healing and demon possession!

Illustration

The first Thursday of the month we have communion, worship and pray for those that are sick.

Application

1. There are those who do not believe in the supernatural gifts for today, teaching they were confined to the first apostolic church then they ceased, but the Bible never teaches this mistaken truth.

- a. James says, “Is anyone among you sick? Let him **call** for the **elders** of the church, and let them pray over him, anointing him with oil in the name of the Lord.” Ja. 5:14
- b. Luke says in Acts, “And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he **laid** his **hands** on him and healed him.” Acts 28:8

2. There is no set formula for anyone to be healed taught in the Bible.

- a. Jesus never healed the same way twice, it was just His sovereign choosing.
- b. The laying of hands or oil is a mere visible act of love and faith for God to work, but it does not force or assure that God will work.

- c. It is not the hands, the oil, the words or any formula, but our humble petition to God in prayer for Him to heal a person!
- d. God can heal someone through prayer from a long distance, like the centurion’s servant.
- e. Some times God uses sickness of death as a form of discipline.

* “For this reason many *are* weak and **sick** among you, and many sleep.” 1Cor. 11:30

3. The need of people, physically and spiritually will always be overwhelming.

- a. We live in a fallen world.
- b. We live in a world that hates God.
- c. We live in a world that love self and sin.
- d. We live to preach Jesus, repentance towards God through the Lord Jesus Christ.

* “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, to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.” Eph. 3:20-21

The healing of Peter’s mother-in-law revealed the importance of the faith for our own family in the authority and power of Jesus!

Conclusion

Jesus the ultimate authority descended to manifest His miraculous power of to meet urgent needs through three miracles.

- I.** The healing of the leper!
- II.** The healing of the centurion's servant!
- III.** The healing of Peter's mother-in-law!