

02-08 Lesson: Matthew Chapter 8

Jesus's Authority and Miracles

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Location: First Baptist Church, Tallassee Alabama

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Introduction

THE GOSPEL OF MATTHEW

Seek First

The Old Testament Prophets had long predicted the coming of Messiah
Matthew boldly opens his Gospel by proclaiming
"The King Has Come and He is the Son of David, the Son of Abraham"

AUTHOR

The fact that Matthew authored this book has never been disputed
It has been accepted as Scripture since 323 AD

Matthew was a Jew with the despicable job of Tax Collector - A Jew
working for the enemy

His quick acceptance of Jesus' call to ministry

Would indicate he was already curious about this Jesus of Nazareth

DATE

Probably written between 40 AD and 70 AD

He uses expressions like "until this day" indicating time had passed since
the recorded events

No mention of the destruction of Jerusalem in 70 AD – alluded to in the
Olivet Discourse

SETTING

Jesus ministered from Caesarea Philippi in Galilee in North Palestine

To Bethlehem in Judea in South Palestine

A distance of about 150 miles

PURPOSE

To record the words and works of Jesus

So the reader could make an informed decision about this Messiah

Matthew points out the many OT prophecies that Jesus fulfilled

After 400 years of silence, God's redemptive plan was alive and well

KEY VERSES

16:16 = Simon Peter answered, "You are the ^[a]Christ, the Son of the
living God."

28:18-20 = And Jesus came up and spoke to them, saying, "All authority
in heaven and on earth has been given to Me. ¹⁹ ^[a]Go, therefore,
and make disciples of all the nations, baptizing them in the name of
the Father and the Son and the Holy Spirit, ²⁰ teaching them to ^[b]follow
all that I commanded you; and behold, I am with you ^[c]always, to the
end of the age."

CHRIST IN MATTHEW

Jesus is the promised Messiah and the King of Heaven
He is the Son of Man, the Servant of the Lord, the Son of David
All that was spoken by the Prophets was fulfilled in Him

Summary

This lecture delivers an in-depth examination of Matthew chapter 8, centered on the question voiced by Jesus's witnesses: "What manner of man is this?" It traces Jesus's authority and character through ten miracles Matthew records to validate His divine power and messianic identity for a primarily Jewish audience. The content organizes these events around two themes—salvation from sin and the security found in the Savior—covering Jesus's healing of a leper, a centurion's servant, and Peter's mother-in-law, His control over nature in calming a storm, and His authority over the demonic realm by sending demons into a herd of pigs. Throughout, the lecture contrasts rising faith in figures like the Gentile centurion with the fear and unbelief of others, including Jewish religious leaders and the people of the Gadarenes.

Knowledge Points

1. Introduction to Jesus's Ministry in Matthew 8 The

Central Question: "What Manner of Man Is This?"

Those who followed Jesus after the Sermon on the Mount were initially attracted by miracles, then astonished by His singular teaching and unprecedented power.

The lecture explores this question through the themes of salvation from sin and the security found in Jesus as Savior.

Unlike with ordinary people, the closer one draws to Jesus, the more awe and wonder increase.

Context of Jesus's Ministry

The events in Matthew 8 occur immediately after the Sermon on the Mount (end of chapter 7), as Jesus descends the mountain and crowds follow. Jesus resumes ministry among the people, fulfilling Old Testament prophecies (e.g., Isaiah 53) that the Messiah would heal the blind and deaf —evidence His power was from God, not Satan.

Matthew's Purpose and Method

Matthew's Gospel primarily addresses Jewish readers, aiming to persuade them that Jesus is the long-awaited Messiah.

To do so, Matthew spotlights ten of Jesus's miracles to demonstrate His power and affirm He is the Son of God.

2. Miracles Demonstrating Jesus's Authority Over Disease

Healing of the Leper (Matthew 8:1-4)

As Jesus descended the mountain, a leper approached, expressing faith: "Lord, if you are willing, you can make me clean."

Leprosy, the most dreaded first-century disease, caused social isolation and was often viewed by Jews as a picture of sin.

Jesus showed compassion and power by stretching out His hand and touching the leper—an act that would make a Jew ceremonially unclean—offering profound significance to someone long deprived of human touch. Jesus instructed the healed man to tell no one, but to show himself to the priest and offer the Mosaic Law's sacrifice as testimony, since crowds were hindering His ministry.

- Mark records the man publicized the miracle widely despite the instruction.
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The required offering for a healed leper was modest (a small lamb, a couple of birds, oil, and flour), reflecting their lower social status.

Healing of the Centurion's Servant (Matthew 8:5-13)

In Capernaum, Jesus's new ministry base, a Roman centurion (a Gentile soldier) implored Him to heal his paralyzed, tormented servant.

The centurion displayed exceptional faith, deeming himself unworthy for Jesus to enter his home (which would defile a Jew) and believing Jesus could heal from a distance by merely speaking.

He likened Jesus's spiritual authority to his own military command, recognizing the power of Jesus's word.

Jesus marveled at his faith, declaring He had not found such great faith even in Israel.

Jesus predicted many Gentiles ("from the east and the west") would feast in the kingdom with Abraham, Isaac, and Jacob, while the unbelieving "sons of the kingdom" (unbelieving Jews, particularly religious leaders) would be cast into "outer darkness."

Jesus healed the servant instantly by speaking—a rare distance-healing in Scripture (cf. the Canaanite woman's child in Matthew 15).

Healing of Peter's Mother-in-Law (Matthew 8:14-17)

In Capernaum, Jesus entered Peter's home and found his mother-in-law bedridden with a fever.

He healed her with a compassionate touch; she immediately rose and served them.

This demonstrates Jesus's authority over common ailments like fever, not only incurable diseases like leprosy—the miracle's magnitude is secondary to His capability and willingness.

This is the only biblical reference to a spouse of any disciple, implying Peter was married.

That evening, many demon-possessed and sick people were brought, and He healed them all, fulfilling Isaiah 53: "He himself took our illnesses and carried away our diseases."

3. The Demands of Discipleship

The Cost of Following Jesus (Matthew 8:18-22)

As Jesus sought relief from overwhelming crowds to pray and teach His disciples, a scribe volunteered to follow Him anywhere.

Jesus highlighted His itinerant life: "Foxes have holes and birds of the sky have nests, but the Son of Man has nowhere to lay His head," discouraging a scribe seemingly seeking self-advancement rather than sincere discipleship.

Another disciple asked to first bury his father—implying the father was not yet dead and the man wished to wait until his passing.

Jesus replied, “Follow me, and let the dead bury their own dead,” stressing immediate commitment on His terms. Discipleship demands prioritizing spiritual work over personal ties.

4. Jesus’s Authority Over Nature and Demons

Calming the Storm (Matthew 8:23-27)

Jesus and His disciples entered a boat to cross the Sea of Galilee. A violent, geographically common storm arose, threatening to swamp the vessel. The storm was unusually severe, panicking even seasoned fishermen among the disciples.

Jesus slept amid the squall, displaying His humanity (fatigue) and divine peace.

The disciples cried, “Save us, Lord! We are perishing.” Jesus rebuked their “little faith,” then rebuked wind and sea, producing instant, perfect calm.

The lecturer notes Jesus had said, “Let us go and we will arrive on the other side” (Mark 4:35), assuring their safety—yet they failed to trust His word.

Amazed, the disciples asked, “What kind of man is this, that even winds and sea obey Him?” still struggling to grasp His identity as the Son of God.

Casting Out Demons into Pigs (Matthew 8:28-34)

Arriving in the country of the Gadarenes (a Gentile region), they met two extremely violent, demon-possessed men living among tombs.

The demons recognized Jesus as the “Son of God” and feared He had come to “torment us before the time,” acknowledging future judgment. They

- begged to enter a nearby herd of pigs; Mark notes 2,000 pigs. Jesus said,
- “Go,” and the demons entered the pigs. The herd rushed down a steep bank into the sea and drowned—revealing demonic depravity and instructive for any Jews present, since pigs were unclean.

The herdsmen fled to the city and reported it. Townspeople came, saw Jesus, feared, and pleaded for Him to leave their region.

Their response was fear rather than faith; unwilling to abandon pagan ways, they effectively asked Jesus to return at a more “convenient time.”

Assignments

- [] 1. Review the “takeaways” on the provided handout for the coming week.

Transcript

Okay, we are this morning in Matthew chapter eight. The question is, "What manner of man is this?" When the people began to follow after Jesus, of course, so often looking only for a miracle, hoping to see something happen. But, then they began to listen to what He was saying, and they began to think, you know, What kind of a man is this? He teaches like no other person has ever taught." He's empowered to do miracles like things we have never seen before. So, the question on the people's mind is, "What kind of a man is this? What manner of man is this?" And we're going to talk about it in two different ways. We're going to talk about salvation from our sins. And we're going to talk about the security that we have in our Savior.

When we first meet somebody and we get to know them better, our opinions may change about them. We may start thinking differently than we did when we first met them. We begin to see more of their flaws, more of their weaknesses. But the same is not true about Jesus. The closer we get to him, the more we learn about him, the more we are in awe and wonder of him. And that's what's happening with these people that are following him. Remember, we're right at the tail end of the Sermon on the Mount. The Bible really doesn't tell us how long they were on the mountain. We just know that there were crowds and crowds of people there listening to the sermon. And at the end of chapter seven, we learn that he has come down from the mountain. The people are beginning to disperse, but they also begin to follow him. He is returning to his ministry among the people in Luke chapter four. He had predicted this ability that he had to heal, which is one of the things that had drawn the people to him.

And he had said that it would be proof that he was indeed empowered by God and not by Satan, as the scribes and the Pharisees were teaching. If you look at Isaiah fifty three, Isaiah talks about the fact of when Messiah comes, the blind will see and the deaf will hear. So. All of these things are things that the Old Testament used to point to the coming of Jesus, and now they are actually happening. And the people are really pondering, "Who is He? Is He really." The Son of God. In these next few chapters that we'll be studying in Matthew, Matthew, of course, is talking primarily to the Jewish people. It is his job to convince them that He is indeed the Messiah, That Jesus is the one that they had been looking for for so very long. So, in order to prove that point, he takes ten miracles that Jesus performs and talks a little bit about them.

And how they proved the power of Jesus and proved that he was indeed the Son of God. Starting off in Matthew chapter eight, verse one, the Bible says this: When Jesus came down from the mountain, this is the end of the Sermon on the Mount. The large crowds followed him, and a leper came to him and bowed before him and

said, "Lord, if you are willing, you can make me clean. " And Jesus stretched out his hand and touched him and saying I am willing be cleansed," And immediately his leprosy was cleansed, so Jesus left, thinking that maybe he would have some time alone. It didn't happen; the people followed him, And word spread to those that may not have been on the mountain that he was where he was going, what he was doing. And the crowds began to gather again. And in this second crowd of people, there was a leper. The leprosy was probably the most dreaded disease in the first century.

The lepers were generally confined to colonies. When they went out in public, they had to loudly announce their disease to keep people away from them, to warn people away. For a Jew to touch a leper would make them unclean. The Jews often liked to use leprosy as a picture of sin. When they would see a leper, The thought that would come to their mind is what sin did they commit that caused God, to do This to them, and in a way, it is an apt picture of sin. It goes below the skin, it spreads very easily, it defiles, it isolates, it disfigures all the things that leprosy can do to an individual. Sin can also do so. The leper comes to Jesus, and it's interesting that he has no doubt that Jesus can heal him. The question is not "can you."

The question is, "Are you willing to? Can you? Will you do this for me?" Jesus could have simply spoken the word. We're going to see other occasions where he did just simply speak the word, even speak the word from afar and healing took place. But in this case, the touch was the thing that was so important. This was something first of all, no Jew would have ever done ;. They would have never touched a leper. We have no idea how old this person is. We have no idea how long he had had the leprosy, but a human touch was probably something he had not felt in a very, very long time. So Jesus is really adding impact here by the fact that not only was He willing to heal the man, He was willing to actually touch this leper in the healing process. And certainly, the crowd took note of that also because they were.

Very intently watching everything that Jesus did, verse four, and Jesus said to him, "To the leper, see that you tell no one. But go and show yourself to the priest and present the offering that Moses has commanded as testimony to them." A very strange request. He heals the man; it's seen by many, many, many people. And yet he tells the leper not to be publicizing it; don't go around. Telling people what you have done, the crowds had become a hindrance to Jesus' ministry. He was trying to do things, he was trying to reach people, And yet, the crowds made it more and more difficult for him to do that. He was both God and man all at one time. He was human; the Bible records he got hungry, he got tired, he got frustrated sometimes so.

The idea is, don't add fuel to the fire. This is going to bring enough attention by itself. You don't have to bring more attention to it. Mark records, however, That the leper

went on his way, telling many people about the miracle that Jesus had done. So it created quite a stir, Probably with the priest when he went to the synagogue to present himself with the offering. There is only one other mention in the Bible of a leper actually being healed. Anybody remember what that one was? Another famous leper, it was Miriam, the sister of Moses. She questioned the authority of Moses. She questioned that he was being led by God, and so God struck her with leprosy and later she was healed from it. The Bible says another thing here.

Go and give to the priest, the offering that is demanded as demanded by the law. Lepers generally tended to be in the lower echelon of society. ;. They had been somebody once, they developed leprosy, they became a nobody. So, The offerings generally for the lepers and the leprosy healing were very small ;. They were not significant as other things might be. For the most part, it was probably a small lamb. Possibly a couple of birds, like a turtle dove, and a small amount of oil and flour. So, this is what the man would have been taking to the priest as a thanksgiving offering for this healing that had taken place. In verse five, the Bible says that when Jesus entered Capernaum, a centurion came to him, imploring him saying, "Lord, my servant is lying paralyzed at home fearfully tormented." And Jesus said to him, "I will come."

And heal him. If you remember from a week or so ago, Jesus has moved his ministry from Nazareth. The religious leaders there had literally tried to kill him, so he decided it was time to leave there. Kind of along the line of what Trey said this morning, That sometimes after you have witnessed to a person to the point that you may become almost like a hindrance to them, they turn you off; they don't listen anymore. That, it's time to move on to somewhere else and let someone else work on that person. That's what Jesus is doing here. He realizes Nazareth is done with him, the southern region of Israel is done with him, so it's time to move on to where more receptive people are. So he has moved his ministry far to the north, about one hundred and fifty miles, to the town of Capernaum. So as he's entering the town, this centurion comes to him with a rather strange request. Now first of all, the centurion was a Roman soldier. Capernaum was in a strategic crossroad if you.

You remember, east, west, and north, south. It had a rather large military contingent there. Of course, from Rome, the Romans were despised by the Jews. They felt like they were being oppressed by them. So he is a Gentile, not a Jew. He considered to be a pagan by many. But Jesus sees in this man evidence of faith. He sees that this man has come sincerely ; that the man has an open heart to. What the message that Jesus is preaching, not just the miracles, but that he has faith that Jesus really is whom he says he is. So Jesus very quickly agrees that he will go with this centurion to the place where this servant is. Verse eight interesting, but the centurion says,

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

For I also am a man under authority, with soldiers under me. And I say to this one, 'Go,' and he goes. I say to another, 'Come,' and he comes. And to my slave, 'Do this,' and he does it. The centurion is extremely respectful of Jesus. He knew also that Jesus, a Jew entering a Gentile home, would defile him. So he believes that Jesus does not even have to be present. To heal so much more faith than even the Jewish leadership had, they wanted nothing to do with Jesus. And yet, this pagan Gentile comes with a spark of faith, Believing that Jesus can indeed help his servant—not only help him but heal him—and not only heal him but heal him from afar ; that he did not even have to be present to do it. And he.

Speaks to Jesus in terms of Jesus' authority, he says, "You are in many ways like me. I am a man of great earthly authority. ;, you are a man of great spiritual and heavenly authority. So I understand your word carries great weight as does my word with my soldiers." Verse ten: 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. I say to you that many will come from the east, from the west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into the outer darkness. And in that place where there will be weeping and gnashing of teeth. Jesus is.

Astounding, and comments this to the crowd. This is not just Jesus talking to himself; he said, "Can you believe? Can you see the faith that this man has?" And you religious hypocrites, you scribes, you Pharisees, you casual bystanders that are following me hoping to see a miracle, Hoping to see something magical happen—you do not understand how much faith this man has. How much stronger he is than any of you. He says he's not even one of God's chosen people, and yet he recognizes who I am and what I am capable of doing. Jesus says here that many are going to come from the east and the west, And what He is predicting here is that one day there will be a great gathering of peoples from all over the world to come together. It will probably be the second coming of Jesus, which of course has not happened yet.

But he is predicting that one day, Not only the Jews, but the Gentiles will be brought together at the second coming of Jesus from all over the world. They will gather all those of faith, all those who have put their trust in Jesus Christ will be brought together. And he said there will be believing Gentiles gathered at the table with you, hypocritical Jews. Those of you that would never sit down with a Gentile, they will be at God's table and they will be welcomed. But he gives them a warning here. He says, "Unless you leave your unbelief behind, unless you believe in who I am, what I am doing, and who sent me, you will not be there. " He talks about how

these people from the east and the west will be gathered at the table with Abraham, Isaac, Jacob— in other words, The great patriarchs of Israel will be in heaven—and these Gentile peoples will be there with him. But he says," but the sons of the kingdom."

The sons of the kingdom are the unbelieving Jews, particularly the Jewish religious leadership that was out to kill Him. But, the sons of the kingdom will not be there. ;. They will be cast into outer darkness. There will be weeping and gnashing of teeth. What He is basically telling them is that you unbelievers, you Jews who had every opportunity, Who were chosen by God to be His special people because you have rejected Me, you will be cast into the lake of fire; that will be the place. And gnashing of teeth, that place of outer darkness. Verse thirteen: And Jesus says to the centurion, "Go and it shall be done for you as you have believed." And the servant was healed at that very moment. Jesus simply speaks the word and instantly the servant is healed. This is one of really only two times in the Bible, where Jesus speaks the word from a distance. And someone is healed in Matthew fifteen.

We'll be looking at the healing of the Canaanite woman's son, and that took place also from a distance. Verse fourteen: They are in Capernaum now. Peter was actually from Bethsaida, but he has migrated to Capernaum, and that is now his home base. So, verse fourteen: And then Jesus came into Peter's home, and he saw his mother-in-law lying sick in a bed with a fever, and he touched her hand. And the fever left her, and she got up and waited on him. So they are in Capernaum; they go to the home of Peter, and Jesus realizes that Peter's mother is ill. She has a fever ;. She is in the bed ;. She is unable to get up. So we go from an incurable disease, leprosy, To a very common ailment of fever—possibly something like the flu—but Jesus has power over it all.

It isn't the magnitude of the miracle ;. It is the fact that he is capable of doing it. And he is willing to do it. So, again, as he did with the leper, he touches her—a touch of compassion. Possibly she was asleep. ; did not even know he was present until he touched her. And in gratitude, she's instantly healed and gets up and serves them— basically probably cooks dinner for them. An unusual story, not necessarily from the healing point of view, but the fact that this was Peter's mother-in-law. Peter's mother-in-law indicates Peter had a wife. We know nothing about her. We do not know if she was present this day. We don't even know if she was still alive at the time of this story. But what's unusual about it is this is the only instance in the Bible.

Where a spouse is mentioned for any of the disciples, there is nothing about wives, Children on any of the disciples, except this reference to Peter's mother in law here in Matthew. So an interesting story and an unusual circumstance. Verse sixteen:

Now when the evening came, they brought to him many who were demon possessed, And he cast out spirits with a word, and he healed all who were ill. And this happened so that what was spoken through Isaiah, the prophet would be fulfilled. Isaiah said, "He took himself, he took oh yeah, he himself took out our illnesses and carried away our diseases. " Many believe the site of the Sermon on the Mount was probably only about a mile from Capernaum. So many of the people have followed Jesus there that were at the sermon. Others have heard that He is in town and they have come.

Looking for a word, a touch, looking for a miracle, looking for a healing. Many were brought to him for healing, And the Bible says he obliged all that he healed all that were brought to him. Matthew is very careful to point out here about Isaiah's prediction that this very thing would happen. Much of Isaiah fifty three is about the crucifixion, and the agony that Jesus would suffer. But also, there is some references in there to the life of Jesus. The Bible says, "In him there was life," and so in that life there was this magic of healing. Verse eighteen it says, "Now when Jesus saw a crowd around him, he gave orders to depart to the other side of the sea." And then a scribe came and said to him, "Teacher, I will follow you wherever you go." 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. So we have gone from the physical, from the realm of healing, the realm of sickness. Now we're going to the realm of nature. Instead of encouraging the crowds and begging them to come to him as you see from many modern day preachers, Jesus sought to escape from them. He needed time alone with his heavenly Father. He needed that recharge that came from being alone with his heavenly Father. But he also needed time alone with the disciples. They are still in that don't understand the mission ;. They don't understand what's about to happen. We're going to find in the next couple of weeks. Jesus begins to talk to them about the crucifixion, about the road to Jerusalem, about what was going to happen.

They cannot conceive it. Peter is not going to let it happen, but time alone is going to become more and more important. Next week, we're going to talk about how Jesus began to withdraw from his public ministry. So, as Jesus is trying to escape the crowds to get away for a little bit of peace, A scribe they were basically the teachers of the law came to him and asks to follow him. And. Jesus replied, "Where are you going to follow me? I have nowhere to go. I have no earthly home. I am a vagabond. It's not like we have an itinerary that you can pick and choose where you are going to go with me. I go where I am needed. I go where my heavenly Father sends me, but basically, I have no agenda, i have no home, i have no place." Why would you want to follow me? A lot of people believe that this young scribe was.

Working on his credentials, he was writing his resume. And that time spent with this marvelous, miraculous, miracle working rabbi would look wonderful on his resume. And Jesus sees this ; He sees there is no heart to it. ; He sees it simply as a young man trying to promote himself, trying to pad his resume if you will. And Jesus discourages him; He said, "You are coming for the wrong reason; you are wanting something." That I cannot give you. You are wanting something that I cannot fulfill.

Verse twenty one, and another of the disciples said to him, "Lord, allow me first to go and bury my father." But Jesus said to him, "Follow me," and let the dead bury their own dead. So again, Where we find modern day preachers doing everything they can to attract a crowd that it's basically all about the numbers more and more.

And more people, Jesus is doing just the opposite. As they come to him, he is discouraging their following them. But remember, he knows all things. What we cannot see, he sees. He sees the heart, he sees the mind, He sees the intent of these people that are so eager to follow him so eager to be part of his little band of twelve. So obviously this other. Follower has no idea of the sacrifices that are involved, of the things that they would have to do, the things that they were going to endure in the future. But if you read the wording carefully here, when he says, "Let me allow first to go and bury my father, ", the key to the whole thing is : ". The father is not even dead. " is the way this reads. What he is saying is, "Let me go."

And be with my father till he dies, and then when the time is right, I will come and follow you. Can we do that? Is that a deal? And of course Jesus is telling him, no. If you want to follow me, now is the time. Now is the place. This is when you are to follow me—not when it's convenient—not on your terms, but on my terms. So let the dead bury the dead. Jesus' work was, In the spiritual world, so he's saying to this young man, "This is burying the dead; is not a spiritual thing. That's an earthly thing. Others can do that. That is something mundane compared to the work that I am doing." And if you want to follow me, you've got to be willing to abandon those personal relationships. You've got to be really, really willing to give it all up and follow me." Verse twenty three: "And when he got into the boat,"

His disciples followed him, and behold, a violent storm developed on the sea. And so that the boat was being covered by the waves, but Jesus himself was fast asleep again. Back to those things we've talked about: Jesus was fully God, fully man. He was tired, he was hungry; he had all of the same needs that we have. If you remember when Satan approached him in the temptation, That was the first thing ;, you know, forty days and nights you've been in the wilderness ;. You are hungry. Make these stones into bread. Jesus had those needs, so he is basically asleep in the back of the boat. Where are they now? He says they got into the boat on the sea. Do you know where they are? It's the Sea of Galilee. It's the largest sea in Israel, it's about thirteen miles long, about eight miles wide, with very high

mountains around it. So violent storms on the Sea of Galilee were very common. The wind would sweep down the hillsides and across the water.

Very quickly, very unexpectedly, There were a lot of variations in temperature there from the cool of the mountains to the warm of the water. And so, a violent storm was not an uncommon thing. The other thing about it is too remember they're sailing from Capernaum, and Capernaum was the hometown of most of these disciples who were fishermen. Capernaum had a pretty good fishing industry there. And so they were used to the Sea of Galilee. They were used to these storms. This is how they made their living. Fishing was not like a tournament on Lake Martin in those days. It was violent, it was hard, it was dangerous work, and these fishermen disciples were used to it. So they are out on the sea. A violent storm suddenly comes up, and apparently it was even for the Sea of Galilee standards; it was not.

An ordinary storm, the word that's used here, "violent, " is also used in other places to imply a tempest or even an earthquake. That it was that violent. Luke four thirteen The Bible says this : This is Luke's account of the temptation of Jesus, and right at the end of the temptation, the Bible says this: And when the devil had ended every temptation, he departed from him until. An opportune time until a better time, a more opportunistic time. This could have been that opportune time. This is a time to bring this storm on, possibly destroy Jesus in it, certainly destroy his disciples if nothing else shake their faith. So this might have been that opportune time. This might have been a storm of satanic origin.

But Jesus knew it was coming. He could have prevented it, but he did not. It was a teaching lesson for the disciples. He is calm and asleep in the back of the boat. They come to him, verse twenty five: "They came to him and woke him, saying, 'Save us, Lord! For we are perishing.'" And he said to them, "Why are you afraid? You men of little faith." And then he got up; he rebuked the winds and the sea, and it became. Perfectly calm, so they go in a panic that we're all going to die. And Jesus says, "No, you are not. We can take care of this." In essence, the disciples are saying, "Do you even care that we're about to die? You are asleep and we're perishing. Do you even care?" And again, These were men that were used to the sea, and they've just never seen anything like this. They.

Did not listen carefully to what Jesus had already said to them. There is power in every utterance that Jesus makes to them, And they are so busy looking at the things around them ;. They are so busy, basically fighting over who's going to be the greatest in heaven. They're missing so many of the points. Mark four thirty five as they were leaving Capernaum on this trip, Mark records this, and on that day. When evening came, he said to them, "Let us go and we will arrive on the other side." Jesus already knew they were going to get there safely. He'd already told them they were going to get there safely, but they were too busy to hear it, to see

it, and to understand it in their panic. They forgot what Jesus had told them: "We're going to get there. We're going to arrive safely." It reminded me of one of.

Probably two of my favorite stories in the Bible. Do you remember on the day that Abraham was commanded to sacrifice Isaac? Abraham, a very wealthy man, he traveled with an entourage. They traveled for three days to get to Mount Moriah. They get there and they're gathering their stuff together to go up on the mountain. The servants are going to stay behind and do you remember what Abraham said to them? And probably They overlooked it. Isaac may have even overlooked it, but Abraham said to the servants, "You wait here. The lad and I will go to the top of the mountain." And what we will come again? He knew what was about to happen, but he also knew Isaac was the child of promise. They had waited twenty five years for this child. He knew that nothing was going to happen to Isaac, Even if it meant that Isaac would die ; that God would raise him from the dead.

That was the faith of Abraham. We talk so often about Abraham and how many times he failed God sometimes his impatience, sometimes listening to Sarah when she came up with some of her schemes. But it was Abraham's heart of faith that God looked at. Hebrews talks about God counted it to him for righteousness. This was one of those times that he was positive that we will come again, and that's basically what I Jesus has said to the disciples here on the Sea of Galilee, "We're going to get there. Don't worry about it." Verse twenty seven, and the men were amazed and they said, "What kind of a man? What manner of man is this that even the winds and the sea obey him? " They are probably a little bit halfway past their three and a half years of Jesus' earthly ministry, and yet with all that he has done with all that he has said.

They still cannot fully grasp that he is the son of God, that he is in charge of all of these situations. They're filled with awe, they're filled with relief, But they still can't really wrap their heads around the fact that they are walking daily with the Son of God. Verse twenty eight : And, when he came to the other side into the country of the Gadarenes, two demon possessed men confronted him as they were coming out of the tombs. And they were so extremely violent that no one could pass by that way. 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?" We've seen diseases, we've seen natural disasters. Now we're going to have demonic possession. It is a very real thing; it is a very true thing. Particularly in the day in which Jesus lived, it was a very common thing.

They live in the graveyard, the place of the dead. Jesus and the disciples have arrived at the southern tip of the Sea of Galilee, the land of the Gadarenes, and it is a land of the Gentiles. There were very few Jews in this area, and we'll look at some of the evidences for that in a minute. But Mark and Luke in their account of this speak of

only one demon ; Matthew speaks of. Two, most people think that one was the spokesperson. One was more violent. One was possibly more prominent. There are others that believe there were even more than two, but again, that there was a prominent one, a spokesperson. But for whatever reason, for how many of them there were, the whole community was terrified of them. The demons immediately recognized Jesus and immediately acknowledged.

Who he is again, one of those things that the Jewish leadership couldn't do. The disciples were struggling with it. You know, The Bible talks about that Satan and his demons read the Bible ;. They know the ending and they tremble for fear, but they still fight on. So here, These demons know who he is ;, they know what he can do to them ;, they are fearful. They says to the demons say to him, Have, you come to us to torment us?" Before the time they realize the clock is ticking, They realize that one day Satan and his demons are going to be defeated and will be cast into the lake of fire. So they're basically saying, "We thought we had more time; we thought the end was further away. " So, are you going to destroy us before you destroy Satan and all of his demons? Satan has to have human.

Human bodies, in order to carry out his work, just as the Holy Spirit works through believers, Satan has to work through humans also. He has to have legs and feet to complete his work. So he does indeed have demons, and his demons do indeed possess humans sometimes. First thirty now there was a herd of many pigs feeding at a distance from them, and the demons begged him saying, "If you are going to cast us out." Send us into the herd of pigs. Go from a human body to an animal body, and then 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. The Bible says here many pigs. Do you know how many pigs there were? If you read Mark's account of this story, Mark said there were two thousand.

Pigs in this herd, and the entire herd jumps into the sea and is drowned. It was a lesson for the Jewish crowd, first of all, that the demons were cast into an unclean animal, And the animals were so dismayed at having the demons in them that they threw themselves into the sea rather than be demon possessed. So it was a picture of depravity to them. You remember the prodigal son when he got absolutely to the end of his rope, what did he do? He became a herdsman to pigs—a very dignified title in the South, we'd say he slopped the hogs. But nevertheless, that was the depravity that the Jews associated with herds of pigs. But even these demons have to obey.

The word of God, they enter the herd and it jumps into the sea. And the herdsmen ran away into the city and reported everything, including what had happened to the demon possessed men. And behold, the whole city came out to meet Jesus. And

when they saw him, they pleaded with him to leave their region. The irony of it here is that this was a very strong Gentile region.

No Jew would have had a herd of two thousand pigs. That was simply something the Jews would not do. So, That is a region of Gentiles, and they are very fearful of this Son of God and what He might could do for them. They are not willing at this point to give up their paganism. They are not willing at this point to turn to Jesus in faith. So, more so than faith, they have. Fear that if we do not follow him, if we do not submit to his will, what will he do to us? Look what he did to these demons. Look what he did to this herd of pigs. And so they come to him and implore him, "to go away, to leave them alone, to let them be. " Do, you remember in the story of Paul when he was on his way to Rome? He had several.

Stops along the way, and he encountered several very interesting people. And one of them was King Felix. And he preached to Felix. Felix even says, "Maybe there will be a convenient day and I will possibly be saved then, but not today. I will send for you when it's a convenient time." And that's what these townspeople are saying to Jesus: "Not today, but maybe later." We'll keep you on our list. We'll keep you in mind, but we are not willing to turn to you in faith today. You've got a handout there. You've got your takeaways right at the end. There is an interesting quote. One of the writers that I read said that he sees in the journey of the ship, a picture of.

Possibly the inspiration for Herman Melville's Moby Dick, that he was constantly seeking the great white whale, And that the great white whale is rather symbolic of God's constant quest of seeking to and fro for people who will be submissive to Him, people who will accept His grace offer, people who will accept His offer of salvation. So go over your takeaways; there you've got several other things. On there that you can look at for this coming week.

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