



MATTHEW 8:1-17

MESSIAH ON A MISSION

(PART 14)

A stone wall made of dark and light grey blocks. A black sign with white text is mounted on the wall. To the left, a grey metal gate is partially visible. To the right, a grey metal fence with a decorative top is visible.

CAPHARNAUM
THE TOWN
OF JESUS

A grey metal gate with a sign. The sign has a cross symbol at the top, followed by the text 'CAPHARNAUM THE TOWN OF JESUS'. The gate is set in a stone wall. In the background, a paved path leads away from the gate, and some people can be seen in the distance.

CAPHARNAUM
THE TOWN
OF
JESUS

Where Does Authority Come From?

Jesus has now ended his "Sermon on the Mount," displaying a critical analysis of the Old Testament scriptures. He teaches not as a commentator but as an original thinker.

One who is coming to destroy the excess' built up around the scripture. One who removes the cultural buildup of opinion and Rabbinical commentary from the text and recommits the text to the audience free of the manly encumbrances that have impeded the progress of understanding for so long. They had listened to his revolutionary message of love. They had been to the mountain with him and listened to the proclamation of the Kingdom. Yet if He was the King, where was His power?





Jesus in Matthew 5-7 was removing the barnacles from the text and sailing the scripture without the vessel being fouled. Biofouling is one of the main problems every type of ship faces at sea. Marine growth such as barnacles and mussels have been the reason for problems such as decreased ship efficiency, corrosion, etc. On my sailboat, over a period of a few months, barnacles would begin to grow on the bottom and, without proper attention, would impede the vessel's speed under sail. We would need to take precautions and use mechanical means of removing them and even apply anti-fouling paint.



“When Jesus came down from the mountain, large crowds followed Him.” (Matthew 8:1 NASB)

- This is a powerful lesson to those who are students of church growth. Many who are obsessed with numbers and programs that generate church growth never see the scriptural principle that preaching Jesus will draw the crowd.
- Teaching that feeds people produces a hunger for more.
- Teaching with authority produces a demonstration of authority.
- Teaching with authority is relevant and will captivate the hearer leaving them with an appetite for more.



This Miracle Demonstrates:

Jesus Heals a Leper **(Matthew 8:2-4)**

- Jesus has power over diseases
- Jesus has authority over the Law
- Jesus will touch the untouchables
- Jesus is not only powerful but willing to use the power

(8:5-13)

A Centurion's Prayer Answered and His Servant Healed

Here in Capernaum a Roman soldier's prayer is answered. The Secret is revealed, "*Gentiles are to be included in the kingdom of God.*" The second healing in this passage again highlights Matthew's motif of Gentile inclusion (cf., 1:3, 5–6; 2:1; 4:15). Jesus Is The Messiah on a Mission—This is what a Missional Messiah looks like. His every word, His every miracle, His every step is calculated as to teach the mind of the hearer, reader, viewer and follower some revelation of who He is and what He intends to do.



(8:14-16)

His Authority Over Demons and Sickness at Peter's House

Jesus was not the only one to recognize demons or see the need to exercise them out of people's tormented lives. He was not exhibiting a new or a novel idea here in casting out Demons. What was new and unknown was what He used to exercise them out — His Word!



Jesus' contemporaries sought "to chase away demons by means of incantations, sorcery, necromancy, painful techniques like smelly roots, or invocation of higher spirits to get rid of lower ones" (Tobit 6:7-8, 16-17; 8:2-3; Jos. Ant. 8.45-49; Jub. 10:10-13).

(8:17) The Suffering Servant of Isaiah Will Heal The Nations (Isaiah 53)

Isaiah's Servant Messiah	Matthew Reveals it is Jesus
Isaiah 7:14	Matthew 1:23
Isaiah 40:3	Matthew 3:3
Isaiah 9:1-2	Matthew 4:14-16
Isaiah 53:4	Matthew 8:17
Isaiah 35:4-6; 61:1	Matthew 11:5
Isaiah 42:1-4	Matthew 12:18-21
Isaiah 6:9-10	Matthew 13:15
Isaiah 29:13	Matthew 15:9
Isaiah 56: 7	Matthew 21:13

FOOTNOTES:

FOOTNOTE 1: ARCHAEOLOGICAL SITES Pt. 1

Houses in the Holy Land of the First Century A.D.: "Peter's House in Capernaum"



Housing conditions in the first-century Holy Land varied dramatically according to people's financial situations. The best preserved homes are those that were built for the upper classes and constructed with obvious craftsmanship from lasting materials. Of these, the most splendid examples are the remains of Herod the Great's lavish palaces in Jerusalem, Masada and Jericho.


These structures, along with other luxurious houses discovered in Jerusalem's upper city, reflect the stylistic conventions of contemporary Roman villas. The villa was structured around an open, colonnaded courtyard and contained a large reception room and dining area to accommodate large gatherings. Floors were covered with detailed stone mosaics, and walls were painted with frescoes. These upper-class houses and palaces in Judea also contained distinctively Jewish features, such as ritual baths alongside ordinary bathrooms, the absence of human or animal representation in mosaics and frescoes and the presence of Jewish symbols (e.g., the menorah).

Since relatively few people lived in palatial homes, many more examples of middle-class dwellings have been revealed through archaeology. An important example, discovered in Jerusalem in 1970, is known as the "burnt house." This home was completely buried with soot and ash from the destruction of the city in A.D. 70 and, therefore, has been well preserved. The floor plan reflects a common pattern of three medium-sized rooms, a small storage room, a small kitchen and a stepped, ritual bath built around a paved courtyard. The walls were covered with a thin layer of limestone plaster, and the floors consisted of pressed earth. Furnishings within the house included rectangular stone tables, bowls, plates, cups and cylindrical weights, one of which identifies the owner as Bar Karos.

FOOTNOTES:

FOOTNOTE 1: ARCHAEOLOGICAL SITES Pt. 2

Houses in the Holy Land of the First Century A.D.: "Peter's House in Capernaum"



Other significant examples of first-century houses have been unearthed in Capernaum. Excavations near the ruins of the ancient synagogue there revealed a group of approximately 12 homes constructed of black basalt rocks and small pebbles and arranged around a central courtyard containing ovens and grinding stones. These single-story dwellings had floors of beaten black earth and stairways leading to flat roofs. The less-substantial roofs were probably built with tree branches covered with mud and straw (cf. Mk 2:4).

The largest of these homes attracted particular attention in that it featured a crushed limestone floor and had plastered walls filled with decorations (including flowers, pomegranates and numerous crosses) and inscriptions, which were fragmentary and in many languages: 124 in Greek, 18 in Syriac, 15 in Hebrew and 1 in Latin. Most of the inscriptions were short prayers, such as "Christ have mercy" or "Lord Jesus Christ help." Others contained the name of Peter, suggesting that this home was venerated in antiquity as a place of Christian pilgrimage and associated with the memory of Peter. Thus, this dwelling has become known as the house of Peter in Capernaum (Mt 8:14; Mk 1:29; Lk 4:38).

The lowest urban classes inhabited crowded tenement buildings called insulae — multistoried buildings divided into numerous apartments called cenaculi. The lowest floor generally contained a shop in which the proprietor also lived. The upper floors were accessed through outside staircases. The insulae usually lacked any system of heating, running water or sewage. Eutychus most likely fell from the third floor window of an insula while listening to Paul preach Christ in Troas (Ac 20:7–12).

FOOTNOTES:

FOOTNOTE 2:

Leon Morris Exegetes The Greek of Matthew 8:12

Another adversative but brings us to the sons of the kingdom (cf. 13:38). In this unusual expression son denotes "one who shares in this thing or who is worthy of it, or who stands in some other close relation to it" (BAGD, 1.c.). Jesus is speaking of Jews who, because of the nation's relationship to God, would be expected to feature in the kingdom but whose lack of faith means that they forfeit their place. They will be thrown out, where the verb may have the notion of some force; at any rate the sons will not be able to resist the expulsion. Jesus does not say from whence they will be thrown out, but clearly the kingdom is in mind. Their destination is not left in doubt. They will go into the outer darkness (an expression found only in Matthew), where outer points to the darkness farthest out, farthest removed from the joy and light of the kingdom, 31 and darkness contrasts with the light of the kingdom. In that place there will be misery, which is described as the wailing and the grinding of teeth, a proverbial expression for pain and distress. Matthew uses it a number of times (13:42, 50; 22:13; 24:51; 25:30), but elsewhere in the New Testament it occurs only in Luke 13:28. Wailing signifies not only grief but grief loudly expressed, while the definite article "indicates the unique and extreme character of the action" (BAGD); it is not any old wailing that is meant, but the wailing that is associated with final rejection. It will be accompanied by the grinding of teeth, another proverbial expression for distress and mostly used in the New Testament, as here, for grief (or possibly anger or vexation) at the final rejection. Some of those who might be expected to respond to Jesus with faith and commitment will not do so, and their failure is shown up by the centurion's faith. The Master leaves his hearers in no doubt that this is a failure with dire and permanent consequences. (Morris, Matthew, 1992 pp.195-196)