

Jesus – The King of the Jews #18

Power Over Disease

Matt 8:1-13

Introduction:

1. Six incidents in the ministry of Christ are recorded in this eighth chapter
2. All 6 are recorded in at least one other of the four Gospels.
3. The order of the events recorded in [Matthew 8](#) is not chronological.
4. Matthew's purpose was to group events in the life of Christ to aid in his design of showing the Jews that Jesus was the Messiah
5. [Matthew 8](#) may also be divided into six major parts as follows:
 - A. The Cleansing of the Leper ([Matthew 8:1-4](#))
 - B. The Curing of the Centurion's Servant ([Matthew 8:5-13](#))
 - C. The Curing of Peter's Mother-in-Law ([Matthew 8:14-18](#))
 - D. The Cost of Discipleship ([Matthew 8:19-22](#))
 - E. The Calming of a Storm ([Matthew 8:23-27](#))
 - F. The Casting Out of Demons ([Matthew 8:28-34](#))

I. THE WRETCHED MAN - A LEPER – vs 1-4

- Two specific cases of Christ healing a leper are reported in the Gospels
- This 1st case was the healing of one leper
- The other case was the healing of ten lepers reported only in Luke

A. The Circumstances for the Cleansing – vs 1

"When he was come down from the mountain, great multitudes followed him"

1. The moment of the cleansing – “When he was come down”
 - a) *This refers to Christ coming down from the mountain where He had just given the Sermon on the Mount.*
2. The multitudes in the circumstances – “Great multitudes”
 - a) *These folks were from the crowd which heard the Sermon on the Mount and were more curious than consecrated.*
 - b) *The greatness of the crowd provided much witness of the power of Christ in healing a leper.*

B. The Cause for the Cleansing – vs 2 – “a leper”

2 *And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.*

- The cause or need for cleansing of the man coming to Christ for help was the disease of leprosy.
 1. The character of the cause
 - a) *Leprosy in the Bible represented a variety of skin diseases and even some fungus found in the walls of houses and garments*
 - b) *Leprosy was such a major problem that God gave Moses extensive instructions on how to deal with it ([Leviticus 13,14](#)).*
 - c) *The leprosy in our text was a loathsome disease that would eat away body parts and eventually kill the leper.*
 2. The curse of the cause
 - a) *Not only was leprosy a curse to the physical body, but it also was a curse for the Jew because of the many restrictions and stigma it brought to the leper*
 - b) *The law ostracized the leper and severely restricted his freedom*
 - c) *A leper in public was required to have a covering over his mouth and to cry out, "Unclean, unclean" ([Leviticus 13:45](#)).*
 - d) *This was very humbling as well as hurtful.*
 3. The cure for the cause
 - a) *In Bible times there was no known cure for leprosy and it was the universal belief that only God could heal a leper.*
 - b) *Thus for Christ to heal a leper would testify as to His Deity.*

BYZ **Matthew 8:1** Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί·

BYZ **Matthew 8:2** καὶ ἰδοῦ, λεπρὸς ἐλθὼν προσεκύνη αὐτῷ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

C. The Coming for the Cleansing – vs 2

"Behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean"

- The coming of the leper to Christ is most instructive.
 1. The leper came wisely
 - a) *The leper came to Christ for help – best place to go for help*
 - b) *People still need to go to Christ for their greatest needs, for He is the only One Who can give help.*
 2. The leper came earnestly -- *"Behold."*
 - a) *This showed the unusualness of the leper venturing out boldly in public for help.*
 - b) *Even the shame /embarrassment of his condition did not stop him*
 3. The leper came reverently - *"Worshipped him."*
 - a) *The leper showed respect for Christ by worshiping Him.*
 - b) *The leper worshipped before he made his request.*
 4. The leper came honestly - *"Make me clean."*
 - a) *The leper did not water down his condition*
 - b) *He was honest about his case and confessed that he was unclean.*
 - c) *Sinners seeking salvation must be the same way.*
 5. The leper came believingly
"Lord, if thou wilt, thou canst make me clean."
- Three important features about faith are in this request by the leper.
 - a) *Dynamic in the faith. "Thou canst." The leper believed in the power of Christ to heal.*
 - b) *Deity in the faith. "Thou canst."*
 - (1) We noted earlier that the general attitude and conclusion in Bible times was that only God could heal leprosy.
 - (2) Therefore the leper confessed here the Deity of Christ.
 - c) *Deference of faith. "If thou wilt."*
 - (1) That statement does not confess doubt, but it shows the deference of faith.
 - (2) Faith must always give deference to the will of God.
 - (3) The leper believed Christ could heal, but he submitted to the will of God about the healing. This was noble submission.

BYZ **Matthew 8:3** Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρῶς. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

D. The Contact for the Cleansing – vs 3

"Jesus put forth his hand, and touched him, saying, I will; be thou clean"

- The healing of the leper involved the touching the leper, and therefore contact with the leper.
 1. The contact showed the sympathy of Christ -- *"Touched him."*
 - a) *Mark confirms this compassion by stating, Jesus, moved with compassion, put forth his hand, and touched him" [Mk 1:41](#)*
 - b) *This healing, like salvation, was a result of the grace and mercy and love of God which speaks of His great compassion.*
 2. The contact showed the salvation in Christ
"Touched him... be thou clean."
 - a) *When Christ touched the leper, He, according to the law, contacted the defilement of the leper.*
 - b) *But the contact was done to bring healing to the leper.*
 - c) *Herein is a beautiful picture of salvation—Christ became sin for us that He might save us ([2 Corinthians 5:21](#)).*

E. The Celerity in the Cleansing – vs 3

"Immediately his leprosy was cleansed"

1. The celerity evidenced that Divine power was present.
2. If the healing had taken some weeks or months, people would have said it was a natural healing – not the work of Christ.
3. "Immediately" gave the credit to Christ and nothing else.
4. Jesus healed without gimmicks, formulas, or fanfare.
 - a) *He healed instantaneously, with no drawn out period of waiting or of gradual restoration.*
 - b) *He healed totally, not partially, no matter how serious the disease*
 - c) *He healed everyone who came to Him and even some who never saw Him*

F. The Commission After the Cleansing – vs 4

"Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them"

- This was an important commission but the man disobeyed the commission.
- 1. The reciprocation in the commission – “go ... show”
 - a) *Christ had done what the leper requested; now the leper is to do what Christ requested.*
 - b) *Obedying the commission is a way to show our gratitude to God*
 - c) *Like the leper, many do not obey their post-blessing commission*
- 2. The recovery for the commission -- *"Jesus saith... go."*
 - a) *Before the healing the man could not go to the priest to show any healing.*
 - b) *God's commissions come with Divine enablement.*
- 3. The restriction in the commission – “tell no man”
 - This seems like a strange restriction.
 - In at least five of the thirty some miracles of Christ, He gave a command to be silent about the miracle.
 - This has puzzled many Bible students for it seems so contrary to the spirit of the great commission.
 - But there were some good reasons for this restriction here.
 - a) *The restriction promoted performance - Stopping to talk to others on the way would hinder his getting to the priests.*
 - b) *The restriction provided protection*
 - (1) This protection was for Christ.
 - (2) It was to protect His ministry from undo attention that would hinder it
 - (3) Christ had a plan to fulfill; undo attention could hinder the fulfilling of the plan.
- 4. The reason for the commission
"For a testimony unto them."
 - a) *When the leper claimed that Christ had healed him, the priests would examine the man extra thoroughly and would have to conclude that Christ did a terrific job.*
 - b) *That would declare that Christ had the power of God (for, the universal belief was that only God could heal leprosy).*
 - c) *They would give absolute proof that the claim of healing was genuine*

II. THE RESPECTED MAN – A GENTILE – vs 5-13

- The next incident in the ministry of Christ recorded in this chapter is the curing of a centurion's servant

A. The Case for the Curing – vs 6

- This was a rather unusual case particularly in who made the request for the healing.
- 1. The person in the case – vs 6
"My servant lieth at home sick"
- Three things can be said about the person who is afflicted and needs healing.
 - a) *The man was a lowly servant.*
 - b) *But one does not have to be of high position in the world to have Christ work wonders on your behalf.*
 - c) *The servant was a Gentile - of the 30+ miracles Christ performed, only 2 were for Gentiles*
- 2. The problem in the case
"Sick of the palsy, grievously tormented"
- This was a major problem.
 - a) *Sick of the palsy involved paralysis.*
 - b) *There was pain in the problem. "Grievously tormented."*
 - c) *Luke reports that the servant was "ready to die" (Luke 7:2).*
 - d) *Thus this was a very serious case.*

BYZ **Matthew 8:4** Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.

BYZ **Matthew 8:5** Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν,

BYZ **Matthew 8:6** καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

Grievously tormented (deinōs basanizomenos). Participle present passive from root basanos (see note on §Matthew 4:24). The boy (pais), slave (doulos, Luke 7:2), was a bedridden (beblētai, perfect passive indicative of ballō) paralytic.

B. The Call for the Curing – vs 5-6

"When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him... Lord, my servant lieth at home sick of the palsy, grievously tormented"

1. The place of the call -- *"Capernaum"*
 - a) Many wonderful works were done there by Christ
 - b) Few took advantage of these spiritual opportunities, and so Christ severely condemned them later for this failure regarding spiritual advantages ([Matthew 11:23](#)).
2. The passion in the call – vs 5
"Beseeching him".
 - a) The centurion, like the leper previously came earnestly
 - b) We cannot expect God to be earnest about our petitions if we are not earnest in making them.
3. The person making the call – vs 5
"Centurion"
 - a) A centurion was a Roman soldier who was in charge of one hundred soldiers
 - b) This centurion would be in charge of the Roman garrison in Capernaum.
 - c) Rome occupied Palestine and had a number of garrisons of soldiers throughout Palestine to keep the peace
 - d) Faith is sometimes found in the most unexpected places.

C. The Compliance for the Curing – vs 7-9

"Jesus saith unto him, I will come and heal him"

- Christ reacted very favorably to this request for healing.
1. The promptness of the compliance
 - a) As soon as the need was made known to Christ, He immediately said He would come and heal the servant.
 2. The protesting of the compliance
"The centurion... said, Lord, I am not worthy that thou shouldst come under my roof"
 - a) The thought of Christ coming to his house was too much for him even though he was a man of rank in the Roman army.
 - b) His esteem for Christ was so great that the centurion felt unworthy of Christ's presence.
 3. The plea about the compliance – vs 8
9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
 - a) The centurion believed the word of Christ was so powerful it could heal the servant without Christ's presence.
 - b) To support this plea the centurion illustrated his authority
 - c) It showed the centurion's faith in Christ's word.

D. The Commendation Before the Curing – vs 10

"When Jesus heard it [the plea about the word of authority], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel"

- This was a great and instructive commendation.
1. The cause for the commendation - *"Faith."*
 - a) It is faith in the word of God that excited Christ.
 - b) "Without faith, it is impossible to please him" ([Heb 11:6](#)).
 - c) But with faith, you can indeed please God.
 2. The character of the commendation -- *"Great."*
 - a) This commendation spoke of the greatness of the centurion's faith.
 - b) It was not little faith but "great" faith the centurion exhibited

BYZ **Matthew 8:7** Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

BYZ **Matthew 8:8** Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἶπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

BYZ **Matthew 8:9** Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

Kai = also - I, also, am a man under authority

BYZ **Matthew 8:10** Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμήν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

E. The Condemnation Before the Curing – vs 10-12

- The contrasting of the Israelites' faith to the faith of the centurion was a great condemnation for the Jews.
 1. The failure in the condemnation – vs 10

"I have not found so great faith, no, not in Israel"

 - a) *The failure was in the Jews' lack of faith in God's word.*
 - b) *That failure is a great dishonor to God.*
 - c) *If you do not believe the word of someone, you have greatly disparaged that person's character.*
 2. The favor in the condemnation – vs 11

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven"

 - a) *Many Gentiles were given the favor which the Jews lost by the fact of their failure of faith.*
 3. The future in the condemnation – vs 12

"The children of the kingdom [the Israelites] shall be cast out into outer darkness; there shall be weeping and gnashing of teeth"

 - a) *The future of unbelief is hell.*
 - b) *The description of hell given here is so awful the human mind cannot fully comprehend its horror.*

F. The Condition for the Curing – vs 13

"Jesus said unto the centurion... as thou hast believed, so be it done unto thee."

1. Faith was the condition for the healing. Likewise, faith is the condition for the healing of the soul in salvation.
2. *"For by grace are we saved through faith" (Ephesians 2:8). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).*
3. Faith is so essential for so many things. As an example, evolution will die when faith in God comes on the scene; for *"Through faith we understand that the worlds were framed by the word of God" (Hebrews 11:3). Hebrews 11* is filled with testimony of the great exploits of men who did their exploits because of faith in God.

G. The Celerity of the Curing – vs 13

"His servant was healed in the selfsame hour."

1. The celerity of this healing, like that of the leper, was important.
2. It confirmed Who did the healing.
3. The people had no excuse for their unbelief in Christ, for His miracles were done in such a way as to make it fully evident that He had Divine power.

BYZ **Matthew 8:11** Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

BYZ **Matthew 8:12** οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

BYZ **Matthew 8:13** Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, Ὑπάγε, καὶ ὡς ἐπίστευσας γεννηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.