

- b) Here, Jesus is acting as a priest of a superior kind and receives our sicknesses and bears our infirmities.

DISCIPLE 1.0: The Healing and Restoring Power of Jesus!

Jerry Cisar — June 16, 2019

Text: Matthew 8:1-17

Introduction (8:1)

LIVE THE STORY

The Gospel is intended to be learned and lived in community.

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- How might this text, Matthew 8:1-17, demonstrate what it might look like for God to *live* the Sermon on the Mount?
- What do the three stories (the leper, the centurion, and Peter's mother-in-law) reveal about how Jesus changes things for those once excluded?
- How does the story of the leper adjust some modern ideas about faith in some quadrants of the church today?
- What is shocking about the story of the centurion and Jesus' response? What risk was the centurion taking?
- How does the centurion, like the leper, upend some modern ideas about faith?
- What might the centurion's great faith teach the church about the ground of our confidence for the saving power of Jesus?
- Does your life reflect a life which submits to and bows to Jesus' authority? In what ways does it, and in what ways can it grow?
- What are some of the ways we still think in terms of cleanness and uncleanness that still separate us or others from the community of God's people? How does this text speak to you about this?

I. A Leper (8:2-4)

- A. "If you are willing...."
 - i. Does God love me? Does God even care about me?
 - ii. "If you will..."
 - iii. "bowed before Him in worship".
- B. Jesus reached out his hand and touched him (3).

II. An Enemy (8:5-13)

- A. "Now he entered Capernaum and a centurion bowed down in worship to him..."
 - i. A Gentile, who worked for Rome—the enemy and oppressor.
 - ii. He bows before Jesus in a posture of worship.

B. "Lord, my servant lies at home paralyzed, suffering terribly."

i. NIV "Shall I come and heal him?"

ii. Or: "I will come and heal him."

C. The Superiority and Authority of Jesus!

i. "I am not worthy..."

ii. "But only say the word, and my servant will be healed."

D. Outsiders In and Insiders Out (11-12)

i. The leper

ii. The gentile centurion (Eph. 2:12) — but now he is an insider.

iii. The insiders (the presumed citizens of the kingdom) are out!

iv. This is about reversal: the ones who were excluded are now included through faith, while the ones who would assume they are included, but do not have faith in the Word of Jesus (and its authority), are now excluded.

v. It should be noted that when Jesus talks about hell, he is not talking to gentiles, prostitutes, lepers, atheists, agnostics, or even nominal participants in the kingdom.

He is warning those who presume that they are in and presume so because they are active in the community of Israel and doing better than others. But they don't believe in the authority of Jesus and His Word!

III. A Woman (8:14-15)

A. The essence of faith in Jesus isn't in the words themselves.

B. He touched her.

C. These three outsiders, who have been excluded from community, barred from relationships, are now participating in the in-breaking Kingdom of heaven.

IV. All the Unclean and Troubled (8:16-17)

A. Demon-possession is the ultimate uncleanness.

i. While these personal stories of chapter 8 are particular, they are not exceptional. Jesus wills to cleanse and restore anyone who comes to Him.

ii. Not just a healing that effects the soul, but the whole human-being.

B. Demonic Causes and Our Post-enlightenment Age

i. We haven't changed much!

ii. They "brought" to Jesus all who were unclean.

a) "Brought" is the same word for "offer" (8:4).