

# Identifying the Saved, by How They See the Savior

## 2024.05.12 Morning Sermon in Matthew 8:1–17

<sup>1</sup>When He had come down from the mountain, great multitudes followed Him. <sup>2</sup>And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.”

<sup>3</sup>Then Jesus put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed. <sup>4</sup>And Jesus said to him, “See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

<sup>5</sup>Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, <sup>6</sup>saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.” <sup>7</sup>And Jesus said to him, “I will come and heal him.” <sup>8</sup>The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. <sup>9</sup>For I also am a man under authority, having soldiers under me. 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.” <sup>10</sup>When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! <sup>11</sup>And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. <sup>12</sup>But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

<sup>13</sup>Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

<sup>14</sup>Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever.

<sup>15</sup>So He touched her hand, and the fever left her. And she arose and served them. <sup>16</sup>When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, <sup>17</sup>that it might be fulfilled which was spoken by Isaiah the prophet, saying: “*He Himself took our infirmities and bore our sicknesses.*”

**Main idea:** because of His ability, authority, and atonement, Jesus alone can be (and is perfectly/entirely) our Savior

**Introduction:** After the shocking conclusion to chs. 5–7, who are the few? Those who find...

### 1. Jesus’s Ability, v1–4

1. Comparison between the multitudes/priests and the leper (v1, 4).
2. Worshiping Him; adoring Jesus’s power and entrusting himself to Jesus’s willingness (v2–3). Do you do so?
3. Jesus communicates to him the reality and effectiveness of that willingness through experience (touch) and Word. He does the same now by Spirit and Word.
4. A testimony to the priests that a prophet greater than Moses, and a priest greater than Aaron, is here (v4). Don’t trust in your covenant status, your office, or biblical procedure. Trust in the One Whose touch can cleanse and heal!

### 2. Jesus’s Authority, v5–13

1. Comparison between Capernaum/all Israel and the centurion (v5a, 10–12).

2. Lowliness before Christ, even among those of status among men (v5b–8a). Are you lowly before Jesus? Those who come demanding signs or explanations do not come in a posture to receive salvation from an almighty Savior!
  3. Trusting authority that is great not just in what He can command, but Whose it is (v8b–9). Do you trust this way?
  4. Having a “seat at the table” in the kingdom (v11) comes not from covenantal status (v12) but humble faith (v13). There are sons of the kingdom—praise God! There are sons of the kingdom who are cast out—repent and believe!
3. **Jesus’s Atonement**, v14–17
1. Ability to heal. The “touch” of v15, and the “many” and “word” and “all” of v16.
  2. Ability and authority that goes beyond the physical. “demon-possessed” and “cast out the spirits” of v16.
  3. Note mother-in-law’s response, v15. We are left to wonder how the others responded. Earthly (even mental/emotional/relational) healing is not necessarily saving. Did His healing you bring you to love and serve Him?
  4. Ability to heal that comes not from raw power but by right of atonement. v17 with Isa 53:4. “Behold!” (Isa 52:13).

**Conclusion:** Behold Jesus! The King of heaven, the true and living God, has atoned for sinners. It is His inalienable right and earned reward that all who are His would enjoy the complete reversal of the curse. Humbly hope in Him, and become His servant!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew chapter 8, verses 1 through 17. These are God's words. When he had come down from the mountain, great multitudes followed him. And behold a leper came and worshiped him saying, Lord, if you are willing. You can make me clean. Then Jesus put out his hand. And touched him saying I am willing.

Be cleansed. Immediately, his leprosy was cleansed. And Jesus said to him, See that? You tell, no one. But go your way. Show yourself to the priest. And to offer the gift that Moses commanded. As a testimony to them. Now, when Jesus had entered Capernaum, a centurion came to him pleading with him.

Saying Lord to my servant is lying at home. Paralyzed dreadfully tormented And Jesus said to him, I will come and heal him. The Centurion and surgeon said, Lord, I am not worthy. That you should come under my roof. But only speak a word. And my servant will be healed.

For I also am a man under Authority. Having soldiers under me. 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 doesn't When

Jesus heard it, he marveled. And said to those who followed, Assuredly, I say to you, I have not found such great faith, not even in Israel.

And I say to you, That many will come from east and west and sit down with Abraham Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom will be cast out into outer Darkness. There will be weeping and gnashing of teeth. Then Jesus said to the Centurion, Go your way.

And as you have believed, So let it be done for you. And his servant was healed that same hour. Now, when Jesus had come into Peter's house, He saw his wife's mother lying, sick with a fever. So, he touched her hand and the fever left her. She arose and served them.

When evening had come, they brought to him many who were demon-possessed. And he cast out the spirits with a word. And healed all who are sick? That it might be fulfilled, which was spoken. By Isaiah the prophet saying, He himself took our infirmities. And bore our sicknesses. Amen. Thy sense this reading.

Of gods inspired and denarentwort. Well, we rejoiced That he blesses. The preaching. Of that word unto his glory and the good of those who hear with faith. Please be seated.

Well, we have finished The Sermon on the Mount. And it is a portion of scripture is particularly a portion of the gospel. That many who know little actually of the scripture or of the gospel or of Christ himself. I say oh they like that part. I like The Sermon on the mount part, you know, the the do not judge.

Part, the do unto others as they do unto Dupont. Now, you having Heard it preached recently, you can already hear in your mind and in your heart. How little even those bits are understood. The the do not judge is uh for any who have any hope in themselves, At all.

And therefore, are looking down upon others because they're not hoping only in Christ, It is actually a very exclusive and judgmental and intolerant portion of scripture. By the way, our culture speaks And, Do unto others as you would have them do unto. You is the conclusion of a section.

That talks about hating every sin in our life like a foreign object in our eye and being grateful. When we can be delivered from our sin. As the Lord grows us in the school of repentance in humility before him giving us in in as he humbles us but also gladdens us Usefulness to be used by.

And coming alongside a brother and helping him. Now, with the spec that is in his eye and do unto others, Is certainly not for everyone. To do unto others as they would have done unto themselves. Because many of us would have done unto ourselves that we would be left in our sin that we would be left without Christ that we would perish.

That we would continue offending God. And storing up wrath. Against ourselves until the day of judgment, you know, the the do unto others. As you would have them do unto you, especially for those. We're so grateful that God had mercy. On us, poor, Sinners and opened our eyes to see that we needed to be born again.

We needed to repent. We needed to have our very mind changed even so that we would just be able to believe in Jesus. And we needed most of all to believe in him because it's only his obedience only what Jesus has done. That can gain for us a place and Glory.

And not at all. Anything that we have done. Indeed, not only is only what Jesus has done. That which can gain for us a place in glory. But only what Jesus has done can atone for all the things that we actually have done ourselves.

And so, even those bits But most who misunderstandingly quote. Who are not the poor in spirit. Who know themselves to be penniless before God and God to be rich towards us in Christ, and have provided the righteousness, and sacrifice of Jesus, the Divine wealth that buys salvation, For those who are Poor in spirits.

And for those who mourn over our spiritual condition, knowing that only the Lord can comfort. For those who are hungry and thirsty for righteousness. Knowing that the Lord alone will and surely will fill us. We are not so surprised. By the way, that the sermon ended, But Jesus ended that sermon, you remember.

And from chapter 7 verse 13, all the way Through verse 27. Talking about the narrow gate. And the difficult way. And few are those who take it. That leads to life. But that wide gate, anything other opening anything other in anything other than Christ Alone And that easy and Broadway.

And the Who take it? Thinking that they are arriving at life. Saying about themselves or others. Who went by the wide gate and who went by the Broadway, the easy way. Oh, they're in a better place. I'm going to a better place. Maybe they even know that salvation is.

Jesus's name alone. And they say, Lord Lord. In your name. Did we not prophesy in your name? Did we not cast out demons? Even in your name did we not do many mighty works. Did you see? How much? Mental health. An emotional well-being. We have brought to others in your name.

Lord. In your name. Lord, don't you see? How great are the works that we have done? And Jesus says, many will speak to him like that in the last day. He's not talking now about those outside. The churches, is he It's talking about good Christians. As that word is so often used.

And he will say to them, I never knew you. Depart from me. You workers of lawlessness, because The narrow gate is being known by Jesus. Not just knowing about him not just having right theology or ideas about who Jesus is God. The son made flesh and about how men are saved by trusting in him alone but actually being known by him and knowing him.

Being brought into Union with Jesus Christ. And this word gets so overused. But to genuine knowing and being known relationship. Not just a feeling in your mind. That you have a relationship with an idea that you call Jesus. But being personally known and involved with As it were, God the Who makes this great difference among many others?

And everyone whom he knows and everyone whom he saves. He brings them to love his law. To delighten it in their inner being. To love to please him. To love his law. Not just because it pleases him but because it's a perfect description of what it looks like. When his character is worked out in those who are joined to him and made like him, And so, He gave those shocking words disowning.

I never knew you. And banishing. Depart from me you who practice? Lawlessness. Not because obedience gets you into heaven. But because the Christ. Who alone gets you into heaven. Produces love for Holiness. And progress. And Holiness.

I wish. That so many, who Oh, Jesus is a great teacher. I love that Sermon on the Mount. I wish that they would read. And here, preached. Chapters 5-7. And see themselves rightly? Yes. But oh, so much more than that. So much more than seeing themselves as helpless hopeless,

Sinners who have been hungry for food more than they're hungry for God and thirsty for drink more than they're thirsty for Christ.

Treasuring anything and everything else at all. More than treasure him. Yes, see themselves. But to see him. So that they would become more hungry for him than they are for food and more thirsty for him than they are for drink that by his word and by his Spirit blessing, his word to them, they wouldn't be shocked.

By this narrow and exclusivist and intolerant Doctrine. But that they would be shocked. That the one who rightly should have banished. And disowned. And destroyed. Has given himself. To take them as his own. And bring them into his life. And to be their treasure. And to give them all of the new heavens and a new Earth for unending ages as a bonus aside.

To having him. So, as we come from that conclusion, to the sermon in chapters five through seven, we want to know who are these few who enter by the narrow gate. What does it look like when you enter by the narrow gate? What does it look like when you enter by a right understanding and seeing of the Lord Jesus Christ, that that language has Um, Has gained popularity in the last five years or so.

I see you. Oh, I really felt seen by him. You know, those like well let's use that language. Seeing Jesus. What does it look like when he is seen as he is? By Sinners who need him to be, who he is. And that's what the spirit takes us into next.

And the first 17 verses of Matthew chapter 8, he gives us three encounters. In which we have a comparison. Between the Or more literally from verse 1, the multitudes. And the Uh, the many who go to destruction and the few who find the narrow gate and who walk the difficult path.

And, Who arrive at life? And the way you identify the saved, Is by how they see. The Savior. What do they see about, Jesus? And what is the response of their heart that shows that they have seen about Jesus? Which is the ants which provides the answers to the questions that you need to be asking yourself.

Do I see Jesus this way?

And therefore, Am I responding to him this way? Because this is how I see him. And what we see. For what we learned that they see, About Jesus in these three scenes that Well, the Evangelist gives us Uh, immediately following The Sermon on the Mount. Is first, they see Jesus ability.

The leper in particular in verses 1 through 4 sees Jesus's ability the Centurion. In verses 5 through 13. Sees Jesus's Authority. And then, in verses 14 through 17. As Peter's mother-in-law responds. Um, Uh, to Jesus and especially as Jesus heals, not only her And or all of these who are demon-possessed and sick in verse 16, but then the Holy Spirit by the pen of Matthew.

The Apostle and the Evangelist in verse 17 tells us that we are here to see. Jesus's atonement. Because he tells us what this fulfills from the book of Isaiah, So that we will look back and say, oh, This is the one. That Isaiah was talking about. In Isaiah 52, verse 13, through the end of Isaiah 53.

This is the one Who suffered to take away our sins. Who himself was not only subject to sickness and to pain. But who atoned for the sin? That is the cause Of all sickness and pain. So those will be the three ways that Uh, we consider the text which Falls out easily for us.

Into these three scenes. The first scene verses one through four in which we will see Jesus's ability, the second scene in verses 5 through 13. In which we will see Jesus's Authority. And then the third scene in verses 14 through 17 in which we will see Jesus's atonement. Jesus comes down from the mountain now and he rejoins the multitudes.

The multitudes have been there the whole time you remember from The end of. Sorry, the end of chapter four. And he said he was doing healing and casting out demons. Jesus went about all Galilee teaching in their synagogues preaching. The gospel of the Kingdom and healing all kinds of sicknesses and all kinds of disease, among the people, then his Fame went throughout all Syria and brought to him all sick, people who are afflicted with, who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics, and he healed them.

Great multitudes followed him. From Galilee and from decapolis Jerusalem Judea and Beyond the Jordan And seeing the multitudes. He went up on a mountain. And when he was seated, His disciples came to them. So Jesus goes up on the mountain, he withdraws from the multitudes, and he sits down which in uh in their culture and at their time, if we were to look at I think it's Luke 4 where it follows Jesus, you know that one particular Sabbath showing how the Lord Jesus himself.

Kept Sabbath, and when you get to the synagogue, he reads standing up but he sits down to preach. It was the preaching position. Uh, it would be similar for us if we saw him get up into a Pulpit. And, you know children seeing the preacher in the pulpit. If Uh, children who love the Lord's word because it's the Lord's word and they love to hear it preach.

They say oh let's stop playing. Hurry, there's going to be gospel preaching. Uh, well, in this case, the, the disciples notice just not, not just any preacher. Of course, it's Jesus himself who assumes the preaching position and they had come up unto the mountain and he's talking to them blessed, are you?

And that's the context in which he has made this distinction between the many who are in the multitude, at the bottom of the mountain and the few who are the ones who were so needy and so desirous of Christ alone having nothing in themselves. Not satisfied to be without Jesus, literally hanging on his every word because they are hanging entirely upon him himself.

With the multitudes. So there's an inclusio, there's a bookend here. On the other end of The Sermon on the Mount. When he had come down from the multitude, from the mountain, great multitudes followed him, and this is going to be a theme. We'll begin with it next Lord's Day.

Lord willing Godsparing us when we get to verse 18 and the the tests Of genuineness of Faith by response to the Lord. Jesus in verses 18-22 again. Jesus is going to see great multitudes and withdraw. But we'll leave next week. For next week, but there's comparison here. Between these multitudes generally speaking.

And they're not irreligious people. They're excited about Jesus. They're excited about the castings out of demons. They're excited about healings. You know, the modern skeptic would think they were religious Fanatics. But they're still part of the many. Generally speaking. But among them, praise God. Are there are some of the few And behold a leper.

So there's this comparison between the multitudes and the leper and when Jesus heals him, In verse 4, what does he tell them to do? He says, don't go to the multitudes. Don't run around telling anyone everyone. Go to the priests, be a testimony to them. And so, the, the priests are those who still need to hear about Jesus, and still need to worship Jesus, and still need to hope in Jesus.

And so there's this comparison here, the the The gospel writer, the Evangelist, Matthew by the Holy Spirit using him. Wisely, helping us. Identify the The wide gate and the narrow gate. The easy path, the difficult path. The difficult path. That which leads to destruction and that praise God. Which leads to life.

So, how does the leper begin? He begins on his face. Not the most ideal way to have a conversation. It's not also not the way you would respond to. College professor or a great teacher. We don't really esteem teachers in our culture. Like we like we should anymore. Um, But, Uh, worshipping them.

Uh, would be sinful. And if this was anyone else, but Jesus Christ. Falling on his face and worshipping. And the word has the sense. Of being prostrated bent and on the face. Before the Lord Jesus. He worships him. He doesn't call him teacher, he calls him, Lord. Lord, if you are willing.

You can make me clean. He adores, Jesus's power and Then we have phrased this carefully intentionally Entrusts himself to Jesus's willingness. This is not the, if you will. That. We often pray when we think we're asking for something better than what God intends to give us. God, forgive us.

For thinking that we can be more generous than God. Lord heal my dad from his cancer if you will. No. Now I do. Pray that For my dad. But God helping us, it's the same. If you will, as he taught us to pray just two chapters ago when we come to the father, who remember the preface that right before the Lord's prayer?

He said your father in Heaven knows what you need before you ask therefore in this way. Pray And in that prayer, what does he teach us to pray? Thy will be done. Your will is wiser than mine. Your will is more generous than mine. Your will is more loving than mine.

If you are a Believer in Jesus Christ, then what you know about him as you worship him, as you're on your face in at least metaphorically in your heart, adoring him as God himself, who became a man to save you. And when you come to him and you pray, You're recognizing that his will is more loving than yours and more wise than yours.

And so, If you're going to keep your leprosy, It's not going to be because well, grit your teeth, you're getting bad right now. But eventually, you'll get good. And if only the Lord would have willed it, you could have had some good now too. It's a submission to him.

God has all of the power in Heaven and Earth. We see here in this. Passage the Lord. Jesus can heal with a touch. Can he heal with a word? In fact, he needs neither. He does that to indicate to us that he is doing it if he just Wills it.

He heals, he delivers. You, you are not suffering anything in your life. Because Jesus is unable to heal it. Or Jesus. Not loving enough or desirous enough of your good. Oh dear Christian. If you are suffering anything. It is because he Wills it. Because it is good. For so many reasons.

Because that throws you upon him Independence because it makes you to count him that treasure in heaven. That is more than all the treasurer on Earth. Because, He knows your weakness and your sinfulness, how easily you might be forgetful. Because it glorifies him and grows you in Grace. When you learn to rejoice in weakness and rejoice in suffering and rejoice in trial, Not just Barrett by theological Mind Tricks.

But to have him with it and to know that if you have him you have everything else with him. That's the worshiping calling Jesus Lord version. Of, if you are willing, You can make me clean. The leper isn't saying. I wish you would bend to my will. He's saying I'm on my face.

I'm calling you Lord. I know that you are able. And yet, I am bending myself to your will. Lord Jesus. If your wisdom. And your love and your pleasure. Is that I continue with what is probably at this point Hansen's disease? You know what you heard about leprosy growing up in Sunday school, the the flesh turning white and rotting and and falling off.

You know, when we were in Leviticus and you know, the word leprosy was being used to translate something that could mean a variety of skin conditions. Well, even by the time of Jehoram, you remember, when the king of Syria sends name in the general with his leprosy and Jehoram says, you see how this man referring to the king of Syria wants to pick a fight with me, wants to start a war with Israel.

My God, that he sends a man with Leprosy to me. Deal.

But this man, Has been cut off from the people who is a social outcast. Who certainly hasn't been touched for a long time until verse 3. He is submitting himself. To whatever Jesus desires. If if Jesus's will is that that the man gets up from worshiping him and goes his way and still has Hansen's disease.

Then, this leper. We'll submit to that. He has a confidence in Jesus ability. That enables him to submit himself. To Jesus's love and wisdom. That is confidence in the power of the Lord Jesus Christ. Not the false Faith. Of the false preachers. And the false worshipers. Who say, because of how firmly we believe in healings, we will all get healed.

Which if it was true, of course, They say, they're better than the Apostle Paul in second Corinthians 12. Who gave himself to prayer. To be healed to be delivered from his thorn In the Flesh. And he was not told your faith isn't strong enough, Paul believe harder. He was told my grace is sufficient for you.

For my strength is made perfect in weakness. And he came away rejoicing, then in his weakness, Because when he is weak, then he is strong because his rejoicing is in Christ. And not in himself. And so, Jesus communicates to this man the reality Of his willingness. Even before. He speaks to him, he communicates to him, the effectiveness of his willingness even before he speaks to him how verse 3 Jesus put out his hand and touched him.

You see, Jesus is the only one that can do this. Anyone else touches a leper? Then the person who touched the leper is made unclean. There is no one that you can hope in to take away the sin and the guilt. That ceremonial uncleanness is a picture of to us.

There is no one and nothing else that can take it from you. Uh this is what verse 17 is talking about. When it summarizes this entire section by saying that it might be fulfilled which was spoken by Isaiah the prophet. Saying he himself took our infirmities and bore our sicknesses.

Oh, you can be contagious. You remember the, the paralyzing fear When they told us, At first and praise. God, they turned out to be wrong. But the next plague they might underestimate. Do not be. Proud before God. But you remember the paralyzing fear at the beginning of covet? When they told you how fast it would spread.

And and how Lethal, it would be. And many did die and it did spread. Almost not all of you have had it. But Jesus is not infected by our sin. If you are joined to Jesus Christ, if you believe in Jesus Christ, His righteousness is counted for you and his sacrifice wipes away your sin.



And he is actually able to clean you. To make you holy to give you a new holy nature. Even though there's that remaining sinfulness from what becomes then your former nature you don't have to at once. That remaining sinfulness in you. And eventually to cleanse you from all unrighteousness.

If you're in Jesus Christ. Your spiritual leprosy days are numbered. Been your physical leprosy. These days are numbered? The faith healers. Don't promise too much. They promise far, too little No one has ever. Gone to a faith healing service and received a glorified body. Everyone who believes in. Jesus Christ, will most certainly receive.

A glorified body. Because he takes away from us, our uncleanness, And Jesus put out his hand and touched him. Saying I am willing be cleansed. Immediately, his leprosy was cleansed. Now the Lord Jesus, not only touches him, not only shows. Connection between him and the man. And we know that this is something that is connected to how the Lord Jesus often healed.

You remember the woman with the 12-year flow of blood? And she thought, if I could just touch the Hem of his robe and she touched him and he feels power, go out of him. There's an intentionality here, displaying to us how its Union with Christ that saves when you believe in Jesus, God isn't saying, you know that believing in my son thing is such a good act.

I'll take it in place of perfect obedience to all my law with all of your heart for all of your life. Believing in the Lord Jesus Christ joins you to Jesus Christ and he is what the Lord. Counts for you as your righteousness. That's why faith is the instrument.

That's how Faith brings you to be accounted righteous before God. But you see also not just the Lord showing us how he saves by Union with Christ, but he saves by his power. He says, I am willing be cleansed. It's a command. It's a command like be born again.

Repent for the Kingdom of Heaven as a hand believe in the Lord Jesus Christ and you shall be saved. Be cleansed, you know what? All those commands have in common, you're not able to do it at all. Can you imagine if someone other than Jesus Christ? Commands, someone who's paralyzed?

Get up and walk. Or someone who has some Dreadful terminal disease. Be healed. If he can't do it, that's cruelty, isn't it? If his word does not have in it, the power to obey the command. It would be cruel. Look at us blind, man. What color is my hat?

That's mocking. And so would repent and believe be mocking. Except that the one who speaks them to us. Invests his word invests, his command to you, to believe in him with the power to give you faith in him. And he says, You must be born again. Or if he says, as we heard in that in those sermons, opening up that word repent.

Have your entire mind your entire way of thinking changed? And so, the Lord Displays himself to us as the one who is able, who is able Not just to heal and not just to save. But who invests Union with him with the power to save Joins himself to us, by faith.

And he invests his word with the power to bring us into that faith. And Jesus says to him, see that you tell no one but go your way. Show yourself to the priest and offer the gift that Moses commanded as a testimony to them. Now, there's This big long theological subject among the gospel Scholars?

What's the title? The Messianic secret. Why didn't Jesus want anybody to know who he was? Uh, and You know, usually You get some version of. Well, it wasn't time for him to be king yet or It wasn't time for him to die yet, and And so, Uh, you didn't want to provoke a frenzy.

Well, he's already provoking a frenzy. There's one of the main points of this entire section of the Gospel of Matthew. He's attracting these multitudes and they are in a frenzy. About him. But this Messianic secret isn't even really a secret in verse four is it. You see that? You tell, no one.

But go your way, show yourself to the priest and offer the gift that Moses commanded as a testimony to them. You see, Jesus loves priests. And Jesus loves scribes, and Jesus loves Pharisees, and Jesus, loves Rich, Young Rulers, who are self-impressed with how they have kept the law so far.

Do you not see? There are all these multitudes that have flocked to him, but now he, he sends this leper who believes in Jesus, and who worships Jesus and who submits himself to the will, of Jesus And he says go do what Moses has commanded but not just to obey the scripture certainly at least to do that.

Not just to obey the scripture. But because Jesus is one who saves priests. And, you know, One of the results of the Ordaining, and minister ordination and Ministry of the first diaconate in Acts chapter 6. You remember that? Many among the priests? Came to believe in him. And so, the first thing we see about the few is they are the ones who see Jesus's ability the second thing.

Is that they are the ones who see Jesus's Authority. Now, when Jesus said entered, Capernaum, a centurion came to him. Pleading with him or urging him. Saying Lord, my servant is lying at home. Paralyzed dreadfully tormented notice again. He calls Jesus Lord, yes. Sometimes that word can just mean sir.

From a centurion. Um, Uh, you might You might translate it that way, so we won't place too much emphasis on it for now. But when you get into the rest, Of the passage the next Lord. In verse 8, Lord, I am not worthy. If anybody was worthy, It's this man who has a hundred Roman soldiers under him.

It's this man who has As they like to say privilege, which is not something to be ashamed of. If God has given you privilege, then, it's a gift from God and you be grateful for it. And it's a gift to be used in service of God and service of brother and service of neighbor.

This is not something for arrogance. It certainly is not something to be dispensed with, or denied or slandered. But here is a man of privilege. And yet he recognizes. A man who is so far above him? That he's not worthy to have Jesus, darken his door. And certainly this was a point of contention between Jews and Gentiles that Jews would not enter.

A gentile house for fear of being made ceremonial, and unclean, and Matthew has just showed us, Jesus, making himself as it would have been if if he wasn't speaking to him and healing him of it in the moment that he was doing it. Harmonally unclean in verses one through four.

And you, you can imagine if you were a Roman Centurion and you had been denied entry to many Jewish houses That you would think. Those nasty rebellious dirty uncivilized Jews.

Well, that is not how the Centurion thinks of Jesus. The Centurion thinks he is not worthy. That Jesus could enter his door. And yet, he's pleading of Jesus. Jesus, of course, says to him, I will come and heal him. The Centurion answered and said, Lord, I'm not worthy that you should come under my roof but only speak a word and my servant will be healed.

Now notice, Notice what he says here. For I also am a man under Authority. This. This is what makes. Uh, what provokes Jesus to compare the Centurion to the really the whole of Israel in verse 10. Again, this idea of the many and the few You want to know what entering by the narrow gate.

Looks like you want to know what walking by the difficult way it looks like you want to know what's saving faith. And Jesus looks like, well, it's probably a good idea to pay attention to the one of whom Jesus says, I have not found Faith, this great, even in all of Israel, We want to we want to see how he responds.

We want to know that our heart is responding to Jesus that way that we would be amazed that he would talk to us. That we would be amazed that he would bring us into a shared life with himself that we would be amazed that he would that he would be Lord of our house.

That we would be amazed as we heard from Isaiah 56 that on his day. He gathers Us in his house. So that there are no uh Barren women or childless men, but there is a family name on us together in our elder, brother, the Lord, Jesus Christ. And in him in whom we are adopted with our heavenly father That is greater than if we had an unlimited number of sons and daughters.

To treasure us and love us and carry on our name. No, we belong to a household today on the Lord's day, we belong to a family today, we have a name upon us today, that is in the Lord Jesus Christ. The one who we would not have been worthy to have him, darken our door.

And he has made us his kin. But notice what the What the Centurion. And his unworthiness says, I also am a man under Authority, having a soldiers under me, and I say to this one go, and he goes into another comes, and he comes into my servant do this, and he does it.

You see what he's saying there about the reason the soldiers go and come. And the reason the servant does this It's not because the Centurion is in Authority as much as it is because the Centurion is under Authority when he tells a soldier to go. The Empire tells the author that Soldier to go.

Not just one man. When he tells the soldier to come the Empire. Tells that Soldier to come when he tells a servant, do this, the Empire tells that servant do this. And you see what he's saying here? This is a marvelous confession. From someone who has a Roman. I know you have.

The authority of Heaven and Earth the authority of creation, the authority of upholding all things by a word. He recognizes in Jesus. The authority of the one true God. Now whether he recognizes Jesus, as the one true God, Or merely a Representation or Emissary. It's not as clear. Even you and I who believe that Jesus is God, the son In the Flesh, we do not grasp.

The greatness and the completeness of his divinity, like we should And so the the extent to which the Centurion grasps, it is not as important as the fact That he gets that Jesus's word. Is the word of God. With the power to save. And so, he is lowly. Before Christ, even though he has status among them, are you lowly before the Lord Jesus Christ?

Do you recognize his authority as the one who has the authority of God in him? You know, there are many who come When they say, I will believe in him if he shows me a sign. Or I refuse to believe in him because there's a b and c in the world.

Or I won't believe in him because I've experienced this in the church. Yeah, from Sinners like he said, his church was full of why are you surprised? Or. Sorry, I lost Itself in the outline. Or I refuse to believe until I can have explained to me how the Bible got here.

How do I know it's the word of God? And they come in a posture of demanding from Christ. They don't come in the posture of this Centurion. Who says? Don't. Don't try to. Obey, my will. Just say a word. I'm not worthy. I'm lowly before you. If, if you are going to hope in Jesus for salvation, you need to hope in the one who is God.

You need to hope in the one who doesn't owe you a sign and he doesn't owe you an explanation. He doesn't owe you to prove himself. If he is God and he is going to save, he doesn't owe you anything. You come as one, who is pleading, and who ought to be satisfied with whatever he does.

And then you Marvel. How he shows you and you Marvel at how good he is to you, and he Marvel how nearly he draws himself to you and you to himself and you Marvel. How he grows your faith and your understanding so that you get the explanations and you believe them.

But you can't put the the cart before the horse. You can't come to Jesus as if he's not Jesus. And ask him to be Jesus. You have to come to him as the one who is God. As the one who has the authority. And submit yourself to him. And Jesus warns that there are many in the churches.

And we're not going to do this.

Praise God, there's a happy. Many in verse 11, I say to you that many will come from east and west and sit down with Abraham Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom. Will be cast out into outer Darkness. Not all of them.

Obviously You know, one of the ways that Paul answers the, the question has God rejected the Jews. You know, I'm a Jew. The one writing Romans is a Jew. And God was still saving other Jews. Praise God. But being a Jew, doesn't save. That's what he's saying here, isn't it?

And he doesn't even use the language of Israelite. Or the language of Jew. He used his language. That applies to many of you boys and girls. Sons of the Kingdom. Those who are part of the visible Church on Earth. Because of who your daddy is. Or because of who, your mommy is.

Or because of who your daddy and Mommy are Many of you children are members of the church. Because you were born literally into the church. God added you to the church. At least nine months before we could baptize you. So let no one complain that Presbyterians. Wait, you know, rush to apply the Covenant sign?

We've always been waiting at least, nine months. Actually, I I think we had one who was baptized before nine months gestational. Your children of the Kingdom. He remembers the visible. But notice what Jesus says, here, being a son of the kingdom or a daughter of the Kingdom. That doesn't save, you does it?

Believing in Jesus, the way this Centurion believed in Jesus. That gives you Union with Christ. That gives you his righteousness, that gives you his sacrifice wiping away, your sin, that gives you a seat at his table in glory. At the wedding Feast of the lamb. It is only. In Jesus Christ, that saves So praise God, there is such a thing as being a son of the kingdom, and it is a great privilege and honor and benefit.

But it is also a reality that there are those And not just children. He's talking to adults here, isn't he? Adults who are still hoping in their covenant status. Adults, who are still hoping in the family that they were born into? They're hoping in their membership. Hoping in the sticker.

In their Bible. That said the day that they got baptized and joined the church.

And he says, a whole bunch of those. Are going to be cast out into outer Darkness, where there will be weeping and gnashing of teeth. And so we see Jesus's Authority. And we bow ourselves to him. And we trust that if he saves God saves, because he is God.

And that that is all our hope. That Jesus is God who saves us? In the last place, we see his atonement. When Jesus had come into Peter's house. He saw his wife's mother. That is Peter's wife's mother. Lying sick with a fever. So, he touched her hand and the fever left her notice.

He doesn't even speak. In this case, Or at least Matthew doesn't recount to us? Speaking. It's just personal intimate between him and her and she arose and served him. This is one of the, the few places where Erasmus's, Greek text, which is behind the new King James, and the King James, Um, is not the same as the majority text.

The, the Greek New Testament that was used, uh, throughout, uh, Not church history and for a thousand years or so almost entirely in the East. But the original says, she arose and served him. I'm sure she waited on everyone else. And, It's not that much that's, you know, it's not like there's a great conflict here, but there's a point, To his not saying anything out loud.

To his just touching her. And healing her. And what does she do? With this new health, this new ability. Upon whom is her service focused. Is upon him. Many of you know, that in your daily life, don't you? The Lord Jesus is the one who's given you a new heart.

The Lord, Jesus is the one who has given you a new identity. The Lord Jesus is the one who's given you a new life. So that you you live now, trusting in God and, and rejoicing in the certainty that you will never be separated from his love and that you will have him himself forever.

And now, when you, when you sweep, uh, for Mommy, or when you make a lunch for your husband, or when you go to work all day to earn a living for your family, Or when you help your neighbor with the storm cleanup or when you go and volunteer in some capacity for the community or when you come to the deacons and and tell them, I have the Lord has blessed me with a little bit of extra money.

Is there anyone that we know is needy that I could pass through or is there anyone? Who who Could use extra work or But in all those things even as you serve others, Is it not him? You're serving. It's not, is it not him? Who has touched you and healed, you and saved you.

And this is, This is what we are to see, not just That he takes some sicknesses and some illnesses. But that he takes them all. One evening had come, they brought to him many who were demon-possessed and he cast out the spirits with a word. And he healed all who are sick.

You see the the greatness of his power or rather the ease Of us, healing. He just touches her, he just speaks a word and the spirit comes out. He heals all who are sick. And then pay attention when you, when you see this that it might be fulfilled. That what might be fulfilled?

Well, that Isaiah 52 and 53. Would be seen to be speaking about the Lord Jesus. Then it might be fulfilled. He healed. All our sicknesses. And so, in Isaiah 53, verse 4, when it says, surely he

has borne our pains and carried our sicknesses. And there's a little bit of a paraphrase here in our English version.

Has borne our griefs and our sorrows. The literal translation. For whatever reason is in the footnotes. Yet, we esteemed him stricken smitten by God and Afflicted, but he was wounded for our transgressions, he was bruised for our iniquities. The chastisement, the punishment. For our peace was upon him by his stripes, we are healed.

Or we like sheep, have gone astray. We have turned everyone to his own way and Yahweh has laid on him the iniquity. Of us all. Now, in God's Providence, to us, we've just been through, Isaiah, 52 and 53. And if you use the devotional or listen to the recording, then this is much fresher for you.

If not, then you have impoverished yourself a little bit because we don't have time, Right now, to go through the riches that are here but even skimming off the surface. You can see what it's saying. That Jesus, the god-man, the one who was sinless, the one who was guiltless The one who deserved no wrath.

Has received the penalty for sin has been treated as guilty has had the wrath of God poured out entirely on him for everyone. Who would ever believe in him? And if you believe in him, If you know yourself to be guilty and wrath deserving, you cry out to God by faith in Jesus Christ.

That he would be your righteousness that his cross would take your guilt. That his suffering, God's Wrath would wipe out all of the Wrath that is against you. You will be saved. You will be righteous. You will be forgiven. And all of your sicknesses and all of your infirmities days, All of your pains and all of your sicknesses days will be numbered.

Not because you're going to come to church one day. And I God, spare me. Or some charlatan. Would say be healed.

But because Christ, who is your righteousness? Has earned. Union with him. Adoption by the father, indwelling, by the spirit that you would know who God is more and more forever that you would enjoy, God, himself more and more forever. And that the new heavens and the new Earth and your new Resurrection body when you that you will have when he physically returns.

Will all correspond. To the greatness of your having been adopted by the father, And United to the son. And indwelt by the spirit. Creation was intended to show the glory and the goodness of the trying God, It is currently corrupted. Bound to corruption and Decay. Sickness pain exists because of sin with a capital S.

But it will be wiped away. There will be the many. Who are cast into outer Darkness. But there will be the few who have And he will have taken. All of our sicknesses. And all of our pains. Just like, Has taken all of our sin. And the Are those who see him.

That's the one who does that. Who see his ability. Because he is authority. But especially who see his atonement. That section in Isaiah. Begins with a command. Chapter 52 and verse 13 of Isaiah begins. Behold my servant. And so, we conclude with a command. Behold the Lord Jesus. Whatever other reason.

You might have had for being here. Whatever other thing you were thinking about, Before the word of God came and addressed you. Behold the Lord Jesus Christ in his word. He is the king of. Here's the true and living God. And yet, he became a man who was susceptible.

To pain and sickness himself. In order that he might atone for Sinners. By dying on a cross under the wrath of God. And he, Has earned a reward. It is his inalienable, right? That all who are Would enjoy complete reversal of the curse. And so let us humbly hope in him.

And become his servants. Amen, let's pray. Our gracious. God and our heavenly father, how we thank you, and we thank you for your word. Which so addresses us but and we thank you most of all for your Who addresses Us in your word and your spirit? Who both caused your words to be written for us and helps us in preaching and helps us in hearing oh we pray that he would help us.

That he would give us to see Jesus. Like this leper saw Jesus. Like this Centurion saw Jesus, like Isaiah, commanded us. To see Jesus. We thank you that your word has even in it, the power. To give us obedience, so make us. To repent and make us to believe.

And make us to be saved. We ask in Jesus name, Amen.