

The Kingdom Condition Miracles

📖 Matthew 8:23-9:8

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We are studying Matthew 8:1-11:1. This is the second narrative followed by discourse section in Matthew's Gospel. In this section Matthew is continuing to demonstrate that Jesus has the credentials of the King. The demonstration comes by way of His authenticating miracles. The section is thematic, rather than chronological, a unique section in Matthew's Gospel. Apparently Matthew has arranged his miracles to provide further support for his argument that Jesus is the King and could therefore bring in the kingdom.

The first set of three miracles in 8:1-17 show Christ's healing power relative to the kingdom program. What's the first miracle in 8:1-4? The cleansing of a Jewish leper. What's the point? Christ could cleanse the nation Israel if they would only come to Him. But they reject Him so what's the second miracle in 8:5-13? The healing of the Gentile centurion's servant. What's the truth? That the gospel would go to the Gentiles who have great faith so that the kingdom will have a multitude of Gentiles. But does that mean that God is done with Israel? What's the third miracle in 8:14-17? The healing of a Jewess, Peter's mother-in-law. So, no, God's not done with Israel. He's going to heal Israel in the end and bring her into the kingdom. So the first set of miracles are healing miracles that show that the kingdom program is to offer to cleanse Israel, in light of their rejection of the offer a time of great Gentile faith and finally God will heal Israel and bring her into the kingdom.

In between the first and second sets of miracles we have a short section on discipleship in 8:18-22. Who was the first disciple who came to Him? A scribe. What did he want? To follow Him. How does Jesus respond? By telling him the cost of discipleship. What does He mean by "the foxes have dens and the birds of the air have roosting branches, but the Son of Man has nowhere to lay His head?" That He was constantly on the move and if he wanted to be His disciple he would have to be willing to be constantly on the move. What did the scribe need to do at this point? Count the cost! Jesus was the Son of Man and certainly it would be worthwhile to follow Him but the costs were high. Who was the second disciple who came to Him? We don't know. What did he want? To first go bury his father. How did Jesus respond? By giving him the cost of discipleship. What does He mean by "Follow Me, and allow the dead to bury their own dead?" Probably he's referring to secondary burial. The father had already died and this son had fulfilled his responsibility to place his body in the family burial cave. The secondary burial usually took place about a year later when after the decomposition of the flesh had occurred

the bones would be placed in an ossuary. What the disciple is requesting is anywhere between a few weeks and 11 months to wait while the flesh decomposed so he could fulfill this secondary burial. Jesus was insensitive to this demand because rabbinic Judaism taught that the decomposing of the flesh atoned for sins and the secondary burial completed that atonement. Since this is false theology this disciple needed to understand that he had already done all that was required of him with respect to his father. He now needed to immediately separate from false theology and follow the Messiah. The section lays down strongly the high cost of discipleship under the King.

Tonight we come to the second set of three miracles in 8:23-9:8. Here Matthew illustrates Christ's power to bring in the conditions of the kingdom. What's the first miracle of this group in 8:23-27? The stilling of the storm. What's the point? Jesus could control nature. Since Gentile kingdoms are often symbolized by aspects of nature like raging wind and waters (Dan 7:2) then Jesus was showing that He could defeat Gentile kingdoms in order to bring in the conditions of the kingdom. What's the second miracle of this group in 8:28-34? The casting out of demons. What does this teach? Jesus could remove demons. Since the demonic world must be locked away prior to the kingdom (Dan 7:25-27) then Jesus was showing that He could remove demonic powers and establish kingdom conditions on earth. What's the third miracle of this group in 9:1-8? The paralytic is healed. But what did he say in verse 2? He didn't say, take up your bed and walk. He said, "Your sins are forgiven." What does this teach? That Jesus could forgive Israel's sins such that they could qualify to enter the kingdom and be free from sickness in the kingdom (Isa 33:24). So the second set of miracles are power miracles that show that Jesus has the capability of bringing in the conditions of the kingdom. He could defeat all Gentile kingdoms, He could cast out demons and lock them away and He could remove Israel's sins such that they don't get sick in the kingdom.

Let's take a look at highlights of the first miracle in this set starting in Matthew 8:23, the stilling of the storm. Verse 23 gives the setting, **When He got into the boat, His disciples followed Him.** The statement **His disciples followed Him** may just be a general statement of their physical movement into the boat but it may symbolize the proper response of a disciple to Jesus' call to follow Him. If the latter then in the context Jesus' committed disciples are being contrasted to the merely convinced disciples in the prior pericope who had more important priorities.

In verse 24 we find a common occurrence on the Sea of Galilee. **And behold, there arose a great storm on the sea, so that the boat was being covered with waves; but Jesus Himself was asleep.** The picture of this verse reminds one of what OT story? Excepting the fact that Jonah was asleep because he was on some kind of sedative and Jesus was asleep because He was completely worn out the scenario is much the same. Both faced a life and death situation on open water. The Hebrews greatly feared open water which only heightens the gravity of Jonah's risky voyage. Few Hebrews were seafarers. Ancient tradition about the sea held that it was full of dangerous sea monsters and easily stirred up. The tradition was well-founded since many a ship was lost at sea.

The presence of **a great storm on the sea** of Galilee was common because of its unique geographical position. Constable says, "The water is 600 feet below sea level, and the land to the east is considerably higher. As warm air rises from the lake it creates a vacuum that the air on the west rushes in to fill. This brings strong winds down on the lake with little warning."¹ A. T. Robertson adds that "these sudden squalls come down...with terrific force (σεισμος μεγας [seismos megas]) like an earthquake."² Several of the disciples were fishermen and had likely endured storms on the lake since their youth. They would not be easily troubled by a storm. Their response to its intensity in verse 25 is therefore quite telling. This was no ordinary storm. They were literally in a life or death situation. The boat was filling with water beyond their capacity to bail. And yet, despite their fear Jesus in verse 24 was sound **asleep**. The imperfect mood of the verb **asleep** is picturesque. Jesus had been asleep and continued to sleep soundly without alarm despite the noisy life and death situation occurring all around Him.

In verse 25...**they came to Him and woke Him, saying, "Save us, Lord; we are perishing!"** The verb **save** is in the aorist mood. It's an urgent aorist. It's a desperate cry for help. The verb **perishing** is present tense and indicates that they were in the process of perishing. The boat may have already been breaking apart. Thus, their request indicates that as far as they were concerned without any help they were beyond saving themselves by their mere efforts. It is questionable, however, what help they are requesting from Him. Are they asking Him to wake up and join their number in bailing in hope of getting ahead of the water filling the boat? Or are they requesting Him to do a miracle? Jesus' response in verse 26 makes the question all the more realistic to ask. If they had faith that He would do a miracle why does Jesus say, "**You men of little faith?**" Further, their response in verse 27 of astonishment to the miracle adds to the case that they merely wanted another hand to help bail water from the sinking ship. If they expected Jesus to do a miracle then why were they astonished when He did one? Clearly they had already seen Him do a number of miracles but they did not yet really appreciate who He was.

In verse 26 **He said to them, "Why are you afraid, you men of little faith?"** This rebuke indicates that Jesus expected His disciples to respond to the storm in the same way that He responded to the storm, with perfect faith. Their failure to respond with perfect faith merited a stinging rebuke. Constable says, "Wherever Matthew used this word in His Gospel it always reflects a failure to see below the surface of things."³ It's as if they knew who He was on the surface but did not yet really realize the magnificence of the One who was in the boat with them.

The contrast of fear with faith shows that fear negates faith. If one is in fear He is not living by faith. The disciples were to live by faith not fear. We should live by faith and not by fear. Fear is not an option for those who are disciples of Christ. Kingsbury says, "The life of discipleship is susceptible to bouts of little faith. Such little faith is not to be condoned."⁴ Nevertheless, what Jesus does next shows that He cares for His disciples despite their lack of faith.

Then He got up and rebuked the winds and the sea, and it became perfectly calm. The verb **rebuked** is used 29 times in the OT. Apart from the parallel in Luke 8:24 every usage is directed toward a personal agent, either human or demonic. Is Jesus merely rebuking nature or is He rebuking a demonic power that stirred up the winds and the sea? The question is tantalizing but left unanswered. If it's just nature then this is a truly unique use of this verb.

The results were totally unexpected. The disciples had been fishing on the lake since they were boys. They had seen storms rise and dissipate suddenly, but when a storm dissipates suddenly the wind passes but the energy in the waves continues for a while as the waters continue to chop.⁵ Yet here the text says when Jesus rebuked **the winds and the sea...it became perfectly calm.** This is something they had never seen. The waves did not continue to chop for a while. They immediately disappeared. It was perfect calm.

Their response in verse 27 indicates the shock. **The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"** Their amazement shows that while they had expected some kind of help this was not the help they expected. What thoughts may have raced through the minds of the disciples when this happened? In the OT God was viewed as the King over the waters of the global flood. It was He who brought the chaos of the flood to calm. Ps 104:6-7 says, "You covered it [the earth] with the deep as with a garment; The waters were standing above the mountains. At Your rebuke they fled, At the sound of Your thunder they hurried away." Was this One in the boat with them the King of the waters? Was He the one who calmed the waters of the Flood? This is what made them ask, **What kind of man is this?** They realized now that He was no mere **man**. Until this time they had not truly appreciated His person. Constable says, "As man, He slept in the boat. As God, he calmed the sea (cf. 4:1-4; 12:22-32). As man, He suffers; but as God, He rules."⁶ I would take it a step further and say that He was not one or the other at any given time but both all of the time. Looked at this way the One in the boat asleep was in total command of the entire universe. He is therefore God and man, King over all, Messiah.

Finally we are left wondering why Matthew included this miracle in this sequence. Jesus was obviously in control of all nature, including the most unpredictable elements of nature, **the winds and the sea**. Scripture seems to attribute symbolic significance to the **winds and the sea**. The winds signify the influence of demons (cf Ps 104:4; Rev 7:2-3) and **the sea** signifies Gentile nations (Dan 7:2-3; Rev 17:1, 15). Since it is the wind that stirs up the sea by transferring its energy to the sea then the picture is that of demonic forces stirring up the Gentile nations by influencing them. Constable says, "The Israelites viewed the sea as an enemy they could not control. Throughout the Old Testament it epitomizes what is wild, hostile, and foreboding. It stood for their foes in some of their literature."⁷ Of course these foes were both demonic and Gentile. Jesus' stilling of the winds and the seas would signify His power to subdue both demons and Gentile kingdoms in order to establish kingdom conditions on earth. The symbology is not without Scriptural precedent. In Daniel 7:2 what does Daniel see? "The four winds of heaven stirring up the great sea." What are we to gather from this? That demonic beings are stirring up Gentiles.

In verse 3 what resulted from their stirring up the sea? "Four great beasts were coming up from the sea, different from one another." What then are the four great beasts? The four great Gentile kingdoms that would organize out of the mass of Gentiles. And we go on to see in verse 4, 5, 6 and 7ff that these four Gentile kingdoms are characterized by God as vicious, terrifying and a threat to Israel. And yet these four Gentile kingdoms would ultimately be supplanted by the kingdom of the Son of Man. And so what is Daniel saying? Daniel seems to be saying that demonic spirits will stir up Gentiles to organize four Gentile kingdoms that are opposed to God and Israel. In light of the symbology what is Jesus' miracle of the stilling of the storm indicating in Matt 8? That Jesus can eliminate the demonic spirits that stir up and form Gentile kingdoms so that His kingdom can come. It's that kind of power that I have He is saying. He's not just saying I have control over nature, physical wind and waves. He's saying I have control over what the wind and the waves represent; influential demonic powers and the Gentile kingdoms that are so easily swayed by them. And so thematically, what Matthew is saying by way of this miracle is that Jesus can intervene in the tumultuous world of Gentile kingdoms that is constantly being stirred up by demons and instantly bring in a perfectly calm world, which is what He will do when He brings in His kingdom. For more confirmation that the sea symbolizes Gentile peoples see Rev 17:1 and 15 where the "waters/seas" upon which the harlot sits are said to be peoples and multitudes and nations and tongues and that they are destined to be judged at the Second Advent.

Now we come to the second miracle in Matthew 8:28, the casting out of demons. Verse 28 gives the setting.

When He came to the other side into the country of the Gadarenes...The **country of the Gadarenes** was on the SE side of the Sea of Galilee. It seems then that His order to depart in verse 18 from near Capernaum on the NW shores with the intent to sail to the SE side of the lake. This area was heavily populated by Gentiles. Some have suggested that the disciple in verse 21 did not want to go because he knew they were going to this Gentile area and he did not want to minister to those non-kosher people.⁸ The city of Gadara was the capital of the Decapolis area, a region containing ten cities. The **country of the Gadarenes** was a broad locality that extended west to the shores of the Sea of Galilee. In the Mark and Luke parallels it is said that they came "into the country of the Gerasenes." This seeming discrepancy is resolved by understanding that Gersa or Kersa was a small town near the eastern shore in the larger region called Gadarenes. The miracle occurred in the larger region of the Gadarenes and near the town of Gersa. Pentecost says, "One speaks of the general locality and the other of a more specific portion of the territory to which they came."⁹ So the people there were both Gadarenes and Gerasenes since they were part of the larger region of Gadara and from the town of Gersa. Jesus may have remained in the boat during this encounter and only took to the shore afterwards.

In verse 28 we see **two men who were demon-possessed met Him as they were coming out of the tombs.** There have been many tombs excavated in the limestone cliffs on the east side of the Sea of Galilee. These tombs are caves hewn out of solid rock. **Demon-possessed** people often dwelled separate from people as troglodytes or cave dwellers in these tombs. Farrar says they could "only take refuge in those holes along the rocky hill-sides which abound in Palestine, and which were used by the Jews as tombs. The Jews believed that

demonic beings could take over the bodies of individuals who opened themselves up to demonism. The NT clarifies that only demonic spirits could possess an unbeliever's body. Special note is made of the fact that **they were so extremely violent that no one could pass by that way**. Farrar says, "this man...was beyond even the possibility of control. Attempts had been made to bind him, but in the paroxysms of his mania he had exerted that apparently supernatural strength which is often noticed in such forms of mental excitement, and had always succeeded in rending off his fetters, and twisting away or shattering his chains; and now he had been abandoned to the lonely hills and unclean solitudes which, night and day, rang with yells as he wandered among them, dangerous to himself and to others, raving, and gashing himself with stones." Consequently **no one** literally **could pass by that way**. Such aggression could not be found among mere men.

In verse 29, **they cried out, saying, "What business do we have with each other, Son of God?"** It is apparent that it is the demons that are speaking through these two men and not the two men themselves. When demons indwell they take over the central nervous system and control the parts of the body, not only the muscular and skeletal system that is involved with power to subdue but also as they are involved in the mouth and tongue to formulate words. The identification of Jesus by the demons as the **Son of God** shows that they know exactly who He is. Perhaps they had met Him on some other occasion but more likely His identity is well-known by all in the spirit world. To be the **Son of God** is to be equal to God on the principle that a son shares the same essence as his father. The demons knew that Jesus shared the essence of God and as Son was the second person within God. They obviously did not like meeting Him. They ask, "**What business do we have with each other?"** There was business to be attended to but in their estimation it was not at that time. They ask further, "**Have You come here to torment us before the time?"** The business had to do with the Son of God assigning them to **torment**. It is interesting to note that the demons were well aware of the fact that their future was one of **torment** but they thought they still had some time to inflict destruction. When is the time of their torment? The demons will be locked away during the entire 1,000 year kingdom (Rev 20:1-3, 7). After the thousand years they will be released to deceive the nations and then cast into the lake of fire. Rev 20:10 says that their torment will be there day and night forever and ever. The presence of the Son of God prior to that time is what led to the question, **Have You come here to torment us before the time?**

Apparently Jesus did not answer. Verse 30 sets the scene, **Now there was a herd of many swine feeding at a distance from them**. The presence of **many swine** is further indication this was Gentile territory since pigs were unclean and the Jewish leaders were quite particular about such flagrant violations. Jesus, having not yet spoken a word to them is addressed again in verse 31, **The demons began to entreat Him**, an imperfect tense, they were saying over and over, "**If You are going to cast us out, send us into the herd of swine.**" The 1st class condition indicates that they perceived that He was going to **cast them out**. He had already cast out other demons (Matt 4:24). For what reason would He be there other than to **cast them out?** But note the demons concern that they not be without a body to indwell. We don't understand a lot about demons and how they operate but we can tell that they prefer to indwell a physical body. This is probably because it requires a physical

body to influence the physical world more deeply as they did through the two men. Since to indwell a man requires that God permit them to enter in and no other valid men were present they request to be sent **into the herd of swine**. This would not be as desirable as remaining in the two men but if they must be **cast out** it is more desirable to indwell a **herd of swine**. Was this two demons, one in each man, or multiple? We don't know. We know two things. First, that multiple demons may indwell one man. In Mark 5:9 and Luke 8:30 one man was indwelled by many demons who referred to themselves as "Legion, for we are many." Second, that one demon may multiply such that he is in the mouth of many individuals. In 1 Kgs 22:21 one demon says "I will go out and be a deceiving spirit in the mouth of all his prophets." So many demons can indwell one man and many men can be indwelled by one demon. Whatever the case Jesus said in verse 32, **Go! And they came out and went into the swine**. Now, no one even went near these men because of their fierceness. Apparently they had learned that was a bad idea. There are accounts of intense violence carried out by demon-possessed people dwelling in ancient cemeteries, living in the tombs, howling all night and fighting with wild packs of dogs over bones. But Jesus by a mere word sends them out. No one had seen such power. Once cast out they entered into the **swine** and **the whole herd rushed down the steep bank into the sea**. The description of the **bank** as **steep** fits with the eastern bank of the Sea of Galilee, very unlike the other gradually rising banks around the sea. The swine **rushed down** it with abandon **and perished**. And we presume that since the pigs died the demons were then without a body to indwell, a most undesirable condition for a demon.

Now some make much of the economic loss caused by Jesus casting the demons into the swine but since the whole earth belongs to Him then He can do whatever He wants with them. Matthew didn't even bother with such questions. His point was to show that Jesus had power over the demonic world, something far more important than material goods. The **herdsmen**, however, made much of the material loss. Verse 33, **the herdsmen ran away, and went to the city and reported everything, including what had happened to the demoniacs**. The implication in the Greek is that their primary report was the economic loss and the secondary report was **what happened to the demoniacs**. Consequently, verse 34, **the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region**. Their negative response to Jesus speaks loud and clear; the inhabitants of the city were more concerned with the economic loss that Jesus had brought to their region than the release of those in their region from demonic possession. They had more interest in material wealth than spiritual wealth.

In conclusion what does this miracle show? That Jesus had authority over the realm of demons and could cast them out. These demons cause great havoc to men and their release from them is a great freedom. Since the demonic world must be cast out prior to the kingdom (Dan 7: ; Rev 20:1-3, 7) Jesus was showing that He could remove demonic powers and establish kingdom conditions on earth, freeing man into the revelation of His glory.

In Matthew 9 we come to the third miracle in this set. Verse 1 gives the setting, since Jesus was not welcome in the region He got **into a boat...crossed over the sea and came to His own city**. What was **His own city**? Not Nazareth. Capernaum. Matt 4:13 says that Jesus left Nazareth and settled in Capernaum. This is where Peter lived and Jesus lived with Peter and used Capernaum as His base of ministry. Capernaum is on the NW shore of the Sea of Galilee. Verse 2, **And they brought to Him a paralytic lying on a bed**. So this man was a quadriplegic. Since a quadriplegic has lost the use of his nervous systems control of the muscles in the body from the neck down then the muscles have deteriorated and since the muscles are connected to the skeletal system then the bones have deteriorated into a state of great fragility. So the miracle here will demonstrate inconceivable power to make man well, restore him to wholeness.

Now note what Jesus saw by their bringing **to Him a paralytic**. He saw **their faith**. Not the faith of the paralytic but the faith of those who brought him. This shows that one did not have to have faith in order to be healed. Jesus healed this man because of the faith of the others. How did they come to have this faith? They had seen Jesus do many astounding miracles. He had healed paralytics before in this region (cf 4:24) and even in Capernaum as with the servant of the Gentile centurion (Matt 8:5-13). This is another indication that it was well known that He could do the signs. And so on the basis of the signs He had already done they believed He could heal this paralytic. And verse 2, **seeing their faith, Jesus said to the paralytic, Take courage, son; your sins are forgiven.** Now you can imagine that this utterance is going to cause a problem in the minds of the audience. Why is this going to cause a problem? Who was the only one who could forgive sins in the OT? God was the only one who could forgive sin. Why was He the only one who could forgive sin? Because He's the only one we can sin against. What did David say in his Ps 51 confession? Against Thee and Thee only have I sinned. Why Thee and Thee only? Because God is the standard. What then is Jesus saying when he said, **son, your sins are forgiven?** He's saying I'm God and you've sinned against me. That's why you are paralyzed. In this case, and this is not true of every case, but in this case the paralysis was due to the personal sin of the paralytic to be. What then did he need as a solution? Forgiveness.

Now this really bothered the scribes in verse 3 and you see them saying what **to themselves? "This fellow blasphemes."** Did they get the point? Did they know what Jesus was claiming? They knew exactly what Jesus was claiming. They knew that He was claiming to be God. And that they considered to be a slanderous affront to God, **blasphemy!**

And Jesus, in verse 4, **knowing their thoughts**, (we don't know how He knew their thoughts); He could have known their thoughts by knowing their rejection of Him so thoroughly or He could have known their thoughts by omniscience. Verse 3 seems to indicate He knew by their rejection of Him and not any supernatural ability. And he **said, "Why are you thinking evil in your hearts?"** Their hearts were thinking evil because they were not receiving His Messiahship, the very thing His miracles were indicating.

Now he challenges them in verse 5, **Which is easier to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'?** Both statements could be spoken with equal ease but from the scribes point of view it was easier to say **"Get up, and walk"** because only God in heaven can forgive sins. However, since forgiveness in heaven is not open to investigation on earth Jesus uttered verse 6. **But so that you may know that the Son of Man has authority on earth to forgive sins"—then He said to the paralytic, "Get up, pick up your bed and go home."** The reason Jesus uttered the easier saying was then to give evidence that what He pronounced about sins forgiven in heaven was true. Constable says these profound words, "From the scribes' perspective since Jesus had blasphemed God He could not heal the paralytic since God does not respond to sinners (John 9:31). By healing the paralytic Jesus showed that He had not blasphemed God. He could indeed forgive sins."¹⁰

The results are verse 7, **And he got up and went home.** The paralytic who not only could not move his body, but whose muscles were deteriorated, shriveled, with no muscle memory to know how to walk, with bones so fragile that any weight on them would cause them to shatter, instantly had full functionality This is something the world had never seen and has never seen since. It is impossible from the human perspective. But with God all things are possible. And that is the point the One in their midst was making. He was very God of very God!

Verse 8, **But when the crowds saw this, they were awestruck, and glorified God, who had given such authority to men.** Apparently they realized that His claims were not mere claims. They were backed up by irrefutable evidence for those interpreting within the Creator-creature framework. Their astonishment and subsequent glorifying of God were proper responses. They recognized that God **had given an authority to men** that had heretofore been limited to Himself. For those of us reading this in hindsight we see the Messianic claims all over it but apparently the immediate audience failed to perceive that Jesus was God. If they had they would have glorified Him.

What's the significance of this third miracle? Toussaint says, "This is one of the most significant signs Jesus performs relative to the kingdom program. It shows that He is capable of forgiving sins on earth."¹¹ This is necessary to bring Israel into the kingdom without any of the accoutrements of sin such as sickness, disease or paralysis since sin is at the root of all of these things (Isa 30:23-24; 33:24; 40:1-2; 35:5-6; Ezek 36:29-38).

In conclusion, this second set of three miracles in 8:23-9:8 illustrates that the Messiah has the power to bring in the kingdom conditions. These conditions require the calming of instability characteristic of Gentile kingdoms, the casting out of demons and the provision for forgiveness of sins such that there is no sickness. The first miracle is the stilling of the storm. What does it illustrate? That Jesus could control the winds and the sea. Since winds symbolically signify demonic influence and the sea Gentile kingdoms then Jesus' instant calming of the storm illustrates that He could totally dominate demons and Gentile kingdoms in order to bring in kingdom conditions on earth. The second miracle is the casting out of demons. It clearly teaches that Jesus can cast demons out so that the kingdom conditions are established here on earth. The third miracle is the healing of the paralytic. Jesus said the harder thing, "Your sins are forgiven" but in order that they may know that He had such

authority He then said, "Get up, take your mat, and go home." The instantaneous healing vindicated His claim to be able to forgive sin. If Israel would just repent and receive Him as King the kingdom would come. Therefore all three miracles as a set show that Jesus was capable of bringing in kingdom conditions predicted in the OT. In that light their responsibility to receive Him is all the greater and their later rejection is all the worse.

¹ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 8:23.

² A.T. Robertson, *Word Pictures in the New Testament*, Mt 8:24. Nashville, TN: Broadman Press, 1933.

³ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 8:26.

⁴ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 8:26.

⁵ Louis Barbieri, *Bible Knowledge Commentary*, p 39.

⁶ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 8:26.

⁷ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 8:26.

⁸ Gordon Franz, *Bible and Spade* (1992) 5, no. 2 (1992): 56.

⁹ Dwight Pentecost, *The Words and Works of Jesus Christ*, p 221.

¹⁰ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 9:5.

¹¹ Stanley Toussaint, *Behold the King*, p 129.