

Matthew Chapter 8

5,6 and 7 is the conditions of the kingdom, He's told them some of the things they are going to have to do in the kingdom to stay in the good graces of the king. Not all the sermon on the mount is tribulation doctrine some of it is millennial doctrine. Both how to get into and how to stay in the kingdom.

chap 8 and 5-7 - He's laid down conditions of the kingdom.

chap 8 provides credentials of the king. He will prove He is the king over this kingdom. Matthew 1 is the birth of a king, mat 2 is the herald of a king, mat 3 the baptism of a king, mat 4 (so forth and so on) mat 5 the king's message, 8,9 king's credentials.

chap 8 - credentials and power. Preview of the millennial kingdom and the powers He will have in that kingdom. 1-17 He shows His power over natural sickness

1-4 - He heals a leper

healers say that power is now - they confuse 16-17

5-9 - He heals the centurion's servant

14-17 - He heals Peter's mother-in-law - an element of the kingdom

there is no sickness in the kingdom (see Isaiah 35)

because the king has power over sickness

through His atonement and suffering and work of the king He will eliminate sickness.

23-27 - He shows His power over nature - calms the winds

In the millennium He will control the weather - the curse is lifted off nature (Rom 8)

There won't be demons in the millennium

28-34 He will have power over the supernatural

All these powers He is showing here will be in full demonstration in the kingdom. The king can do all this. All the things that inflict sorrow on us. In Exodus, Israel was told to keep the commandments and thus not suffer any diseases.

The sun will be 7 times brighter, 7 harvests - that's power over nature.

Summertime all over the earth - perfect weather -

Rev 20:1-2 - the devil is chained in the bottomless pit during the millennium

Christ hasn't saved your body or redeemed nature yet.

The full blessings of the atonement will come in in the millennium - but not until 5,6 and 7 are kept

dispensationally this is a picture of God's purpose from the OT right on through to the millennium.

chap 8 1-4 - a picture of Israel the leper

Isaiah 1:5-6

only healed by God

Numbers 12:13 Miriam (Moses' sister) is considered unclean and put out of the camp.

Jesus came to heal Israel - they were leperous, which is a result of plain old sin, they had rebelled against God. God came to heal Israel. In Leviticus only a priest could cleanse a leper. Christ was showing that that priesthood was over, someone was cleaning outside the tabernacle now. The priesthood rejected it. A picture of Israel rejecting the first coming. That leper and the ministry to that leper is a picture of God dealing with Israel at the first coming and the rejection of the priest class and the rulers rejecting the ministry of the Melchizedekian priesthood. Christ is the next one that shows up in verse 5, with a centurion, a gentile who has greater faith than all of Israel. Pictures the benefits that would have gone to Israel instead going to the Gentile.

In Acts 28 Paul said the gospel of God will go to the Gentiles and they will hear it.

1-4 - the Jew rejects His priesthood and his healing

5-10 - it goes to the gentile (the centurion pictures the gentile)

in verse 14 a Jew is healing - going back to the Jew

dispensationally the healing of Peter's wife's mother pictures Israel Christ after the church age - when He returns He will heal Israel, then cast out the soirts
 16 - the beginning of the millenium - He casts out all spirits
 14-16 -- the tribulation
 17 - the full shot of the atonement - a condition of the millenium
 isaiah 53:4 -not entirely fulfilled until the millenium
 God's plan is all revealed here
 In the millenium in rtelation to Israel the apostles will sit on 12 thrones judging
 - Petrs motherinlaw is in His house whcih will be true of Israel in the tribulation
 He's going proovide signs abd wonders here for two reasons:
 1) He's dealing with an unbeleiving Jew lco 1:22
 2) He's got to confirm the word (5,6,7)
 what he has said aboiut the kingdom mar 16:20, heb 2:4
 He is getting ready to convince the unbelieving Jew that the king is at hand and the kingdom is at hand and the power is there if they accept the King
 Matthew 8

[[Matthew 8:1]] When he was come down from the mountain, great multitudes followed him.
 Its ok if you dont have to comprimise to get them and Christ never had to compromise.

[[Matthew 8:2]] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
 the worship is not in a church on Sunday. Real worship is going to Him in humility knowing only He can supply a need. A picture of the first coming, He's coming down to heal a leper. See Ruckman and Gabeline commentaries on Matthew.

The leper makes his request of Jesus

The condition of leprosy is a model of sin and its effects; it is a contagious, debilitating disease that corrupts a man and makes him essentially dead while alive.

Lepers were universally scorned by society and religion; they were especially despised by the Rabbis, who saw their state as the particular judgment of God.

This leper wants more than healing; he wants cleansing, not only from the leprosy, but from all its debilitating effects on his life and psyche.

The leper has no doubt whatsoever about the ability of Jesus to heal; his only question is if Jesus is willing to heal. In addition, this is the first place in the gospel where Jesus is called Lord; a term that was particularly meaningful in light of the fact that the word Lord was used to translate the Hebrew word for Yahweh.

In verse 2 we find the first occasion of the Greek word - kurios- in the New Testament, which is translated Lord, and is used as master or rabbi. About 650 times it is used to be a title of Jesus. It is the Greek equivalent to the Hebrew word "Adoni."

Four gospels are structured to espouse four different messages. Matthew is the Jew, the Levi, his presentation of Jesus Christ is as the Meshiah Nagid, the Messiah of Israel. The

first miracle of Mark and Luke was the casting out of a demon, a very Gentile type of thing. John's first miracle was the water into the wine.

The first miracle is relevant. Matthew is Jewish: Healing a leper is a very Jewish issue, meaning that leprosy was used by God in the Torah to be very emblematic of sin. The healing of a leper is obviously a compassionate action and also, from a mystical point of view, is speaking much deeper.

Leprosy

"Hansen's Disease"- today's term for leprosy. Mycobacterium leprae bacillus is the bacillus that causes it. Lesions of the skin, superficial nerves, attacks the eyes, the genitals, extremities, basic internal corruption that eventually causes the erosion of tissue, and results in deformed and erosive extremities. A very loathsome disease, very visible in its later stages. It is a manifestation of the corruption within, what is causing the external appearance is the corrosion internally. Dapsone is a drug that treats it. Yet, in the 1980s around the world they have discovered that the resistance to that drug is increasing and therefore, they expect the existence of leprosy to increase. Most prevalent in the low, humid, tropical areas of Asia, Africa, South America and the Pacific Islands. About 2 million known cases on the planet earth, and suspect about 11 million if they knew them all. Does seem to be transmitted through prolonged physical contact, during certain times (certain times contagious, others not) and certain susceptibilities. Primarily gets transmitted through improperly sterilized hypodermic needles, and tattooing needles. In a Biblical sense, leprosy is very detailed in the Old Testament, as well as in the New Testament. There is no cure for leprosy in the Old Testament, other than the Lord Himself. (Numbers 12:13; 2 Kings 5:1-15 occasions where leprosy is cured, always supernaturally by God). In the Old Testament, God is also using leprosy as a symbol of sin. Leprosy is a disease, and there is an inner corruption that manifests itself outwardly especially in later stages, exactly what sin is, a form of corruption, a disease. In the mind of this leper, there is no basis for healing outside of God, by him calling Jesus, "Lord," shows his understanding of Jesus being God incarnate.

Note: At the beginning of 2003, the number of leprosy patients in the world was around 524 000, as reported by 103 countries. About 612 000 new cases were detected during 2002.

[[Matthew 8:3]] And Jesus put forth [his] hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

He knows the ability of the messiah to heal. He's read Malchi 4:2. He knows the Messiah has healing in His wings. He also knows Hosea 6:1. The Messiah will heal Israel. Jesus never made anybody dirty.

if you will (2) he will (3)

The free will of man is seek and ye shall find

The soverienty of God is you find Him and there is only one way to find Him. He shows you the way. By His soverien choice, the power comes through Jesus Christ. His will

- clean the leper and immediately He is clean. Technically He has broken the law. the leper is not to be touched Lev 13:46, except by a priest applying blood Lev. 14:14. How could Jesus touch him without breaking the law. He has to be the priest who has already shed blood. The reason He can touch you now even though the blood hasn't been shed - He's the lamb slain from the foundations Rev 13:8. That shows that their priesthood is out the door.

Jesus touches him and he is cleansed

Jesus' assurance that I am willing simply answers the man's question, and gives us a starting point for the times we wonder if Jesus is willing to heal: we should assume He is, unless He communicates differently to us.

This is a bold and compassionate touch from Jesus; it was against the ceremonial law to touch a leper, which made the touch all the more valued to the afflicted man. Of course, as soon as Jesus touched him, he was no longer a leper! The manner of Jesus' healing was varied; and usually He chose a particular manner which would be meaningful to the afflicted individual.

That leper is you and I. We have a disease worse than leprosy. We have a disease that God identified with leprosy in the Old Testament and His ritualism to educate them about the evils of leprosy apply to you and I, in that we are sinners. We have a disease and there is no known cure, only God Himself can make you clean.

What do you have to do? Acknowledge who He is (Lord) and that He can make you clean.

[[Matthew 8:4]] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. 'tell no man' - Luke 4:24-30 He has already been rejected by the priests and his ministry has been rejected so He knows reason to expose it any further than He wants to.

'gift' - lev 14:4-32

'testimony unto them' -

mat 10:18 - 'testimony against them'

In chapter 8 they still have an opportunity to accept him. By the time they get to chap 10 it is evident they are not going to accept Him so then the purpose is just against them. See John 12:47-50

It was a testimony to His power and priesthood if they would have accepted that than the blessings and promises would have come unto them. By 10:18 it's against them to judge them, not help them. The word will either save or damn you, it's either a testimony for or against you.

Jesus commands the healed man to give testimony of his healing to the priests only

Why did Jesus often command people to be somewhat secretive about their healing? His desire was to keep down the crowds until the proper time for His (formal) revelation to Israel (an exact date as prophesied in Daniel 9). In addition, Jesus' miracles (though they

were a form of accreditation of His ministry) were not primarily calculated to affect crowds, but to meet the needs of specific individuals.

Jesus does command the man to give a testimony to the priests, and what a testimony this would be! The Mosaic law laid out very specific sacrifices to be conducted upon the healing of a leper, and the priests would have had to "blow the dust" off that portion of their law! (Leviticus 14).

The Faith of the Centurion - Jesus heals a centurion's servant

[[Matthew 8:5]] And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

Near the sea of Galilee. Take the geography course. Centurions are in a good light in the Bible. Captain of the Roman army.

Jesus is approached by a Roman centurion

The centurion is obviously a Gentile; yet he comes to a Jewish teacher, but not for a selfish reason, but on behalf of his servant.

The centurion did not make a casual request; Matthew describes him as pleading with Jesus on behalf of his servant.

Luke also talks a lot about Centurions (Luke 7:4 - he points out that the Centurion is worthy). Luke is always very kind to Centurions. When Paul appealed to Rome, when he finally gets to the point that he invokes his Roman citizenship, and they arrange to have him heard by Caesar. The Roman law required all the documentation describing the background of the case that has been appealed to Rome, to precede the person to Rome. Thus, it is believed by some scholars that those documents that were required to precede Paul were essentially volume 1 and volume 2 of volumes built by Luke (Luke and Acts respectively). They may have been the trial documents for the defense of Paul, and you may notice that Luke is preoccupied by demonstrating that all the insurrections and public unrest were always the response of Orthodox Judaism (not by the Gentiles, but by the Jews). You will also find that the Roman officials were the 'good guys' in Luke's narrative.

[[Matthew 8:6]] And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

[[Matthew 8:7]] And Jesus saith unto him, I will come and heal him.
Agai, God's 'I will' is dependent on you coming to Him first.

[[Matthew 8:8]] The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

A true Gentile, not looking for signs and wonders, but the word. In this dispensation the Lord speaks the word only. A perfect picture of the Church AGE. The word only.

[[Matthew 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].

The centurion is saying 'I'm just like you'. He has men under him and God over him. The centurion had Caesar backing him up, so He could tell people what to do. Christ had power because He had God Almighty to back him up.

The centurion's understanding of Jesus' spiritual authority

The centurion understood that as an observant Jew, Jesus could not come under his roof; but he also understood that it was unnecessary for Jesus to do that; only a word was necessary.

Jesus is going to go to a Gentile home, He is a rabbi, He is not suppose to do that, it is unclean....

The Centurion is making the analogy of authority, he understands that Jesus does not have to go to his house and defile Himself by entering Gentile quarters.

The centurion attributed this understanding to the fact that he himself as a man under authority, and therefore his word meant something to his subordinates; the centurion (properly) perceives that Jesus has similar authority. Also, as it is with us; we are those who are under authority, yet in Jesus we also have a measure of authority.

[[Matthew 8:10]] When Jesus heard [it], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

10 - A gentile number. The faith is both in the word of God and the authority of the Lord. Christ only marvels 2 times in the whole Bible. In mar 6:6 at the unbelief of His own and here at the faith of the Gentile. This man's great faith (heb 1:1), faith in the spoken word and the authority of the Lord. And he realizes sickness and devils are subject to Christ. In mat 4:23 Christ was healing all manner of disease. Matthew 8 is in the second half of Christ's ministry.

[[Matthew 8:11]] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

'you' - gentile

Literal, physical (else you can't sit down)

If the Jew had accepted from east to west? would have been the gentile saved in the millennium. The Gentile would get in on it in the millennium or in the church age if they reject. The Gentile will get in on it before the Jew does because they have such great faith.

[[Matthew 8:12]] But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

The children of the kingdom can't be the church. If you are in the church you are in the body of Christ and you won't go to hell. see chap 5 - the peacemakers

the word 'of' is tricky.

the love of God - His love towards you or your love of Him - its both

The Jew has a right, if he rejects he is cast into outer darkness. 'of' is the children who have a right to the kingdom but dont partake of it.

'darkness' - isa 66:24

12 - Israels number

this verse is another clue that the Jew is going to miss the blessings and they will go to the gentile.

outer darkness - black hot is so hot there is no light.

Jesus praises the centurion's faith

The man's understanding of Jesus' spiritual authority made Jesus marvel; his simple confidence in the ability of Jesus' mere word to heal shows a faith that is free of any superstitious reliance on merely external things - truly great faith, worthy of praise.

The fact that such faith is present in a Gentile causes Jesus to announce that there will be Gentiles in the kingdom of heaven (supping with Abraham, Isaac, and Jacob no less!); an earth-shattering idea to the Jews of Jesus' day.

As well, Jesus reminds his Jewish listeners that just as the Gentile's racial identity are no automatic bar to the kingdom; their racial identity is no guarantee of the kingdom.

Compliment to the Centurion, an indictment to Israel who should have first understood the authority of who was standing before them.

Predicting that there will be a time when the Gentiles shall be allowed into the kingdom.

Does not mean all of them. He is saying that there are those that are sons of the kingdom, those that should have been heir to the promises of Israel that will be cast in the outer darkness because they did not accept the promises and understand the time, they didn't recognize their opportunity.

[[Matthew 8:13]] And Jesus said unto the centurion, Go thy way; and as thou hast believed, [so] be it done unto thee. And his servant was healed in the selfsame hour.
'beleived' - determines behavior

The servant is healed, through the faith of the centurion

Two more healings described

[[Matthew 8:14]] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

lco 9:5 - the price of the apostles - the first pope - with a wife

hit the Catholics with that!
celibacy is foreign to the scriptures

[[Matthew 8:15]] And he touched her hand, and the fever left her: and she arose, and ministered unto them.
where did it go? (see 17)

Jesus heals Peter's mother-in-law

Peter's mother-in-law shows a fitting response of those who have been touched by Jesus' power: immediately entering into service.

This also clearly establishes the fact that Peter (supposedly the first "pope", who is, according to his calling, celibate) was married.

[[Matthew 8:16]] When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with [his] word, and healed all that were sick:

[[Matthew 8:17]] That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare [our] sicknesses.

its a swap. He has your sins - you have His righteousness.
isaiah 53 -we see that same of the benefits of the atonement have come to pass.
nature hasnt yet been redeemed so we dont have all the benefits of the atonement.
Atonement has not yet been applied to the flesh or the animal creation. Not everybody is yet to be healed.

Jesus, in fulfillment of prophecy, delivers many from sickness and demonic possession

Jesus' care for the individual is shown; the implication is that Jesus dealt with each person individually, not in some cold, "assembly line" procedure.

Matthew rightly sees this as a partial fulfillment of Isaiah's prophecy in Isaiah 53, which primarily refers to spiritual healing, but also definitely includes physical healing.

The provision for our healing (both physically and spiritually) is made by the sufferings (stripes) of Jesus; the physical dimension of our healing is partially realized now, but finally only in resurrection.

Matthew shows Jesus as the true Messiah; delivering people from the bondage of sin and the effects of a fallen world.

Observations:

- Four healings, each one different from the other
- A diversity of those being healed

- A Jew devoid of all social and religious privileges
- A Gentile, a member of the army occupying and oppressing Israel
- A woman, related to one of Jesus' devoted followers
- Unnamed multitudes
- A diversity in the manner of request
- A direct request from the sufferer: His own faith
- A request from one man for another: Another man's faith mediating
- No request; Jesus comes to the sufferer: No faith from the healed
- The sufferers are brought to Christ: a diversity of faith
- A diversity of methods used to heal
- A touch that was forbidden
- A word spoken from afar
- A tender touch
- A variety of methods

Summary: physical healing is an area where God particularly delights in displaying His sovereignty.

Jesus teaches on discipleship

[[Matthew 8:18]] Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

John 6 - He reads the minds of the multitude, they come out of curiosity, and to get fed.

[[Matthew 8:19]] And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

Be careful what you say. There is the glamour but also the cross.

[[Matthew 8:20]] And Jesus saith unto him, The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

A man has three desires - self propagation, self gratification and self preservation.
John 7:53 -8:1

'foxes nad birds' - the implication is that the devil's crowd gets better taken care of than us. son 2:15 luke 13:32 Foxes are connected with the devil's crowd
birds are likened to unclean spirits - zec 5 - winged spirits
mar 4:4 - birds that steal the word
rev 18:2 - unclean and fowl spirit
birds in the bible picture deamons

Jesus speaks to an over-enthusiastic follower about the need to appreciate the cost in following Jesus

With the working of miracles that accompanied the ministry of Jesus, following Him might have seemed more "glamorous" than it really was.

Jesus tells the truth, without painting a glamorized version; this is exactly the opposite of the technique used by many evangelists today.

[[Matthew 8:21]] And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

[[Matthew 8:22]] But Jesus said unto him, Follow me; and let the dead bury their dead.
luk 9:60

Go preach.

eph 2:1 - but you cant apply it doctrinally here because they are all dead. In the OT it could be one who's not living right pro 2:19 pro 3:22

Jesus speaks to a hesitant follower about the surpassing importance of following Jesus

Actually, this man was not asking for permission to dig a grave for his deceased father; he wanted to remain in his father's house to care for him until his father did die - an obviously indefinite period, which could drag on and on.

Jesus clearly states the principle: family obligations (or any other) must not be put ahead of following Jesus.

Why did Jesus discourage these potential disciples?

Unlike most modern evangelists, He was interested more in quality than in quantity. "Nothing has done more harm to Christianity than the practice of filling the ranks of Christ's army with every volunteer who is willing to make a little profession and to talk fluently of experience".

In addition, Jesus was merely being honest - this is what it meant to follow Him, and He wanted people to know it at the outset.

Jesus' power over the wind and the waves

[[Matthew 8:23]] And when he was entered into a ship, his disciples followed him.

[[Matthew 8:24]] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

'sea' - sea of galilee

'asleep' - He had everything under control now

[[Matthew 8:25]] And his disciples came to [him], and awoke him, saying, Lord, save us: we perish.

'we' - see acts 12 where peter is about to get his head cut off and he is asleep. The difference here is between a man who is stuck to the flesh and doesnt have the power of the Spirit on him as in Acts 12. Here Peter is in a panic.

A storm arises on the Sea of Galilee

The Sea of Galilee is well known for its sudden, violent storms; the severity of this storm is evident in the fact that the disciples (many of which were experienced fishermen on this very sea) were terrified.

Jesus' perfect peace is wrongly interpreted by His disciples as indifference; often we are angered when people don't respond with our own level of panic.

Jesus' true humanity is shown by His sleep on the boat; He became weary, and would sometimes need to catch sleep wherever He could.

[[Matthew 8:26]] And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

He has just congratulated a gentile for faith, now He is condemning the Jew for little faith.

'fearful' - have no faith (the snare of man)

When a man is afraid of what people can do to him he has no faith. Faith replaces fear. 1jo 3: (perfect love casteth out fear)

[[Matthew 8:27]] But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

'manner' - the God-man

1ti 3:16 - mystery of Godliness - God was man

man of authority

heb 11:3

a pure man full of goodness 3,13

a poor man by the world's standard 20

a powerful man to solve any problem - everywhere

Jesus displays authority over the creation

Jesus rebukes their fear and unbelief, not their request or waking Him; we shouldn't think that Jesus was "cranky" from being awakened. Fear and unbelief go together; when we are trusting God as we should, there is little room for fear.

Jesus didn't merely quiet the wind and the sea; He rebuked the winds and the sea; this, along with the disciple's great fear, and what Jesus will encounter at His destination, have led some to believe that there is some type of spiritual attack in the storm.

The disciples are amazed; such a powerful display over the created order leads them to ask, Who can this be?

It can only be the LORD, Jehovah, who only has this power and authority: O LORD God of hosts, who is mighty like You, O LORD? Your faithfulness surrounds You. You rule the raging of the sea; when waves rise, You still them. (Psalm 89:8-9)

Jesus' power over the demonic realm

The Healing of Two Demon-possessed Men

[[Matthew 8:28]] And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

Also in mark and luke

in mark 1 fellow is mentioned - mar doesnt always focus on the overall picture

in luke only 1 fellow is mentioned

in matthew both are mentioned. mar and luk are more specific. no contradiction

'Gergesenes' - its o the east side of the sea of Galilee.

[[Matthew 8:29]] And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Thats the devils not the men talking.

Jesus meets two demon possessed men

The other gospel accounts mention only one of these men, obviously the one who was more severe in his state of demonic possession, having many ("Legion") demons.

The demons knew who Jesus was (Jesus, You Son of God), even if the disciples didn't (Who can this be?)

These demons also knew of both their immediate destiny (to be cast out) and their ultimate destiny (to be in everlasting torment).

Mark 5:1-21; Luke 8:26-40. In their accounts they only mention one demon-possessed man. Scholars divide, some say that there were two different incidences, but they are so similar. Others point out that Matthew describes two, and the fact that Mark and Luke only describe one of the two, does not make them contradictory. Just shows a lack of collusion, which is constructive.

“Coming out of tombs”: They have been rejected by society, and so they live out in the tombs.

What they say was not known on earth at this time. They recognize that there is a time coming that they would rather avoid. They know that there is a time appointed, and they know that He is in control of it. They are acknowledging His deity, and their destiny and His control of it.

[[Matthew 8:30]] And there was a good way off from them an herd of many swine feeding.

[[Matthew 8:31]] So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Lev 11 swine is unclean meat - unclean spirits gravitate to unclean meat
2 pe 2:22 an unsaved man is like a dog that's unclean, an unsaved woman is like a hog

[[Matthew 8:32]] And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

These spirits need a body to dwell in. They are disembodied.

Jesus casts the demons into a herd of swine

The region of Galilee was populated by both Jews and Gentiles, so this may have been a herd of pigs owned by Gentiles; but most commentators believe that since the pigs were unclean for Jews, they should not have been there.

There is nothing really comparable to this in the Bible, the casting of a demon from a human to an animal; why did Jesus do this? We perhaps can't be certain, but it does show! Mark tells us that there were 2,000 pigs; this means that there were many demons, showing man's capacity as a reservoir of evil. If pigs are not a proper habitation for demons (judging by their reaction of self-destruction), how much less are men!

We don't know why they sought embodiment in the swine.

We know that demons are at Satan's control, they are some of his resources, they are malevolent, they are dangerous, they are around, and if you are not a Christian you are vulnerable to them. Not a psychiatric disorder.

[[Matthew 8:33]] And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.
see mar 5:15

[[Matthew 8:34]] And, behold, the whole city came out to meet Jesus: and when they saw him, they besought [him] that he would depart out of their coasts.
a non - welcoming committee - people love money more than the Son of God or anything else.

The people ask Jesus to leave the region

We would think that the people of the region would be happy that these two demon-possessed men had been delivered; perhaps they are more interested in their pigs (and their monetary value) than in people.

In Mark 5 and Luke 8 they point out that the healed guy wanted follow the Lord, the Lord says, "No, go witness to your people." Later in Mark 6, when Jesus returns to the city the next time, there crowds of welcome.

Spirits and Devils

=====

1) definition

mat 8:16 - spirits and devils are the same thing

heb 1:13-14 angels are spirits

mat 6:18? devils are spirits

fallen angels are therefore devils

mat 25:41, rev 12:7 satan has angels - Satan's angels are called spirits and are his devils. God gives them free liberty.

book - war of the saints Jesse ?

2) TYPES

dumb devils - mat 9:32 - they have the ability to produce these attributes in people
unclean - mar 1:23

frog-like - rev 16:13

foul - rev 18:2 a foul spirit is bird-like - the birds that stole the seed was the devil - see zec 5 - unclean spirits with wings and long hair (birdlike)

'fowl' likened to satanic spirits on mar 4

deaf spirits - mar 9:25 - they cause deafness

spirits of infirmity - produce curvature of the spine and physical types of problems

don't think ALL people that are sick have a devil - if they reject God then it is possible.

evil spirits - acts 19:13

seducing spirits - lti 4:1

familiar spirits - (close to family) acts 15 - a spirit of deviation

servant - famulus

3) characteristics of possession or influence

you must be able to separate the physiological problems from the spiritual ones

it may or may not be a spirit that's involved

1) diverse diseases

2) attraction for dead things

3) antisocial people - no response to love or persuasion - they have rejected the truth

- 4) abnormal response to normal stimulus - isa 5:20 - laugh when they shouldnt
 luk 8:39 - man who left his family
 anything that destroys the family unit is satanic
- 5) necromasy - communicating with the dead - mat 8:29
- 6) unusual strength - acts 19:16
 a duplication of the Holy Spirit - the abnormal situation must be of God
 drugs can produce this - they are strong in the tribulation - reev 19:22, 18:23
 a man under the influence of drugs or alcohol may have opened himself up to devils
 A person who takes a drug relinquishes their will - liquor = spirits
- 7) attraction for high things - mountains - mar 5:5, rom 12:16, 2co 10:12
 satan wants to ascend - isa 14, php 2 - have a lowly attitude - humble yourself,
 dont pray to be humbled
- 8) excessive crying - psa 1:26 - abnormal
 balance, manic depressive reaction - ency of phy problems narimore - all pastors
 should have it
- 9) sadism, masochism - mar 9:20,22 alcoholics and dopers - loses the idea of preservation
 - these people are religious lki 18:28 they do 'penance'
- 10) extreme religion (works) what a person does to justify himself
 the influence to worship satan
 they are fundamental they believe in the virgin birth mar 1:24
 they are evangelistic - acts 16:17
 monotheistic
 bible believers - mat 4
 they duplicate the Holy Spirit
 they have signs and wonders - not Jewish or apostolic today, but satanic
- 11) nudity - luk 8:27
 exo 32 - a picture of America and its nudity
 miscellaneous characteristics
 they are troubled - isa 16:13 -Saul
 fits - some could be deamon possessed
 moral - mat 13:43-45
- 12) affinity for water - mat 12:43, mar 13 - also see the hogs - they went right to
 the water
 - most seaports are immoral
- 13) possession or control by devils - they possess the house
 a Christian cant be possessed but his body can lco 5:1, 2 co 5:6 the body is the
 house
 poseesion is partial or complete
 comes through heridity - mar 9:21
 anybody who is stuck to their flesh (unsaved) act 20:4-5
- 14) all unsaved have satan's spirit - eph 2:2
 the body only of born again Christians lco 5, 1ti 4, 2ti 3:16
 saved people can be under the control of a satanic spirit to some degree
 we are talking about the house, not the Christian soul or spirit
- 15) the body vile and capable of any sin - gal 5
 and idolatry - psa 96:5, 82:1 all gods connected with spirits
 saved? can yeild the body as an instrument of unrighteousness rom 6:11-13
 yeilding to God is not a passive state - you start new works
 a) walk after
 b) yeild to - Joh 14:26
- 16) surrendered in sitting (no church) - an opening for devils
- 17) acted upon with no reaction - that person is in a passive state eze 8:5-15
 hypnosis - no sleep - greek god of sleep - the perfect opening for a devil- drugs,
 movies can put you in that passive state
 every Christian experiences passive conditions - elijah
 - produced by physical conditions - the devil wants to wear you out

Daniel - 'wear out the saints'
dont defiles the body - 1co 3