

# Treasure Hunt

- Just what is it that Isa 53:4 predicts that Messiah will bear—our sin, or our sickness?
- Please characterize the relation between sin and sickness.
- In what sense did our Lord “bear sickness” when he healed people?
- Is “healing on demand” part of our redemption? Why or why not?
- What practical lesson for daily life does the Lord’s command in v. 18 embody?
- Compare and contrast the two seekers with whom the Lord speaks in 8:19-22.

# Structure of Matt 8-9

## Healings and Miracles

8:2-4, Leper  
8:5-13, Centurion's Servant  
**8:14-17, Peter's Mother-in-law (and others)**

8:23-27, Calming the Sea  
8:28-34, Gadarene Demoniacs  
9:2-8, Palsied Man

9:18-26, Ruler's Daughter & Woman with Issue  
9:27-31, Two Blind Men  
9:32-34, Dumb Man

## Discipleship

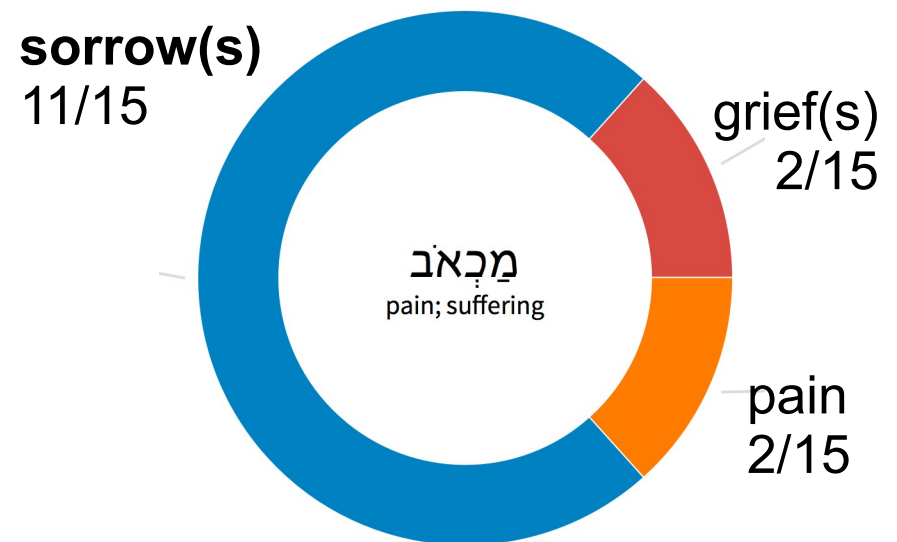
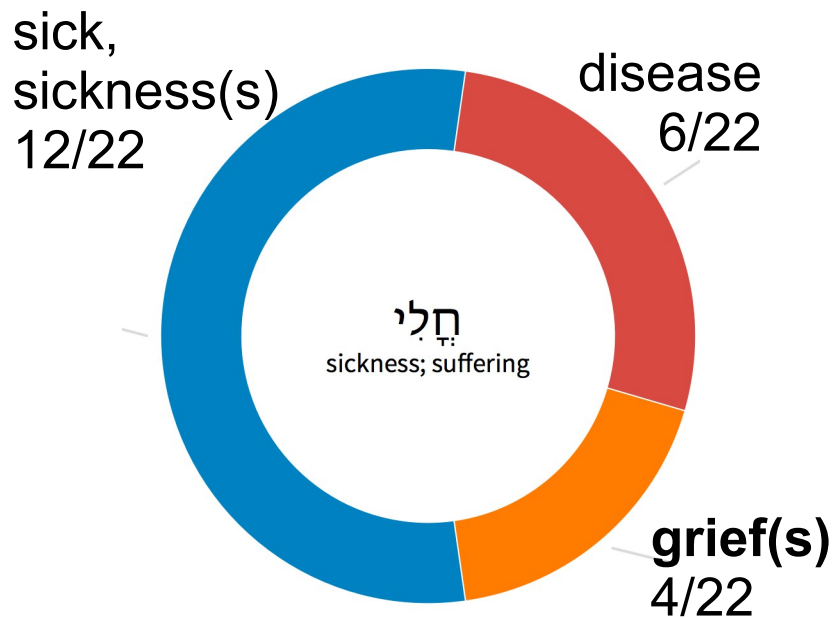
8:18-22, The Reluctant Scribe

9:9-13, Call of Matthew  
9:14-17, Disciples of John

# Matthew's Translation of Isaiah 53:4

Isaiah 53:4 KJV	Matthew 8:17
Surely he hath borne our <b>griefs</b> <b>חָלִי</b> , and carried our <b>sorrows</b> <b>מְכָאֵב</b>	Himself took our <b>infirmities</b> , and bare <i>our</i> <b>sicknesses</b>

(LXX “he bears our **sins** and is **pained** for us”)



# The Relation of Sin to Sickness

Not specific cases:

Joh 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

But more systemic:

Rom 5:12 by one man sin entered into the world, and death by sin”

Rev 21:4 God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

# How did the Lord “bear” and “carry” illness?

Luk 6:19 And the whole multitude sought to touch him: for there went **virtue δυναμις** out of him, and healed *them* all.

Luk 8:46 And Jesus said, Somebody hath touched me: for I perceive that **virtue δυναμις** is gone out of me.

# Is “healing in the ‘atonement’”?

Yes: our Lord’s sacrifice is the basis for delivering us from all our ills, spiritual and physical.

Psa 103:3 Who forgiveth all thine **iniquities**; who healeth all thy **diseases**;

Not immediately: the NT does not teach “healing on demand”

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in **weakness**.

Most gladly therefore will I rather glory in my **infirmities**, that the power of Christ may rest upon me. 10 Therefore I take pleasure in **infirmities**, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Phi 2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

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**8:18-22, The Reluctant Scribe**

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# Withdrawing

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

Mat 4:25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan. 5:1 And **seeing the multitudes**, he **went up into a mountain**: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them,

Mar 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, **Come ye yourselves apart** into a desert place, and rest a while: for **there were many coming and going**, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately.

Mat 14:22 And straightway Jesus constrained his disciples to get into a ship, and to **go before him unto the other side**, while he sent the **multitudes** away. 23 And when he had sent the multitudes away, he **went up into a mountain** apart to pray:



# Two Candidates to Follow the Lord

	<b>8:19-20</b>	<b>8:21-22</b>
Description of the person	Scribe	Disciple
How he addresses Jesus	Master (teacher)	Lord
Expression of interest	Enthusiasm	Deferral
Nature of the Lord's response	Discouragement	Encouragement

Joh 13:13 Ye call me **Master** and **Lord**: and ye say well; for so I am.

# Initiative in Following the Lord

Joh 1:35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

# 21 Suffer me ... to ... bury my father

- Already dead? → Wavering (he has already left the deathbed, but now reconsiders)
- Not yet dead? Compare Abram

Acts 7:2 The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

- The governing principle:

Luk 14:26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.