

8:14

And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

Now I could sit right here for a minute and talk about Catholicism and how silly it is that the first pope had a mother-in-law, but you get the idea. Apparently Peter was married.

Here we find a continuity of Jesus saving the unexpected. If I were trying to reach Jews I would probably find more Jews to heal. But Jesus finds a leper, and then He finds a Gentile, a Gentile occupier by the way, a Roman centurion, and then He finds a woman. So what's the big deal about that? Well, probably one of the greatest evidences that the gospel writers were telling the truth about the empty tomb was that they allowed women to be the first witnesses in the historical account.

Back to this story, though, if I were writing the story, I would have Him maybe at the Sanhedrins' house, healing all their moms, maybe healing their sons.

One of the values of the other gospels is that it keeps us from time to time from moving in the wrong supposition. So, Mark and Luke tell us that the news came to the group that Peter's mother was sick. In other words, Peter didn't know his mother was sick before this verse. Mark and Luke tell us that they found out that his mom was sick. And so they're not walking around all day saying, "No, we don't want to heal mom yet. We have to go deal with the centurion's servant and we have to heal the leper." No. They actually just found out that Peter's mother-in-law was sick. So Peter's probably bothered because, you know, it wasn't like you could take some sort of medicine and gone goes the fever. This is really a big deal. We don't really know what was causing the fever but it was enough to where Jesus took time to heal her.

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And He touched her hand, and the fever left her: Ok, how did He heal the leper? Help me. Touched him. How did He heal the centurion's servant? Spoke. How did He heal this woman, the mother-in-law of Peter? Touched. Touched, spoke, touched. **She arose and ministered unto them.** The disciples that were with Jesus, she arose and ministered to them. This is the verb form of the noun "deacon." She got up and "deaconed." And that might make some folks nervous but the truth is it could be a foreshadowing of Matthew 27 where we find women going to the tomb. It says that they ministered unto Him, they deaconed unto Him all the way from Galilee. So these women were consistently deaconing Jesus. This is not a sermon on deacons or whether or not a woman can be a deacon because there's a difference between deaconing and being in the office of a deacon.

For example, 1 Timothy 3:10.

And let these also first be proved; then let them use the office of a deacon, being found blameless. 12. ...the husband of one wife.

It's very difficult for a woman to be "the husband of one wife."

8:16

When the even was come, Now, look at this folks, He came down from the mountain, healed the leper, healed the centurion's servant. By the way you find out from Mark and Luke He actually journeyed part of the way, right? So He's had a full day. Then He gets to Peter and Andrew's house. We find out from Mark that the brothers still lived together and their mom was there.

We can talk about how it's important to take care of your parents in their twilight years and not ship them off to second-rate homes here and there, and making sure they're well cared for. But I don't think that would be popular so I won't say anything about it.

When the even was come, they brought unto Him many that were possessed with devils: Or, you might have "demons" in your translation. Spirits.

and He cast out the spirits [with what?] **with His word**, The leper He healed with? Touch. The centurion's servant with? Word. Peter's mother-in-law with? Touch. And these demon-possessed with? Word. All right, so touch, word, touch, word. I'm just making sure we're following that. Why?

and healed all that were sick: A lot of people today wonder why Jesus doesn't perform healing miracles like He did. The fact is Jesus is showing Himself to be the One who saves us from our sin. And so He does miracles to prove that He is the next Moses. Moses came doing miracles; the last Moses needs to come doing miracles and so here He comes doing miracles. By the way, was there a Bible before Moses? No, there wasn't. Moses wrote Genesis, Exodus, Leviticus, Numbers, Deuteronomy, right? Basically, there was no Bible before Moses and so Moses comes and he has to validate the fact that he is bringing a message from God by doing miracles. Like the leper's hand out of the cloak, like the snake on the ground, like the water into blood. And so for 400 years there's no new Bible. Malachi is the last one we hear about and so there's no new Bible, and Jesus is coming, and what needs to happen to validate that He is a messenger from God but doing miracles? And so He, like Moses, comes doing miracles. And today the only reason we would need anyone to be doing marvelous miracles is because we're about to get another testament.

And so in verse 15 clearly the reason Matthew left out Mark's info about Jesus raising her by the hand and Luke's info about rebuking the fever: so if you put all three gospels together you have Jesus coming in, taking her by the hand, speaking the word, rebuking the fever, and raising her up. But Matthew says that it happens by Him touching her, verse 15. Now, why is this? Why? I suppose it's because he's emphasizing the pattern of touch healing, speak healing, touch healing, speak healing. Now why did he do this? I'm not sure why, but probably the touching to remind us that Jesus had no risk of being ceremonially unclean.

8:17

That it might be fulfilled which was spoken by Esaias Isaiah **the prophet, saying, "Himself took our infirmities, and bare our sicknesses."** So this is the fifth quotation from Isaiah in the book of Matthew. This is the eleventh quotation from the Old Testament all along. He quotes Isaiah 53 and what we need to

Christ did what was necessary to please the Father and because of this the result was He was consistently fulfilling prophecies about Him. He was audacious enough to say "I only do those things that please the Father," that He was busy pleasing the Father, and oh by the way, Matthew found out later that He was fulfilling Isaiah 53:4.

There's probably 20 years between the time of this story and the time of the recording of the story. And I believe every word of it. I'm not afraid of the scholars. They don't make me feel silly. I'm not somehow intimidated by the fact that there were 20 years between those two events. I welcome stupid comments because I'm tired of Christians feeling like they can't speak in a scholarly setting. I'm not intimidated by knuckleheads that read the Bible once or twice and then think they have the authority on what it says and what it means. I'm not the least bit intimidated by that. You're a scholar that they dream they were, in church two or three times a week, learning about your Lord by reading the word of God. That is dynamite! It is God speaking through the page and it's why we get up and read it every day.

Now the reason that is really something is because we just heard John the Baptist in chapter 3 say, "I'm not even worthy to carry Your sandals." And here is the Matthew writer saying that Jesus, the One of whom we're not worthy to carry His sandals, is willing to carry our infirmities and our sicknesses. What a God. What condescension!

Does Isaiah 53:4 which is talking about the ministry of Jesus before Calvary, you do see that, Matthew says it does. This is not crucifixion verse. This is the pre-crucifixion life of Jesus. He bore our sicknesses and carried our reproaches and our sins. That is good news because that means that that wasn't a Calvary specific thing; that is a life specific thing. Why is He doing this?

So I don't want to minimize at all here His fulfillment of taking away our sin, but what this also means is that He actually took on the nature of what caused sicknesses and infirmities. Do you suppose He was ever sick? He had Adam's flesh, yes? Then I would say that He once or twice or three times was sick. And if He was ever sick we know it wasn't because He was sinful, it was because He took on, Romans 8:3 says, "He took on the likeness of sinful flesh." Can you imagine Jesus the Son of God maybe having a sore throat? Can you imagine Him working hard to pull the nets into the boat and maybe having body odor?

He took them on Himself. Their infirmities, the weaknesses He took them on Himself. To the point where He; would try to do something about it, to be emotionally involved, not apathetic, not sympathetic; empathetic. Sympathetic means, "I kind of feel sorry for you. You're kind of cute about that little sorrow thing, run along, it will be ok. I'll be praying." Empathetic means, "I am really grieved with you. Yeah, we're in the same boat, that's right."