

1/14/18

Matthew 9

Ten miracles are presented in groups of three where Jesus demonstrates in a visible way His authority and power. Matt. 8-9

1. We have seen the first five miracles.
 - a. The cleansing of the Jewish leper. Matt. 8:1-4
 - b. The healing of the centurion's servant. Matt. 8:5-13
 - c. The healing of Peter's mother-in-law and others. Matt. 8:14-17
 - d. The calming of the wind and the sea of Galilee. Matt. 8:23-27
 - e. The deliverance of the demoniac at Gadara. Matt. 8:28-34
 - c. The forgiveness of sins and healing of the paralytic. Matt. 9:1-8

9:1-8 The healing of the paralytic.

* The parallel passages. Mk. 2:1-12; Lk. 5:17-26

9:1 The crossing of the Sea of Galilee by Jesus back to Capernaum.

So He got into a boat, crossed over, and came to His own city.

- 1) Jesus has been rejected and asked to depart by the Gadarenes for the loss of their pigs when he delivered the demoniac, "So He got into a boat." vs. 1a

* The boat was probably the same one He arrived in

- 3) Jesus was returning, "crossed over, and came to His own city." vs. 1b-c
 - a) "His own city", vwinf Capernaum, the headquarter of His ministry. Matt. 4:13; 8:5
 - b) The city in Hebrew means the city of Nahum" be he the prophet or not is unknown, in Greek the "city of comfort.
 - c) The city was located on the north-westerly shore of the Sea of Galilee, Tiberias or Gennesaret, near the flow of the Jordan into the lake.
 - d) The city was a major road from Damascus to Egypt and therefore was a seat of custom for collecting taxes, Matthew was one of these tax collectors. vs. 9

9:2 The arrival of Jesus presented a paralytic in need of healing.

- 1) The sudden and immediate demand is emphasized by the phrase "Then behold" vs. 2a
 - a) The word behold "idou", an imperative aorist middle voice, for an individual to fix their eye on. vs. 1a
 - b) The other two synoptic gospels present the healing of the paralytic after the cleansing of the leper. Mk. 1:40-45; Lk. 5:12-16
 - c) Confirming Matthew presents his gospel systematical not chronological.

- 2) A paralytic was brought to Jesus, “they brought to Him a paralytic lying on a bed.” vs. 2b
- a) The word paralytic “paralutikos”, refers to a relaxing of the nerves to weaken the body till they could not walk and very painful.
 - b) Mark and Luke say he was carried by four men and there was no room to bring him through the door they took the tiles off the roof and lowered him to Jesus. Mk. 2:2-4; Lk. 5:18-19
 - c) Luke tells us that on a certain day, as He was teaching, there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them.” Lk. 5:17
- 3) Jesus perceived the faith of the four men for the healing of the paralytic, “When Jesus saw their faith.” vs. 2c
* Literally, “having seen the faith of theirs”.
- 4) Jesus recognized the need of the sins of the paralytic to be forgiven first, “He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” vs. 2c-f
- a) The phrase good cheer “tharseo”, means to be of good comfort or courage.
 - b) The priority is not physical healing, but spiritual healing.
 - c) As Jesus saw the faith of the four men for the healing, Jesus also saw the faith of

the man to repent and be forgiven of his sins.

- 9:3-4** The consternation of the scribes towards Jesus.
- said, “Why do you think evil in your hearts?”
- 1) Without hesitation, “At once some of the scribes said within themselves, “This Man blasphemes!” vs. 3
 - a) Within themselves they were outraged.
 - b) “This Man blasphemes!” because Jesus forgave the sins of the man.
 - 2) They did not say anything aloud, but rather within themselves, “But Jesus, knowing their thoughts.” vs. 4a-b
* Jesus knew what was in man, no one had to tell Him. Jn. 2:25
 - 3) Jesus accused them of their sin, “Why do you think evil in your hearts?” vs. 4c-d
 - a) The word evil “poneros” refers to wicked condition of their hearts and used as a title for Satan. Jer. 17:9; 1Jn. 5:18, 19
 - b) Luke adds, “Who can forgive sin, but God. Lk. 5:21
 - b) They presented the correct answer themselves, but it was not tolerable for them, that Jesus was God!
* Ps. 103:12; Mic. 7:19
- 9:5-8** The confirmation that Jesus was God.
- 1) Jesus presented a very simple question to demonstrate He was God, “For which is

easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk?’” vs. 5

* The correct answer is, “Your sins are forgiven”, because no visible evidence needed to be presented.

- 2) Jesus demonstrated His Divine authority to heal the man, “But that you may know that the Son of Man has power on earth to forgive sins”--then He said to the paralytic, “Arise, take up your bed, and go to your house.” vs. 6
 - a) The title “Son of Man” identified Jesus as God Incarnate, His humanity.
 - b) Two imperative commands “take up” and “go”, this is the sixth miracle.
 - c) Jesus demonstrated His authority over the unseen by demonstrating His authority over that which is seen.
- 3) The response of the paralytic and the people. vs. 7-8
 - a) The paralytic left saved and healed, “And he arose and departed to his house.” vs. 7
* Matt. 6:12, 15; Eph. 4:32; Col. 3:13
 - b) The people were in awe of God, “Now when the multitudes say it, they marveled and glorified God, who had given such power to men.” vs. 8
* The word marveled “thaumazo”, means to be amazed in wonderment.

9:9-13 The call of Matthew to be a disciple.

* The parallel passages. Mk. 2:13-17; Lk. 5:27-32

9:9-10 The call of Matthew was to abandon his old profession.

- 1) Matthew was working, “As Jesus passed on from there, He saw a man named Matthew sitting at the tax office.” vs. 9a-b
 - a) The name Matthew “Matthaios”, mean gift of God, also called Levi, the Son of Alphaeus”. Mk. 2:14
 - b) He was sitting at his post in Capernaum on the highway between Syria and Egypt to collect taxes for the Roman.
 - c) The taxes ranged from the number of wheels and axles, the merchandise, products, bridges, etc.
 - d) Tax collectors were the most despisable of all having bidden for the job in return for a percentage to Rome and greed of robbing and exploiting the people.
 - e) Matthew being a Jew was considered a traitor to his own people.
- 2) Matthew heard the call of Jesus, “And He said to him, “Follow Me.” So he arose and followed Him.” vs. 9c-e
 - a) He without any doubt had seen, heard and knew about Jesus, since Capernaum was the headquarters of the ministry of Jesus.
 - b) He could no longer ignore the call.
- 3) Matthew gave a faithful witness of his salvation and call. vs. 10
 - a) Jesus was at the house of Matthew, “Now it happened, as Jesus sat at the table in the house.” vs. 10a-b

- * Luke tells us this was the house of Matthew, Levi, who gave Jesus a great feast to expose all his tax collector friends to Jesus. Lk. 5:29
- b) Friends of Matthew were present, “that behold, many tax collectors and sinners came and sat down with Him and His disciples.” vs. 10b-c
- 1)) They were not repulsed by Jesus, but rather were attracted to His loving compassionate attitude to sinful man.
 - 2)) Jesus and His disciples were not partaking with any sin, but being lights and salt to those present.
 - 3)) Today many in the Emergent Church use this text and other like it to justify themselves in drinking and partaking with the unsaved in ungodly things to show they are not self-righteous, when in fact they reveal they are unrighteous in their conduct.

9:11 The objection of the Pharisees about Jesus eating with sinners. Mk. 2:15-17

- 1) The objection was voiced to the disciples of Jesus, “And when the Pharisees saw *it*, they said to His disciples, “Why does your Teacher eat with tax collectors and sinners?” vs. 11
- a) The Pharisees were hypocrites and self-righteous.

- b) The Pharisees attempted to intimidate and possibly to bring doubts in the mind of the disciples against Jesus.
- 2) The rebuke of the Pharisees came from Jesus for their self-righteousness, “When Jesus heard *that*, He said to them, “Those who are well have no need of a physician, but those who are sick.” vs. 12
- a) Jesus was always protecting His disciples.
- b) The Pharisees did not see themselves in need of repentance for the forgiveness of their sins.
- c) They were dead, blind in their trespasses and sins.
- 3) The instruction to the Pharisees was to be compassionate towards sinners, “But go and learn what *this* means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.” vs. 13
- a) Jesus is quoting the prophet Hosea, as God had called him to redeem his wife, who had become a prostitute, out of the slave market. Hos. 6:6
- b) Forgiving and sanctifying her for himself again, this is the heart of God for all sinners.

9:14-17 The question on fasting.

* The parallel passages. Mk. 2:18-22; Lk. 5:33-39

9:14 The inquiry came from a group of disciples.

- 1) The identity of the disciples, “Then the disciples of Hohn came to Him.” vs. 14a
 - a) John was the cousin of Jesus.
 - b) John was in prison.
- 2) Their question was sincere and legitimate, “saying, “Why do we and the Pharisees fast often, but your disciples do not?” vs. 14b-d
 - a) The Pharisees fasted on Monday and Thursday. Lk. 18:22
 - b) John and Andrew were disciples of John before becoming disciples of Jesus. Jn. 1:37-40

9:15 The response of Jesus.

- 1) Jesus said to them, “And Jesus said to them, “Can the friends of the bridegroom mourn as long as the bridegroom is with them?” vs. 15a-c
 - a) Jesus was the bridegroom and the disciples His friends.
 - b) John is the friend of Jesus. Jn. 3:29
- 2) Jesus indicates when his disciples will fast, “But the days will come when the bridegroom will be taken away from them, and then they will fast.” vs. 15d-e
 - a) Jesus mentions His death for the 1st time by the phrase “taken away”.
 - b) Jesus says then they will fast.

9:16 The illustration to make the distinction and superiority of the New covenant from the Old covenant.

- 1) This was common knowledge, “No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.” vs. 16
 - a) The unshrunk patch is incompatible with the old shrunken garment and when it shrinks the hole is made bigger.
 - b) The old Covenant of the law pointed and led to the New Covenant of grace, but having been fulfilled and came to an end. vs. 16
 - * It cannot be mixed or be compatible with the new.
- 2) This was also common knowledge, “Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”
 - a) The old wine skins have been exhausted in their elasticity and purpose. vs. 17
 - b) The new work of God need new wine skins or they will burst and both be lost.

9:18-26 The healing of Jairus’s daughter and the woman with the issue of blood. (The seventh and eighth miracle of healing)

* The parallel passages. Mk. 5:22-43; Lk. 8:41-56

9:18-19 The plead of a brokenhearted father.

- 1) The scenario is in the backdrop of the question of fasting by the disciples of John,

“While He spoke these things to them.” vs. 18a

- 2) There was a sudden appearance of a man in dier need. vs. 18b-d
 - a) His attitude was honorable, “behold, a ruler came and worshiped Him.” vs. 18b-c
 - * Mark tells us his name was Jairus, a ruler of the synagogue and fell at the feet of Jesus. Mk. 5:22
 - b) His request was in faith, “Saying, “My daughter has just died, but come and lay Your hand on her and she will live.” vs. 18d
 - 1)) Marks says he begged Jesus earnestly, “My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live.” Mk. 5:23
 - 2)) Luke tells us she was 12 years old and his only daughter. Lk. 8:42
- 3) Jesus responde compassionately, “So Jesus arose and followed him, and so *did* His disciples.” vs. 19
 - a) Mark says a great multitude followe Jesus and thronged Him. Mk. 5:24
 - b) Luke confirms this. Lk. 8:42c-d

9:20-21 The pursuit of an unclean woman.

- 1) Like Jairus without warning the woman appears, “And suddenly, a woman who had a flow of blood for twelve years came from

behind and touched the hem of His garment.” vs. 20

- a) The flow of blood of her menstration would make her unclean defiling everything she touched and unable to worship.
 - 1)) The young girl brought 12 years of joy to her father.
 - 2)) The woman had experience 12 years of misery and sorrow
 - 3)) She had spent all her living finances on physicians, suffered at their hands and only had become worse. Mk. 5:26; Lk. 8:43
- 2) The woman came in faith, “For she said to herself, “If only I may touch His garment, I shall be made well.” vs. 21
 - a) The garment refers to the tassle at corners of outer garments. Num. 15:38; Deut. 22:12
 - b) Luke tells us that she came from behind and touched the border of His garment and immediately her flow of blood stopped. Lk. 8:44
 - c) Mark affirms her words of faith and that she felt in her body that she was healed of the affliction. Mk. 5:29
 - d) Marks says that Jesus knew immediately in Himself that power had gone out of Him, turned around to the crowd and said, “Who touched me?” to which His disciples were amazed at His words since

there were multitudes thronging and pressing Him. Mk. 5:30; Lk. 8:45

- e) Jesus knew the touch and reach of faith, declaring, “Somebody touched Me, for I perceive power going out from Me!” Lk. 8:46
- f) The woman being exposed feared and trembled falling before Jesus telling the truth, the reason why she touched Him and how she was healed immediately. Mk. 5:33; Lk. 8:47

9:22 The response of Jesus was to commend the faith of the woman.

- 1) The proclamation of Jesus, “But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” vs. 22a-e
 - a) “And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.” Mk. 5:34
 - b) “And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” Lk. 8:48
- 2) The elation of the woman, “And the woman was made well from that hour.” vs. 22f
 - a) She was restored to enjoy the love and affection of family.
 - b) She was restored to enjoy the worship of God.

9:23-24 The situation at the house of Jairus.

- 1) Jesus encountered the customary crowd, “When Jesus came into the ruler’s house, and saw the flute players and the noisy crowd wailing.” vs. 23
 - a) Flute player were limited to eight? By Rome due to their loudness.
 - b) Professional mourners were hired to wail and lament over the dead.
 - c) Mark and Luke tell us that someone had come and told Jairus she was dead but Jesus said, “Don’t be afraid, only believe, and she will be made well.” Mk. 5:35-36; Lk. 8:49-50
 - d) Marks says Jesus permitted no one to follow Him except Peter, James and John. Mk. 5:37
- 2) Jesus reproved the crowd, “He said to them, “Make room, for the girl is not dead, but sleeping.” And they ridiculed Him.” vs. 24
 - a) Jesus knew she was dead, but he also knew He was going to raise her from the dead, Mark confirms this. Mk. 5:39
 - b) The people ridiculed “katagelao”, means to laugh to scorn.

9:25-26 The daughter of Jairus was raised from the dead.

- 1) Jesus put all the people out of the house, “But when the crowd was put outside, He went in and took her by the hand, and the girl arose.” vs. 25
 - a) Only Jairus, her mother and Peter, James and John were present and Jesus took the

child by the hand, and said to her, “Talitha, cumi,” which is translated, “Little girl, I say to you, arise. Immediately the girl arose and walked, for she was twelve years *of age*. And they were overcome with great amazement.” Mk. 5:40-42; Lk. 8:54

* Luke says, “Then her spirit returned, and she arose immediately.” Lk. 8:55a-b

b) Mark and Luke tell us Jesus commanded them strictly that no one should know it, and said that *something* should be given her to eat. Mk. 5:43; Lk. 8:55

* To be nourished and gain her strength.

c) Luke also tells about the response of her parents, “And her parents were astonished, but He charged them to tell no one what had happened.” Lk. 8:56

2) The raising her from the dead spread like wild-fire, “And the report of this went out into all that land.” vs. 26

9:27-31 **The two blind men healed, the ninth miracle.**

9:27-28 The request for their healing.

1) The demand on Jesus was constant, when Jesus left the house, having forgiven and healed the paralytic others came to Him, “When Jesus departed from there, two blind men followed Him.” vs. 27a-b

2) The two blind men believed Jesus as the Messiah, “crying out and saying, “Son of David, have mercy on us!” vs. 27c-d

a) They cried aloud for mercy “eleeo”, compassion and pity.

b) They acknowledged His title of Messiah

3) The location again is in a house where the blind men came to Jesus, there Jesus asked them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” vs. 28

a) Their faith was affirmed by them.

b) There are times God will heal sovereignly.

c) Not everyone is healed, such as Epaphroditus, Timothy and Paul. Phil. 2:27; 1Tim. 5:23; 2Cor. 12:7

9:29-31 The way Jesus healed the two blind men.

1) There is no pattern to healing, “Then He touched their eyes, saying, “According to your faith let it be to you.” vs. 29

a) It is not the method of pattern, but rather the faith and will of God.

b) This is the 9th healing.

9:30-31 Once Jesus opens men's eyes they cannot keep silent!

1) There was no failure when Jesus healed, “And their eyes were opened.” vs. 30a

2) There was to be no publicizing of the miracle, “And Jesus sternly warned them, saying, “See that no one knows it.” vs. 30b-c

- 3) The people never obeyed Jesus, “But when they had departed, they spread the news about Him in all that country.” vs. 31

9:32-34 The healing of the mute man, the tenth miracle.

9:33 The man’s muteness was due to demon possession.

- 1) Jesus was met with another critical need, “As they went out, behold, they brought to Him a man, mute and demon-possessed.” vs. 32
 - a) Not all physical maladies or illnesses are due to demon possession.
 - b) Only the ones that indicate it so.
 - c) Today you have “deliverance ministries” to cast out demons from believer, which is unbiblical, they are the works of the flesh. Gal. 5:19-21
- 2) Jesus delivered the man from the demon, “And when the demon was cast out, the mute spoke.” vs. 33a
resulting the man n being able to speak. vs. 33a
- 2) The response of the people, “And the multitudes marveled, saying, “It was never seen like this in Israel!” vs. 33b-d
 - a) The word marveled “thoumazo”, means they were amazed.
 - b) The confession, “It was never seen like this in Israel!”

9:34 The explanation by the religious rules.

- 1) Pharisees attribute the work of Jesus to Satan, “But the Pharisees said, “He casts out demons by the ruler of the demons.”
- 2) The Pharisees were the ritualist, enemies os Jesus.

9:35-38 The ministry and compassion of Jesus for the lost.

9:35-10:42 This is the second discourse: Instruction to the twelve disciples.

- 1) The first discourse was the Sermon on the Mount. Matt. 5:1-7:29
- 2) Chapter 10 should begin here, it is a better division!

9:35 The Summary statement of the ministry of Jesus.

- 1) The area of ministry, “Then Jesus went about all the cities and villages.” vs 35a
- 2) His three-fold ministry, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. vs. 35b-d
* Like before. Matt. 4:23

9:36-38 The perspective of God regarding lost humanity.

- 1) The heart of God, “But when He saw the multitudes, He was moved with compassion for them,” vs. 36a-b

- 2) The reason, “because they were weary and scattered, like sheep having no shepherd.”
vs. 36c-d
* Open to be deceived and destroyed!
- 3) Jesus instructed His disciples on lost humanity, “Then He said to His disciples, “The harvest truly *is* plentiful, but the laborers *are* few.” vs. 37
* There is not scarcity in lost people, only those to reach them with the gospel!
- 4) Jesus gave them the conclusion of such as observation, “Therefore pray the Lord of the harvest to send out laborers into His harvest.” vs. 38
 - a) Prayer is like breathing, we cannot afford to go without it.
 - b) Prayer is to tap into the things and will of God, not simply to get things from God!
* Jesus will send the disciples out to the harvest in the next chapter!