

Mathew chapter 9

1. Matthew 9 is a chapter (among several in the gospels) containing several miracles of healing; it is essential that we put Jesus' ministry of healing in proper perspective.
2. The Messiah's role as a healer in was clearly prophesied in passages like Isaiah 35:5-6: Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongue of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert.

Thus, Jesus' miracles were a testimony not only to the fact that He was sent by God, but that He was the anticipated Messiah.

However, as noted earlier, Jesus' miracles were not primarily calculated for crowd effect; instead, they were primarily done to minister to the humble needs of humble people.

At large, the Jews would have preferred much more spectacular signs - like calling down fire from heaven on a Roman Legion!

The presence of so much sickness among Israel betrays their unfaithfulness to the covenant and their current low spiritual state; God was giving them the opposite of what He promised under Exodus 15:26: If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the LORD who heals you.

In chap 8,9 the miracles of the kingdom are foreshadowed. Christ is a shadow of the OT. Christ's work on the cross casts a shadow. Its cast on the OT law. Christ fulfills the priesthood and the law and the feasts. The law was a shadow of things to come but also shadows things to come in the millenium. In the millenium a priesthood, a temple and sacrifices will again be set up. see eze 40-48. They are pictures of what WAS done. The shadow is cast in both directions, therefore the sun (of righteousness) must be directly overhead. He is the light of the world in the first coming and the Son of righteousness in the second coming. The ministry of Jesus Christ to Israel - the first coming would have only been a matter of 30-40 years apart from the second coming had Israel accepted.

The millenium is 1000 years, going backwards to 1000 BC you reach David and the kingdom of Solomon. The shadow reaches 1 day backward and 1 day forward, it would have all taken place had the Jew had accepted and Daniels 70th week would have come through. The problem is it didnt take place and the church age was stuck in. 2,000 years. Danile 9:25-27 tells you that it wasnt intended to be that way. The first and second comings were supposed to be 40 years apart. 40 is 'testing' in the bible. He comes in the 67th week, by the end of the 70th week Israel is tested. Ifg they would have past the test then they would have been rewarded.

Christ planned to heal the nations during the millenium, Israel right off the bat. eze 36,37 mal 4:2 zec 7. The acts of healing in mathew 2 arent just to make somebody well, but to show Israel what they will get if they will submit to Him as the great

physician and healer. Raising the dead is a picture of the resurrection of Israel. Casting out of the deamons of Israel. In mat 12 this generation is likened to a deamon-possessed man. They are sick from head to toe (isa 1). The miracles are a preview of the second coming to Israel. They are given to us spiritually and put off for 2000 years and then God will begin to deal with the nation.

the healing business pictures a sick nation
exo 15:26 - if Israel was living according to God's commandments and keeping the statutes and laws they wouldnt have been sick and apostate.

they had to repent

deu 28:58-65 - the promise to a people taht reject the law

So every where He goes the are multitudes of sick - because of sin

Jesus forgives and heals

[[Matthew 9:1]] And he entered into a ship, and passed over, and came into his own city. Nazereth - where he was from
may be capernum that he crosses over - dont know why its His city
a minor point - see mar 2, luk 5

[[Matthew 9:2]] And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

'Son' - exo 4:22

God says about Israel - My Son

All through this thing you will see the relationship of the Messiah to Israel, both before and after the crusifiction, trying to get them right. The fellow is sick and his sins have brought it about.

Sin and sickness are closely related - psa 103:1-5,

James 5:15 - healing is connected with confession

They have all this sickness casue they dont keep the law and thus have sin. Before He can heal them thy sins must first be forgiven. The basis of healing is repentence and confession. Before Israel can be healed as a nation, God must forgive them. For Israel to be forgiven, they first must repent. The scribes and pharasees do't see it.

luk 5:21

A paralytic is brought to Jesus

The other Gospels (Mark 2 and Luke 5) explain how the man was brought to Jesus; because of the crowds, his friends lowered him down to Jesus through the roof.

Their faith did something; they brought this man to Jesus. But they only thought of bringing him to Jesus for the healing of his body; they certainly didn't think that Jesus would forgive His sins.

Jesus is getting at the man's greater problem; as bad as it was to be paralyzed, it is infinitely worse to be bound and lost in your sin. We need not infer that the man was paralyzed as the direct result of some sin that needed forgiving; this doesn't seem to be Jesus' point at all here.

The reaction of the religious leaders

[[Matthew 9:3]] And, behold, certain of the scribes said within themselves, This [man] blasphemeth.

They are saying only God can forgive sins and Jesus is blaspheming. In order for them to see that He has forgiven that guy, that guy has to repent? The life of a scribe or pharasee would have been miserable with Jesus knowing all their thoughts. 'blasphemeth' - to revile or rail, speaking contemptuously of God or some sacred thing.

The scribes correctly understand that only God can forgive sins; but they are incorrect in assuming that Jesus is not God Himself, and that Jesus blasphemes by considering Himself God.

[[Matthew 9:4]] And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

'knowing their thoughts' - as big a miracle as healing that guy

they get two miracles in a row and still reject

If they thought good in their hearts they would have understood.

Everybody is evil, but if you work righteousness its for good.

They fear that if Christ does work that they formely did for profit, they will lose money, whose love is the root of all evil.

heb 4:12

The incarnate word and the written word can do the same thing.

[[Matthew 9:5]] For whether is easier, to say, [Thy] sins be forgiven thee; or to say, Arise, and walk?

Its easire to say "Thy sins be forgiven thee" - because nobody could tell if the sins are forgiven or not. But to prove who He is He says both and accomplihes both. Its harder to sat 'arise and walk' because you have to have the power to forgive him first

He could have forgiven him without healing him. That would have got the guy into heaven. But to show them He has power on Earth like in heaven, He said 'get up'. These are signs to the Jew that they might get right and by the only one who could get them right. His crusifiction is an eternal atonement. Heb 9:14

He forgave sin in the OT but He hadnt yet cleared it, in the sense of time. Here He is forgiving based on wht He is going to do.

Jesus reads the evil hearts of the scribes and presents a question

It should have been enough for Jesus to prove that He could know their evil hearts; yet He will offer a greater proof of His deity.

Both healing and forgiveness are impossible with man; but only the promise of healing could be proven right then - you can't "see" someone's sin being forgiven, but you can see that they are healed.

[[Matthew 9:6]] But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

'Son of man' - used considerably in Ezekiel, the post-exillic prophet. It is an earthly expression refering to Christ's ministry to the Jew. 'On to us a sin is born, a child is given'. He comes to them as an Earthly man and to us as the Son of God. Its not anywhere in the Pauline books. The title is in His relation to Israel. In relation to us its 'Son of God'.

[[Matthew 9:7]] And he arose, and departed to his house.

He had the power. That's a sign.

[[Matthew 9:8]] But when the multitudes saw [it], they marvelled, and glorified God, which had given such power unto men.

'men' - Other men were with him?

He has their attention. The scribes and pharisees don't like anyone taking away their crowd.

Jesus asserts His authority over both sin and disease

Jesus answers His own question before the religious leaders; since He can make good on His claim to heal the man, it gives credence to His claim to be able to forgive sins.

At the man's healing, the crowd properly gave God the glory for this miracle; Jesus obviously did not draw attention to Himself in the manner in which the healing was done.

The call of Matthew the tax collector

[[Matthew 9:9]] And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

His response is by faith and is immediate. It's not based upon nothing. It wasn't on blind faith. Apostles don't walk out on their jobs without some knowledge of what they are getting into. Not a hard act to follow.

Matthew obeys Jesus' call to come follow Him

Tax collectors were not only notorious sinners, they were also properly regarded as collaborators with the Romans against the Jews.

Corruption was inherent in the way tax collectors did business; they bought their position with a set fee paid to Rome, and profited all the taxes they could collect above that set fee.

Jesus eats with tax collectors and sinners

[[Matthew 9:10]] And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

Matthew's house, according to Mark 2:15. Matthew is a publican and a tax collector.

[[Matthew 9:11]] And when the Pharisees saw [it], they said unto his disciples, Why eateth your Master with publicans and sinners?

'it' - the multitudes He had in verse 9. They were questioning the work and will of God. He's already proven to them that He is God. Israel needs healing, they are a dead nation, under the control of the Roman Empire.

'why' - to divide the discipleship

Jesus answers all their questions

[[Matthew 9:12]] But when Jesus heard [that], he said unto them, They that be whole need not a physician, but they that are sick.

sick people need a physician, and He is the great physician.

He is implying that He is the great physician and He is. luk 4:23

it's based on forgiveness

because sickness is the result of sin. The root of the problem is the sin. Get the heart right.

[[Matthew 9:13]] But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

He quoyes hos 6:6. He will have mercy. He didnt want sacrifices but repentance from sin. (isa 1) Israel is sick at the first and second coming. They didnt want mercy, they were looking for justice. If they would have been looking for mercy they would have recognized that they are sinners. He came to heal them becauset hey were sinners and to have mercy. They wont let Him have it though. He didnt come to call the righteous because there are none. He came to call sinners to repentance. You dont want mervy, you want justice. You are trying to justify yourself. But if you come to God begging for mercy, you have condemned yourself and justified God. Thats how some people get saved.

Israel is sin sick and He's come to heal them. And He cant heal them based on anything but the basis of theblood atonement because it forgives sins and He cannot heal them until He forgives their sins. ANd they have to accept Him as their Messiah befor he can heal them. He's saying the reason anyone is sick is because the nation as a whole is sick.

exo 14 and 15 - keep the commandments

We are so fortunate that God calls sinners, not just "saints"; Jesus came to benefit those who understood their inherit need for Him (those who are sick, the poor in spirit, Matthew 5:3), but the proud who see no need for Jesus (Those who are well) benefit nothing from Jesus.

Jesus is the friend of sinners; But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:8).

It isn't our sin that keeps us from coming to Jesus, but our pride which refused to acknowledge our need before Him.

Jesus Questioned About Fasting

[[Matthew 9:14]] Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Get a good ministry and you will be busy. Christ came to minister.

The disciples of John ask a question: why don't Jesus' disciples fast as they and the Pharisees do?

John, in his ministry, had an austerity and humble repentance (Matthew 3:1-4) that his disciples imitated, showing their own proper humility before their own sin and the sin of their people.

The Pharisees also fasted (often twice a week, according to Luke 18:12), but not out of humble repentance, but from a desire to impress themselves and others with their spirituality (Matthew 6:16-18).

Apparently, Jesus' disciples did not fast as either of these two groups did - why didn't they?

[[Matthew 9:15]] And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

[[Matthew 9:16]] No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

[[Matthew 9:17]] Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

The principle: things are different now that the Messiah is here

It isn't appropriate for Jesus' disciples to imitate the Pharisees in their hypocritical shows, nor is it appropriate for them to imitate John's disciples in their ministry of humble preparation, because the disciples are experiencing what was being prepared for.

There will come a day when fasting is appropriate for Jesus' followers; but now, when Jesus is among them, is not that day.

Jesus explains that He has come not to "patch up" the old institutions of Judaism, but to institute a new covenant altogether; and the new covenant doesn't just patch up the old; it supersedes it.

Jesus' reference to the wineskins is His announcement that the present institutions of Judaism could not, and would not, contain His new wine; He would form a new institution, the church, which would bring Jew and Gentile together into a completely new body (Ephesians 2:16). Essentially, Jesus is reminding us that which is old and stagnant often cannot be renewed; God will often look for new vessels to contain His new work, until those vessels make themselves unusable.

Two healings: A little girl and a woman with an issue of blood

[[Matthew 9:18]] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

[[Matthew 9:19]] And Jesus arose, and followed him, and [so did] his disciples.

A ruler among the Jews asks Jesus to heal his daughter

He is to be commended for coming to Jesus, but his faith pales in comparison to the centurion of Matthew 8; the ruler thinks it is essential that Jesus personally touch the little girl, while the centurion understood Jesus had the authority to heal with a word.

Note that this man worshipped Him, and Jesus received this worship - which would have been blasphemous if Jesus had not Himself been God. In other instances in the New Testament where such worship is offered to a human (Acts 10:25-26) or to an angel (Revelation 22:8-9), it is always immediately refused.

A woman is healed by her faith and her touching of Jesus

[[Matthew 9:20]] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind [him], and touched the **hem** of his garment:

Hems

Hem - badge of commitment or authority. The Hebrew word *shuwl* = hem, border, fringe, bottom edge of skirt or train. In ancient Mesopotamia, "to cut off the hem" was to strip one of his personality, authority, etc. A husband could divorce his wife by cutting off the hem of her robe. A nobleman would authenticate his name on a clay tablet by pressing the hem on the clay.

For example:

David's removal of King Saul's hem (1 Samuel 24). In the wilderness of En Gedi; David cut off the skirt of Saul's robe. The genealogy was woven into the threads of the hem. David was conscience stricken because he had personally interrupted the lineage to the throne and symbolically taken away the authority from the Lord's anointed. Saul understood: 1 Samuel 24:20.

Symbol of authority, rank, in ancient Israel: Fringes on Levitical garments (Numbers 15:38, 39; Deuteronomy 22:12; Ex 28:33, 34). God's Covenant with Israel: "I spread my (*shuwl*) over thee..." (Ezekiel 16:8; Ex 39:25, 26).

Joseph's coat: Brothers were envious (Genesis 37:3-4).

The Lord's hem sought for healing (Matthew 14:36; Mark 6:56). Goal of the woman with the issue of blood (Matthew 9:20-21; Mark 5:31.)

Ruth & Boaz: "Spread thy (*shuwl*) over thine handmaid..." (Ruth 3:9). The hem was the inheritance and authority; she was thereby requesting him to exercise his right and responsibility.

Blue fringe: Num 15:38-41; Deut 22:12.

[[Matthew 9:21]] For she said within herself, If I may but touch his garment, I shall be whole.

[[Matthew 9:22]] But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Luke 8:43-48 gives a much fuller account of this miracle; but Matthew's account is enough to show the compassion of Jesus and the fact that His power was not "magical," but here, it was the power of God responding to the faith of those seeking Him.

[[Matthew 9:23]] And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

[[Matthew 9:24]] He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

[[Matthew 9:25]] But when the people were put forth, he went in, and took her by the hand, and the maid arose.

[[Matthew 9:26]] And the fame hereof went abroad into all that land.

[[Matthew 9:27]] And when Jesus departed thence, two blind men followed him, crying, and saying, [Thou] Son of David, have mercy on us.

[[Matthew 9:28]] And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

[[Matthew 9:29]] Then touched he their eyes, saying, According to your faith be it unto you.

[[Matthew 9:30]] And their eyes were opened; and Jesus straitly charged them, saying, See [that] no man know [it].

[[Matthew 9:31]] But they, when they were departed, spread abroad his fame in all that country.

[[Matthew 9:32]] As they went out, behold, they brought to him a dumb man possessed with a devil.

[[Matthew 9:33]] And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

[[Matthew 9:34]] But the Pharisees said, He casteth out devils through the prince of the devils.

[[Matthew 9:35]] And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

[[Matthew 9:36]] But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

[[Matthew 9:37]] Then saith he unto his disciples, The harvest truly [is] plenteous, but the labourers [are] few;

[[Matthew 9:38]] Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.