

Matthew 9th Chapter

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1.Jesus Heals a Paralytic (1-8)

1. Matthew 9:1, “And getting into a boat, He crossed over, and came to His own city.” Matthew is not holding to a strict chronology but arranging these different events in the earthly ministry of Jesus to prove his point that Jesus is the Messiah.
2. Each event builds on the previous.
 - a. He touched a leper and heal him (Matthew 8:1-5);
 - b. Healed the Centurion’s servant by just speaking a word (Matthew 8:5-13).
 - c. Healed the fever Peter’s Mother-in-law had, and that evening He healed all the ill people brought to Him and cast demons out of others. Jesus had authority over disease.
 - d. Matthew 8:23-27 then makes the case stronger by showing Jesus has authority over nature itself in the narrative of His calming the wind and the sea by commanding it.
 - e. Matthew 8:28-34 further strengthens his argument once more that Jesus is the Messiah by showing that He has authority over the supernatural. (See: Jesus’ Authority Over the Supernatural).
3. Now Matthew is going to add more evidence to his claim by showing that Jesus has authority over sin too.
4. Matthew 9:2, “And behold, they were bringing to Him a paralytic, lying on a bed.”
5. But Jesus uses the occasion to show that He is the solution to more than just the problem of the man’s paralysis. Jesus is also the solution for the ultimate cause of the paralysis.
6. Matthew 9:2b, “And Jesus seeing their faith said to the paralytic, ““Take courage, My son, your sins are forgiven.””
 - a. Jesus was very aware the Scribes and Pharisees were present and He knew what was in their hearts and was thinking about this disabled man.
 - b. Jesus uses this opportunity to demonstrate His authority to forgive sin, which is the real solution to man’s problem.
 - c. There is some measure of truth in the thought that disease and affliction are the result of sin,
 - d. It is most likely that this paralyzed man would have held the same view as the religious leaders. He probably thought that his condition was direct punishment for some sin of his, his parents, or grandparents.
 - e. The solution to sin was receiving forgiveness from God.
 - f. Jesus saw the faith of the men lowering the paralytic and He said to the man, “My son take courage your sins are forgiven.”
 - g. The word here means dismissed or remitted. The man’s sins were sent away. The solution to man’s problem is to have our sins forgiven and sent away from us.

7. Matthew 9:3, "And behold, some of the scribes said to themselves, 'This fellow blasphemes.'" The accusation of blasphemy is explained in both Mark and Luke where it says that the Scribes and Pharisees were reasoning in their hearts, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?"
 - a. Only God can forgive sins (Isaiah 43:25; Micah 7:18, 19). But they were incorrect in thinking that Jesus was blaspheming. This should not have been something strange for them to hear Jesus say. They had already been given plenty of evidence that this was the Messiah, yet they refused to believe. They were looking more for opportunity to find something against Jesus than to learn from Him.
8. Matthew 9:4, "And Jesus knowing their thoughts said, 'Why are you thinking evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk?'"
 - a. Jesus knew what they were thinking and so He scolds them.
 - b. Jesus challenges them and He sets up a demonstrable test by which to substantiate His claim to be able to forgive sin.
9. Matthew 8:6, "But in order to that you may know that the Son of Man has authority on earth to forgive sins" – then He said to the paralytic – "Rise, take up your bed, and go home." And he rose, and went home.
 - a. Jesus' authority to completely heal upon command backs up His claim that He also had the authority to forgive sins. The latter is an intangible thing.
10. Matthew 9:8, "But when the multitudes saw this, they were filled with awe, and glorified God, who had given such authority to men."
 - a. The result of the healing was a celebration. Not only the man who was healed, but the multitudes as well.
11. The authority to forgive sin is not arbitrary (random) on God's part. God is not just a loving God, a merciful God, and a gracious God, He is also a just God, and simply "forgetting" about your transgressions against Him cannot satisfy justice.

2.The Call of Matthew (9-13)

1. Matthew 9:9 says Jesus reached out to him saying, "Follow Me!" It seems so simple, but it is overwhelmingly significant.
 - a. Tax collectors as a whole were despised.
 - b. He was ranked with the unclean animals.
 - c. He was put in the class of swine along with robbers and murderers.
 - d. He was considered a traitor, a congenital liar, and barred from giving testimony in a Jewish court as a person without position.
2. Jesus says, "Follow Me!" Matthew must have certainly known about Jesus either from personal experience in hearing Him in person or hearing about Him from the reports of the people. It was clear to the early Jewish readers of Matthew's gospel, that Jesus extended His forgiveness to even the most despised outcasts of society.
3. His response was simple and immediate, "And he rose, and followed Him."
 - a. Matthew is modest about the personal cost of following Jesus.
 - b. Matthew paid the highest financial cost in following the Lord.
 - c. There would be no returning to this job. Someone else would take his post. Matthew knew the cost and willingly paid it without hesitation.

4. Matthew 9: 11 tell us that all this activity caught the attention of the Pharisees. “And when the Pharisees saw this, they said to His disciples, ‘Why is your Teacher eating with the tax-gatherers and sinners?’”
 - a. This was not a question of inquiry, but a rhetorical question of rebuke to the disciples of Jesus.
 - b. They reasoned that if Jesus was really a man of God, then He should not be in the company of such sinful people.
 - c. Jesus should instead be having a banquet with good and upright people like them.
5. Matthew 9:12 & 13 gives us Jesus’ response. “But when He heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. But go and learn what this means, ‘I desire compassion, and not sacrifice,’ for I did not come to call the righteous, but sinners.’”
 - a. Jesus makes three arguments against their premise that He should not associate with sinners, and for His ministry of forgiveness and reconciliation as demonstrated by His willingness to associate with sinners.
6. The first argument is an argument from the real world of medicine.
 - a. It is a very simple, logical argument.
 - b. Healthy people do not need a physician, sick people do.
 - c. Those who are spiritually healthy do not need a spiritual physician, only those who are spiritually sick.
 - d. A doctor is expected to go out to those who are sick. What sort of doctor would spend all of his time with healthy people and would refuse to associate with those that were sick? The implied rebuke was clear. The Pharisees claimed to be those closest to God.
7. “People who are sick but refuse to acknowledge it do not go to doctors”.
 - a. It is obvious to everyone else that there is a problem, but they say it is nothing, they will be fine and they do not go to the doctor even though it is plain to everyone else they need a doctor. Only people who recognize that they are sick go to the doctor.
 - b. The Pharisees were sick as could be because their hearts were twisted by self-righteousness, yet they saw themselves as in perfect spiritual health. They refused to seek the spiritual physician.
 - c. The publicans and sinners knew they were sick. They wanted a spiritual physician.
8. “go and learn”
 - a. It was the common phrase used by the Rabbis to rebuke those who did not know something they should have already known.
 - b. It was directly against their mindset and actions.
 - c. They were more concerned with carrying out every minute law they had set up in their vain attempt to carry out the Mosaic Law. Yet the whole time they missed the message of God’s patience, mercy, and forgiveness running throughout the O.T.

9. "Jesus came which was to save His people from their sins".
 - a. Jesus says, "I did not come to call the righteous, but sinners."
 - b. Jesus reveals the self-righteousness of the Scribes and Pharisees and shows how far they were from God.
 - c. Gospel accounts have two groups that Jesus had harsh words for. They are the money-changers and marketers who had made the temple a place for thieves, and the self-righteous religious leaders who claimed to know and show the way to God, but were instead leading people to hell.
 - d. To sinners, you never find this harshness. Instead, there is compassion on sinners. He healed their diseases and cast out their demons. He wept over Jerusalem's hardness of heart. His consistent call was like that He gave to the woman caught in adultery, "Where are your accusers? Neither do I accuse you. Go and sin no more." He never excused sin, but was always gracious to the sinner who admitted their condition.
10. "Jesus did not come to call the righteous".
 - a. If a person could have been truly righteous, there would be no need for a call.
 - b. The self-righteous would not heed it. Jesus came to call sinners to Him.
 - c. It is the poor in spirit that enter the kingdom of God. Repentant sinners receive mercy, grace, and salvation. Unrepentant sinners and self-righteous remain condemned in their sins.
 - d. But on the other hand Jesus instructed to His disciples to go and preach for the people of Israel not for gentiles.

3.The Question about Fasting(14-17)

1. The disciples of John the Baptist, like good Jews, placed a high value on fasting – as a means of humbling oneself before God.
2. In such a situation, the old emphasis on fasting was now somewhat out of place and old conventions were no longer able to 'take' it.
3. He is saying that he is drawing us into an intimacy with Him that is imaged as that between a bridegroom and his bride.
 - a. The environment he wants us to cultivate is that of a wedding where a celebratory atmosphere prevails. We are made for joy.
 - b. Be with Jesus in prayer and rest with the reality that your happiness, peace or joy is a deep concern of Jesus as you can see from the following scriptures.
4. 'New wine is put into new wineskins'.
 - a. Jesus is calling us to accept the radical freshness of the Kingdom he has come to inaugurate (begin), and to be ready to give up what is now old to be able to embrace it fully.
 - b. So many opportunities are lost because we, as individuals and as communities, are not ready to leave behind us what is no longer valid and useful, and look for painless change. In doing so, we lose both the wine and the wineskins.

- c. Some things are always new, they never grow old and especially love and the new commandment to love as Jesus loved us. Like good wine they even improve with age.
 - d. Jesus wants our minds and hearts to be like new wine skins - open and ready to receive the new wine of the Holy Spirit.
 - e. Jesus indicates how the existing Jewish traditions could be enhanced in the light of his preaching about the kingdom of God.
5. Jesus uses wedding imagery to let us know how intimate his relationship is with us. It's a time to be joyful. The bridegroom's absence will be brief – Jesus will die – but he will return to be close to us always, bringing love, joy and peace. Lord, let me respond joyously to your intimacy with me.
 6. For Jesus, old cloaks or old wineskins are not appropriate. His coming marks a fresh beginning, a new era in our relationship with God. He fits no formula. He does not abolish old ways but fulfills them beyond human imagining.
 7. Jesus speaks of the continuity of his message with the religious beliefs of the people. He respects their beliefs and practices but knows that something new and deeper is needed.
 8. He freshens their understanding of God's dealings with them over centuries and then gives his own new message.
 9. Faith is always developing and dynamic, new truths building on the truths of the past.

4.A Girl Restored to Life and a Woman Healed (18-26)

1. In this city Jesus had healed the centurion's servant, Peter's mother-in-law, as well as performed other miracles which occurred at Peter's house. As we shall see, Jairus had faith in Jesus, but apparently out of fear of what the other religious leaders might say or do, he did not come to Jesus until the situation was desperate. He condenses that to just reporting that Jairus came to Jesus saying his twelve year old daughter had died, would Jesus come to help?
2. He knew that Jesus had the power to heal the sick so Jesus could heal his precious daughter.
3. His request now would have to be for something that was a great step of faith. Jesus had not raised anyone from the dead yet, but Jairus says, "My daughter has died; but come and lay Your hand on her, and she will live."
4. A great request made on the basis of faith.
5. He is not only the only means to have your sins forgiven and go to heaven, but also the only way to life the way God meant it to be lived. Life with meaning and eternal purpose and peace.
6. In Matthew 9:20-22 we have the account of an interruption Jesus had as He was on His way to Jairus' home.
 - a. He turns it into a new opportunity to minister.
 - b. She could not go to the temple or to the synagogue and she was essentially shut out from most normal social activities. She had obviously heard about Jesus and had believed that He could heal her.
 - c. The question was how she, an unclean woman, could be able to approach Jesus to be healed. If Jesus was so powerful to heal, then certainly, she reasoned, just touching his garment would be enough, and this way Jesus would not know that He was touched by an unclean woman.

- d. But she received more compassion and grace than she had bargained for. Jesus' words, "Daughter, take courage; your faith has made you well," or "your faith has saved you." No condemnation, but compassion and forgiveness.
 - e. Jesus confirms not just the physical healing, but spiritual healing as well. Such is the compassion and grace of our Lord to those that seek Him out.
7. Jesus exercised His power in verses 25 & 26, "But when the crowd had been put out, He entered and took her by the hand; and the girl arose". Jesus had fulfilled Jairus' request. His daughter had been raised from the dead.
 8. Jesus' complete power over death is not proven in the case of Jairus' daughter, though certainly it demonstrates that He had significant control over death.

5. Jesus Heals Two Blind Men (27-31)

1. The text does not say why they were blind.
2. Jesus walks by and together they start following Him hoping that He will help. As they are going, they are "crying out, and saying, 'Have mercy on us, Son of David!'. The word here, kradzo, means to "cry with a loud voice".
3. Their request is a simple sentence, but it is full of deep meaning. "Have mercy on us, Son of David!"
 - a. They wanted Jesus to show kindness toward their great need.
 - b. Their request also demonstrates that they believed that Jesus was able to do something for them.
4. Verse 28,
 - a. They had already demonstrated their faith in Jesus by the fact that they were following Him and crying out to Him for mercy.
 - b. The term "lord" was often used out of simple respect, similar to our use of the term, "sir," it is obvious that they calling Jesus, "Lord," in recognition of His deity for they had already been calling Him Son of David, a title for Messiah.
5. Verse 29 recounts Jesus' response, "Then He touched their eyes, saying, 'Be it done to you according to your faith.' And their eyes were opened."
 - a. We must be careful not to infer that Jesus was limited by their faith in His ability to heal.
 - b. Jesus can heal as He desires and He can also set up criteria by which He will heal.
 - c. In this case it was according to the faith of the two men and upon his touch.
 - d. There was little doubt about their faith in light of their actions and affirmations of faith, and so they received their sight and they also received spiritual life.
6. Salvation comes by God's grace through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast (Ephesians 2:8-9).
7. After opening their eyes, Jesus instructs them – Matthew 9:30 ;This was certainly not a command that they should keep hidden the fact that they could see, for that would have been impossible and nonsensical.

6.Jesus Heals One Who Was Mute(32-34)

1. Jesus casts the demon out and so releases the man from the bondage he had been in and he immediately regained his ability to speak.
2. The focus is actually on the response of the people to the miracle.
3. This man had to be brought. He was either indifferent or somewhat resistant to Jesus.
4. This man represents God's general goodness to men including men who do not seek after God themselves.
5. It is not recorded what the previously mute man said after being healed.
6. Their amazement did not turn into personal faith in Jesus. Several times Jesus rebukes the crowd for seeking the miracles and not Him.
7. This is the second time they have openly blasphemed and called what Jesus did in holiness in casting out a demon a work that was in league with Satan.
8. They proclaimed the good that Jesus performed to be an evil.
9. There are really only three responses to Jesus, and only one of those leads to eternal life.
 - a. The two blind men exemplify salvation. They knew their need and believed Jesus could rescue them.
 - b. The dumb man and the crowds were amazed and even received temporal benefits from Jesus, but their hearts were not turned.

7.The Harvest Is Great, the Laborers Few(35-38)

1. Jesus looks on the crowds and feels compassion for them.
2. Jesus has deep compassion for the needs of all people.
3. He sees when they are harassed and dejected, wandering and aimless like sheep without a guiding shepherd.
4. At the same time he has to contend with the Pharisees who are not open to listening, seeing or indeed speaking of his goodness.
5. Harvest is as big as ever; people are as lost and rudderless as they have ever been.
6. Every baptised person is called, in some way, to share the good news of Jesus Christ. Each of us has a vocation, a call to serve and to build the Kingdom of God. Let us pray today to know our unique vocation.
7. In proclaiming the good news Jesus placed himself on the side of the weak and vulnerable and had compassion for the crowds who followed him, seeking the truth of his message.
8. When we pray to the Lord to send labourers into his harvest we often think of the religious life and sometimes forget that Jesus calls each person to be a disciple of his love.
9. Jesus faces two enemies,
 - a. the demons who make people dumb and the Pharisees who accuse him of being a demon himself.
 - b. The crowds, on the other hand, are amazed at the authority he shows, with his profound compassion and his power that could only come from God.
10. Jesus wants us to pray for more labourers to bring in the plentiful harvest. The lack of labourers, then as now, is a problem, but it is also an opportunity and a challenge.