

Matthew 09 - Jewish Response to Messianic Miracle #1; Call of Matthew; Disciples Eat With Sinners; Raising of Jairus' Daughter; Woman with Issue of Blood; Healing Two Blind Men; Demon Who Caused Dumbness Cast Out

I. Presentation of the King (Matt 1:1—10:42)

(7) Authority (Matt 8:1—10:42)

- (E) Authority to forgive sins (9:1-8)
- (F) Authority to call men from their chosen vocations (9:9)
- (G) Authority to forgive the worst sinners (9:10-13)
- (H) Authority to usher in a new dispensation (9:14-17)
- (I) Authority over hemorrhage and death (9:18-26)
- (J) Authority over blindness and dumbness (9:27-34)
- (K) Authority to delegate authority (Matt 9:35—10:42)
 - (a) Christ's compassion (9:35-38)

Matthew 9

(E) Authority to forgive sins (9:1-8) (Cf. Mark 2:1-12; Luke 5:17-26)

1 Getting into a boat, *Jesus* crossed over *the Sea of Galilee* and came to His **own city**.

1 Getting into a boat, Jesus crossed over *the sea* and came to His own city.

1 After getting into a boat, Jesus crossed to the other side and came to his own city.

1 And he entered into a ship, and passed over, and came into his own city.

- "...own city" - Jesus came back across the lake to Capernaum

- Chronologically, this event occurred before the events of 8:28-34

2 And they brought to Him a paralyzed man lying on a stretcher. And **seeing their faith**, Jesus said to the man who was paralyzed, **"Take courage, son; your sins are forgiven."**

2 And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, **"Take courage, son; your sins are forgiven."**

2 All at once some people brought him a paralyzed man lying on a stretcher. When Jesus saw their faith, he told the paralyzed man, **"Be courageous, son! Your sins are forgiven."**

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.**

- "...seeing their faith" - the evidence of their faith was that they brought him to Jesus for healing

- "...your sins are forgiven" - Jesus implied a close connection between this man's sin and his sickness (Cf. 8:17; Ps 103:3; Is 33:24), and He implied that sin was the worse of the two

— Forgiveness of sin is basic to healing

- Some think that this is the same story as the one where the friends took the tiles off the roof of where Jesus was speaking and lowered their paralyzed friend down into the place so Jesus could heal him.

— Some think that Matthew just left off these details, it being the same healing

— Jesus is talking about healing something far deeper than physical

3 And some of the scribes said to themselves, "This man is blaspheming!"

3 And some of the scribes said to themselves, "This *fellow* blasphemes."

3 Then some of the scribes told themselves, "This fellow is blaspheming!"

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

- The scribes took offense at what Jesus said because they understood that He was claiming to be God (God alone can forgive sins, since He is the One people sin against (Ps 51:4; Is 43:25; 44:22))

— They called Jesus' words blasphemy because they viewed them as a slanderous encroachment on God

4 And Jesus, perceiving their thoughts, said, **"Why are you thinking evil in your hearts?"**

4 And Jesus knowing their thoughts said, **"Why are you thinking evil in your hearts?"**

4 But Jesus, knowing what they were thinking, replied, **"Why do you have such evil thoughts in your hearts?"**

4 And Jesus knowing their thoughts said, **Wherefore think ye evil in your hearts?**

- He knew their thoughts either because He knew who they were and understood their thinking, but could also mean He had divine insight

5 **For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?**

5 **Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'?**

5 **Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?**

5 **For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?**

- The easier thing to say was, "Your sins are forgiven" because that required no tangible, external and observable evidence (Cf. Mark 2:8-12; Luke 5:23-26)
- To state that a palsied man was going to be healed was a harder thing to say because that did require external and observable evidence
- The actual forgiving of the sins was in reality the more difficult task because it ultimately required Him to sacrifice His life

Jesus goes on to say (v10-12) that He was going to prove that He could say the easier "Your sins are forgiven" by performing the harder, healing the palsied man. He proceeded to heal the palsied man. There was instantaneous, observable evidence, because the man was able to stand up, walk around, and even carry his own bed. Doing the more difficult (healing the man) proved that Jesus could say (and do) the easier, that this man's sins were also forgiven. If Jesus could forgive sins, then it meant that He was who He claimed to be: the Messiah.

The scribes believed it was easier to say, "Get up and walk," because only God can forgive sins. Jesus had claimed to do the more difficult thing from their viewpoint (to forgive sins). From the scribes' perspective, since Jesus had blasphemed God, he could not heal the paralytic, since God does not respond to sinners (John 9:31). By healing the paralytic, Jesus showed that He had not blasphemed God, and that He could, indeed, forgive sins.

6 But so that you may know that the **Son of Man** has authority on earth to forgive sins"— then He *said to the paralyzed man, "**Get up, pick up your stretcher and go home.**"

6 But so that you may know that the Son of Man has authority on earth to forgive sins"— then He *said to the paralytic, "**Get up, pick up your bed and go home.**"

6 But so you will know that the Son of Man has authority on earth to forgive sins..." he told the paralyzed man, "**Get up, pick up your stretcher, and go home!**"

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" - Jesus again used this messianic term of Himself

— The scribes should have sensed the messianic claim that the use of this title implied, since they supposedly knew the OT well

7 And he got up and went home.

7 And he got up and went home.

7 So the man got up and went home.

7 And he arose, and departed to his house.

8 But when the crowds saw *this*, they were awestruck, and they glorified God, who had given such authority to men.

8 But when the crowds saw *this*, they were awestruck, and glorified God, who had given such authority to men.

8 When the crowds saw this, they became frightened and glorified God for giving such authority to humans.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

- The multitudes glorified God because they saw a Man exercising divine authority.

Unfortunately, they failed to perceive that Jesus was their divine Messiah.

In response to the first messianic miracle of the healing of a leper, the intensive investigation of His messianic claims began. The leaders observed Jesus claiming the right to forgive sins. Therefore, He was either a blasphemer or the Messiah. The leadership of Israel would return to Jerusalem and decree the movement of Jesus as significant.

After this event, Jesus began undergoing the second stage of the Sanhedrin investigation, the stage of interrogation (Cf. Convention in Capernaum in Luke 5:17). Between the performance of the first messianic miracle and the second messianic miracle, everywhere Jesus went a Pharisee was sure to follow. This time, they were no longer silent. Everywhere He went, a Pharisee was always there asking questions or raising objections. They were trying to find a basis for rejecting or accepting His messianic claims.

The three miracles that Jesus performed in this section (8:23–9:8) show that Jesus could establish the kingdom because He had the authority to do so. He demonstrated authority over nature, the angelic world, and sin.

(F) Authority to call men from their chosen vocations (9:9) (Cf. Mark 2:13-14; Luke 5:27-28)

9 As Jesus went on from there, He saw a man called Matthew sitting in the **tax collector's office**; and He *said to him, "**Follow Me!**" And he got up and followed Him.

9 As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He *said to him, "**Follow Me!**" And he got up and followed Him.

9 As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's desk and told him, "**Follow me.**" So he got up and followed him.

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.

- "...tax collector's office" - a room close to the border between the territories of Philip and Herod Antipas, probably in or near Capernaum

— Matthew collected customs and excise taxes

- Capernaum was located on the caravan route between Egypt and the East. This was a very busy road, thus Matthew had a lucrative position from which he abandoned.
- Matthew adds an autobiographical note here
- He is hated more than a Gentile among the Jewish body because he is a collaborator with the Romans and helping them subjugate his people
- Matthew's response to Jesus' call was immediate

The call of Levi was the culmination of the previous two miracles: the cleansing of the leper and the man taken with palsy. Jesus had demonstrated His authority to make a person ceremonially clean and to forgive sins. Now those two authorities were brought to bear on one who was to become His disciple.

He was sitting at the place of toll, the customs house (Matt 9:9). The Romans collected taxes through a franchise system called "tax farming": they assessed a fixed tax figure and then sold the right to collect them to the highest bidder. The buyer then had to hand over the assessed figure at the end of the year and could keep any excess. This invited extortion. Duties and tolls were collected from using roads, docking in harbors, and other import and export duties (there was even a cart tax, by the wheel).

Jesus gave him a new name: Matthew, "Gift of God" (Matt 9:9). He left all: made a decisive break from the old life—the Greek aorist participle (imperfect indicative) means, literally, "was continuously following him." That was quite a franchise to abandon: he left his toll; left his calling; broke it off with Herod and abandoned any future with the Roman Empire. He was probably collecting tolls from the boats on the seashore; an employee of Herod, a vassal of Rome. As a lackey of the Romans, this position would have alienated him from the religious community of his day: he would have been excommunicated from the synagogue and he could not serve as a witness in court.

(G) Authority to forgive the worst sinners (9:10-13) (Cf. Mark 2:15-17; Luke 5:29-32)

10 Then it happened that as Jesus was reclining *at the table* in the house, behold, many tax collectors and **sinners** came and *began* dining with Jesus and His disciples.

10 Then it happened that as Jesus was reclining *at the table* in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples.

10 While he was having dinner at Matthew's home, many tax collectors and sinners arrived and began eating with Jesus and his disciples.

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.

- "...sinners" - a term the Pharisees used to describe people who broke their severe rules of conduct

11 And when the Pharisees saw *this*, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?"

11 When the Pharisees saw *this*, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?"

11 The Pharisees saw this and asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

- Eating with "publicans and sinners" put Jesus and His disciples in danger of ceremonial defilement

— However, Jesus' compassion and the spiritual need of these people was more important to Jesus than ritual cleanliness

— In Jesus' day, a shared meal was a clear sign of identification, and for a Jewish leader to share a meal with such people was scandalous, let alone the fact that they did so in the "unclean" house of a tax collector.

— A teacher would normally keep all the religious traditions, as well as the Mosaic Law. The Pharisees despised Jesus for the company He kept, which implied He had a lax view of the Law.

— The Pharisees now become critics of Jesus, as the scribes did earlier (v3). Opposition was mounting.

12 But when Jesus heard *this*, He said, "*It is not those who are healthy who need a physician, but those who are sick.*"

12 But when Jesus heard *this*, He said, "*It is not those who are healthy who need a physician, but those who are sick.*"

12 When Jesus heard that, he said, "*Healthy people don't need a physician, but sick people do.*"

12 But when Jesus heard *that*, he said unto them, *They that be whole need not a physician, but they that are sick.*

- Jesus responded to the question asked to the disciples

— He noted that He went to the tax collectors and sinners because they were sinners; they had a spiritual illness and needed spiritual healing

— Jesus did not go to them because they received Him warmly, but because they needed Him greatly

— In the OT, God taught His people that He was their "Physician" who could heal their diseases (Ex 15:26; Deut 32:39; 2 Kings 20:5; Ps 103:3)

13 Now **go and learn** what this means: '**I DESIRE COMPASSION, RATHER THAN SACRIFICE,**' for I did not come to call the righteous, but sinners."

13 But go and learn what this means: 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners."

13 Go and learn what this means: 'I want mercy and not sacrifice,' because I did not come to call righteous people, but sinners."

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.

- "...go and learn" - a rabbinic phrase that indicated the Pharisees needed to study the text further

- "...I DESIRE COMPASSION, RATHER THAN SACRIFICE" - quoted from Hosea 6:6 (OT concept)

— God had revealed through Hosea that the apostates of his day had lost the heart of temple worship, even though they continued to practice its rituals

— Jesus implied that the Pharisees had done the same thing. They were preserving the external practices of worship carefully, but they had failed to maintain its essential heart. Their attitude toward the tax collectors and sinners showed this.

— God cares more about the spiritual wholeness of people than He does about flawless worship

— Jesus' quote put the Pharisees in the same category as the apostates of Hosea's day. They needed Him too, even though they believed they were righteous enough.

— Jesus' point was that His disciples should be "need oriented," meeting the needs of needy individuals, regardless of who they may be

- "...for I did not come to call the righteous, but sinners" - this phrase defines Jesus' ministry of preparing people for the coming kingdom

— He came to invite ("call") people to repentance and salvation

(H) Authority to usher in a new dispensation (9:14-17) (Cf. Mark 2:18-22; Luke 5:33-39)

14 Then the disciples of John *came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?"

14 Then the disciples of John *came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?"

14 Then John's disciples came to Jesus and asked, "Why do we and the Pharisees fast often, but your disciples don't fast?"

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

- Those who questioned Jesus here were disciples of John the Baptist who had not left John to follow Jesus
- They, along with the Pharisees, observed the regular fasts that the Mosaic Law did not require. During the Exile period, and afterward, the Jews made several of these fasts customary (Cf. Zech 7)
- The Pharisees even fasted 2x per week, Thurs & Mon, between Passover and Pentecost, and between the Feast of Tabernacles and the Feast of Dedication
- They believed that Moses went up Mount Sinai, and on Monday he came down, after receiving the Law the second time

15 And Jesus said to them, "The attendants of the groom cannot mourn as long as the groom is with them, can they? But the days will come when the groom is taken away from them, and then they will fast.

15 And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast.

15 Jesus asked them, "The wedding guests can't mourn as long as the groom is with them, can they? But the time will come when the groom will be taken away from them, and then they will fast."

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.

- Jesus responded with three illustrations
- John the Baptist had described himself as the "best man" and Jesus as the "bridegroom" (John 3:29)
- Jesus extended this by describing His disciples as "friends of the bridegroom"

The OT used the groom figure to describe God (Ps 45; Is 54:5-6; 62:4-5; Hosea 2:16-20). The Jews also used it of the Messiah's coming and the messianic banquet (22:2; 25:1; 2 Cor 11:2; Eph 5:23-32; Rev 19:7,9; 21:2). When Jesus applied this figure to Himself, He was claiming to be the Messiah, and He was claiming that the kingdom banquet (Marriage Supper of the Lamb) was imminent.

See Jewish Wedding Ceremony for details and it's symbolism of eschatology.

16 But no one puts a patch of unshrunk cloth on an **old** garment; for the patch pulls away from the garment, and a worse tear results.

16 But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results.

16 "No one patches an old garment with a piece of unshrunk cloth, because the patch pulls away from the garment, and a worse tear results.

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.

- "...old" (v16 and v17) - *palaios*, old and worn out by use

— Judaism had become inflexible due to the accumulation of centuries of non-biblical traditions

— Since Jesus' ministry did not fit into the traditional ideas of Judaism, it was wrong to expect that His disciples would fit into these molds as well

17 Nor do *people* put **new** wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into **fresh** wineskins, and both are preserved."

17 Nor do *people* put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved."

17 Nor do people pour new wine into old wineskins. If they do, the skins will burst, the wine will spill out, and the skins will be ruined. Instead, they pour new wine into fresh wineskins, and both are preserved."

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

- "...new [wine]...new [wine]" - *neos*, new or recent in time

- "...fresh [wineskins]" - *kainos*, new in kind

- Old wine containers made out of animal skins eventually became hard and brittle. "New wine" continued to expand as it fermented, and would burst the inflexible, old wineskins. New wineskins were still elastic enough to stretch with the expanding new wine.

— In both the second (v16) and third (v17) illustrations, the old cloths and old wineskins perish. Jesus' kingdom would terminate Judaism, which had served its purpose.

New Wine in Old Wineskins?

Some of John the Baptist's disciples came to ask Jesus why they and the Pharisees fasted but His disciples didn't. Jesus gave the illustration from Matt 9:16-17 in response. He was saying the required fasts they observed were from the Old Covenant. He had come to bring a New Covenant. It would not be an addition to the Old, to patch up something that was worn. Nor would it be contained within the Old, as wine is contained in a wineskin. It would

be something completely different. The observation of Old Covenant rituals would not be practiced in the New Covenant because they were incompatible. Jesus could not patch or pour His new ministry into old Judaism.

The point of this incident is that Jesus' disciples need to recognize that following Him will involve new methods of serving God. The old Jewish forms passed away with the coming of Jesus, and His disciples now serve under a new covenant with new structures and styles of ministry, compared to the old order. This is a dispensational distinction that even non-dispensationalists recognize.

John the Baptist belonged to the old order, therefore his disciples should have left him and joined the Groom. Unless they did, they would not participate in the kingdom (Acts 19:1-7).

(I) Authority over hemorrhage and death (9:18-26) (Cf. Mark 5:21-43; Luke 8:40-56)

18 While He was saying these things to them, behold, **a synagogue official** came and bowed down before Him, and said, "My daughter has **justdied**; but come and lay Your hand on her, and she will become alive again."

18 While He was saying these things to them, a *synagogue* official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

18 While Jesus was telling them these things, an official came up and fell down before him. "My daughter has just died," he said. "But come and lay your hand on her, and she will live."

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.

- "...a *synagogue* official" - identified a Jairus (Mark 5:22; Luke 8:41)

— It is noteworthy that someone of his standing believed in Jesus

— He humbly knelt before Jesus with a request

- "...just died" - Mark and Luke have him saying that she was near death

— Since she died before Jesus reached her, Matthew evidently condensed the story to present what was true before Jesus reached his house

- The ruler probably heard of Jesus' acts of healing with a touch (8:2,15). However, his faith was not as strong as the centurion's who believed that Jesus could heal with a word (8:5-13).

19 Jesus got up *from the table* and *began* to accompany him, along with His disciples.

19 Jesus got up and *began* to follow him, and so *did* His disciples.

19 So Jesus got up and followed him, along with his disciples.

19 And Jesus arose, and followed him, and so *did* his disciples.

20 And behold, a woman **who had been suffering from a hemorrhage** for twelve years came up behind Him, and touched the **border** of His cloak;

20 And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak;

20 Just then a woman who had been suffering from chronic bleeding for twelve years came up behind him and touched the tassel of his garment,

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:

- Two healings that may be connected... This same story is recorded in Mark 5:21-43 and Luke 8:40-56

- "...who had been suffering from a hemorrhage" - *haimorroeo*, a hemorrhage, uncontrolled bleeding

— Bleeding rendered a Jewish person ceremonially unclean (Lev 15:19-33; 18:19; 20:18). She was a *Gentile*; otherwise she would not be allowed there in the crowd.

- "...border" - see [Hems](#)

21 for she was saying to herself, "If I only touch His cloak, I will get well."

21 for she was saying to herself, "If I only touch His garment, I will get well."

21 because she had been saying to herself, "If I just touch his robe, I will get well."

21 For she said within herself, If I may but touch his garment, I shall be whole.

- She was to keep away from others, since touching them would have made them unclean. However, hope of her healing led her to push her way through the crowd so that she may touch Jesus

— She apparently believed that since Jesus' touch healed people, if she touched Him she would get the same result

22 But Jesus, turning and seeing her, said, "**Daughter, take courage; your faith has made you well.**" And at once the woman was made well.

22 But Jesus turning and seeing her said, "**Daughter, take courage; your faith has made you well.**" At once the woman was made well.

22 When Jesus turned and saw her, he said, "**Be courageous, daughter! Your faith has made you well.**" And from that very hour the woman was well.

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.

- It was her "faith" that made her well; her touching Jesus garment simply expressed her faith

- It is not the strength of one's faith that saves us, it is our faith in a strong Savior
- "...made you well" - *sōzō*, saved, delivered; the context clarifies that Jesus was talking about the woman's faith resulting in her healing, not her eternal salvation
- Salvation is a broad concept in both the OT and NT. The context determines what aspect of deliverance is in view in every use of the verb *sōzō* and the noun *sōteria*, "salvation."
- Jesus' instantaneous healing contrasts with the woman's long-term illness

23 When Jesus came into the official's house and saw the **flute players** and the **crowd in noisy disorder**,

23 When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder,

23 When Jesus came to the official's house and saw the flute players and the crowd making a commotion,

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

- "...flute players" - even the poorest of Jews hired flute players to play at funerals
- "...crowd in noisy disorder" - funerals were occasions of unrestrained wailing and despair. Garments would be torn, wailing women would be uttering shrieks of abandonment. It was pandemonium.

24 He said, "**Leave; for the girl has not died, but is asleep.**" And they *began* laughing at Him.

24 He said, "**Leave; for the girl has not died, but is asleep.**" And they *began* laughing at Him.

24 he said, "**Go away! The young lady hasn't died, but is sleeping.**" But they ridiculed him with laughter.

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

- "...died" - Greek word not used in other places for dead, implies maybe she was not dead

— See Mark 5 for a more detailed account

- The crowd ridiculed Jesus by laughing at His statement. They thought He was both wrong, and too late in arriving.

— This apparently thought He was trying to cover up His mistake, and would soon be embarrassed and make a fool of Himself by exposing His only limited healing power

25 But when the crowd had been sent out, He entered and took **her by the hand**, and the girl got up.

25 But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.

25 When the crowd had been driven outside, he went in, took her by the hand, and the young lady got up.

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

- "...her by the hand" - Jesus touched another unclean (dead) person

- Rather than defiling Him, it restored life to the girl

- The OT predicted that the Messiah would restore life (Is 65:17-20; Dan 12:2)

26 And this news spread throughout that land.

26 This news spread throughout all that land.

26 The news of this spread throughout that land.

26 And the fame hereof went abroad into all that land.

(J) Authority over blindness and dumbness (9:27-34)

27 As Jesus went on from there, two men who were blind followed Him, crying out, "Have mercy on us, **Son of David!**"

27 As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!"

27 As Jesus was traveling on from there, two blind men followed him, shouting, "Have mercy on us, Son of David!"

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

- "...Son of David" - first time someone referred to Jesus with this title in Matthew; a very Jewish (and messianic) title

- Jesus healed at least six blind men according to the Gospels, and each case was different (Cf. Matt 9:27-31; 20:29-34; Mark 10:46-52; 8:22-26; Luke 18:35-43; John 9)

- Blindness was common during Jesus' day, but the gospel writers also used it to illustrate a lack of spiritual perception

- Interestingly, the two blind men saw who Jesus was more clearly than most of their fellow Jews, who could see

- Isaiah prophesied that the Messiah would open the eyes of the blind (Is 29:18; 35:5-6)

28 And after He entered the house, the men who were blind came up to Him, and Jesus *said to them, **"Do you believe that I am able to do this?"** They *said to Him, "Yes, Lord."

28 When He entered the house, the blind men came up to Him, and Jesus *said to them, **"Do you believe that I am able to do this?"** They *said to Him, "Yes, Lord."

28 When he had gone into the house, the blind men came to him. Jesus asked them, **"Do you believe I can do this?"** They told him, "Yes, Lord!"

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.

- Jesus confirmed that their cries for help came from confidence in Him rather than desperation, and it focused their faith on Jesus specifically, not only on God generally

29 Then He touched their eyes, saying, **"It shall be done for you according to your faith."**

29 Then He touched their eyes, saying, **"It shall be done to you according to your faith."**

29 Then he touched their eyes and said, **"According to your faith, let it be done for you!"**

29 Then touched he their eyes, saying, **According to your faith be it unto you.**

- "...according to your faith" - does not mean in proportion to their faith, but because they believed (Cf. v22)

— This is the only time in Matthew that faith is presented as a condition for healing

30 And their eyes were opened. And Jesus sternly warned them, saying, **"See that no one knows about this!"**

30 And their eyes were opened. And Jesus sternly warned them: **"See that no one knows about this!"**

30 And their eyes were opened. Then Jesus sternly told them, **"See to it that nobody knows about this."**

30 And their eyes were opened; and Jesus straitly charged them, saying, **See that no man know it.**

- Jesus sternly warned them to not tell anyone about the miracle, probably because they had identified Him as the Son of David (v27)

— He wanted to avoid the masses of people who would have hindered Him from fulfilling His mission

31 But they went out and spread the news about Him throughout that land.

31 But they went out and spread the news about Him throughout all that land.

31 But they went out and spread the news about him throughout that region.

31 But they, when they were departed, spread abroad his fame in all that country.

- Unfortunately, but somewhat understandably, the men disobeyed Jesus' instruction

— They should have simply joined the disciples who followed Jesus faithfully

32 And as they were going out, behold, a demon-possessed man who was **unable to speak** was brought to Him.

32 As they were going out, a mute, demon-possessed man was brought to Him.

32 As the men were going out, a man who couldn't talk because he was demon-possessed was brought to him.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

- "...unable to speak" - *kophos*, refers to deaf people, mutes and people who were both deaf and dumb

— This man's condition was the result of demonic influence, but that was not the cause in all such cases (Cf. Mark 7:32-33)

33 And after the demon was cast out, the man who was *previously* unable to speak talked; and the crowds were amazed, *and were* saying, "Nothing like this has ever been seen in Israel."

33 After the demon was cast out, the mute man spoke; and the crowds were amazed, *and were* saying, "Nothing like this has ever been seen in Israel."

33 As soon as the demon had been driven out, the man began to speak. The crowds were amazed and said, "Nothing like this has ever been seen in Israel!"

33 And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel.

- They did cast out demons before Jesus, so what is going on?

— The rabbis could cast out demons, and they did. However, the procedure for exorcism in Judaism requires the demon to identify himself.

— Under Judaism, if you happen to be confronted with a demon whose specialty was to render his possession dumb, he was secure.

— That type of demon was NOT exorcisable under Judaism

- Isaiah prophesied that the Messiah would heal the dumb (Is 35:5-6)

— See note: **Jewish Exorcism** in Matt 12:22-24

34 But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

34 But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

34 But the Pharisees kept saying, "He drives out demons by the ruler of demons."

34 But the Pharisees said, He casts out devils through the prince of the devils.

- The reaction of the Pharisees contrasts sharply with the reaction of the crowd

— The Pharisees could not deny the authenticity of Jesus' miracles, so they attributed His power to Satan (Cf. 12:24)

(K) Authority to delegate authority (Matt 9:35—10:42)

(a) Christ's compassion (9:35-38)

35 Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the **gospel of the kingdom**, and healing every disease and every sickness.

35 Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

35 Then Jesus began traveling throughout all the cities and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and healing every disease and every illness.

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.

- This verse summarizes the heart of Jesus' ministry in Galilee

- There were about 240 cities and villages in Galilee at that time

- "...gospel of the kingdom" - the message of the "gospel of the kingdom" is surrounded by miracles of healing. These miracles draw attention to legitimacy of Jesus the King, and His kingdom message. They also give glimpses of conditions in the coming kingdom.

- In the OT, the predicted messianic times included a reversal of conditions since the fall (Cf. Is 65). Healings and exorcisms restore people to health and give exciting previews of what life on earth will be like once the kingdom of the Messiah is established.

36 Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd.

36 Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.

36 When he saw the crowds, he was deeply moved with compassion for them, because they were troubled and helpless, like sheep without a shepherd.

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.

- Jesus' compassion on them recalls Ezekiel's description of God's compassion for Israel (Ezek 34)

- They were downcast because they were helpless. No one was able to deliver them; they lacked effective leadership

37 Then He *said to His disciples, "The harvest is plentiful, but the workers are few.

37 Then He *said to His disciples, "The harvest is plentiful, but the workers are few.

37 Then he told his disciples, "The harvest is vast, but the workers are few.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the laborers *are* few;

- Jesus' is infusing His compassion for the multitudes into them

— Jesus pictured Israel as a field of stalks of grain. They needed to be gathered for safe-keeping in the barns of the kingdom.

— Unfortunately, there were not enough workers to do this massive task, consequently Jesus commanded His disciples to pray to God, the Lord of the harvest, to provide additional laborers.

38 Therefore, plead with the Lord of the harvest to send out workers into His harvest."

38 Therefore beseech the Lord of the harvest to send out workers into His harvest."

38 So ask the Lord of the harvest to send out workers into his harvest."

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Ten Miracles

Matthew groups together 10 miracles to prove to his readers that Jesus Christ possessed the powers of the King that the OT promised the Messiah would have. In His first "sermon" He had announced that He would prove that the Spirit was upon Him by healing and helping the multitudes (Luke 4:18-19). Isaiah promised that in the Kingdom Age, the blind would see, the lame walk, etc. (Is 35:5-6).

Christ's Credentials

- Power over Disease (8:1-17)
 - Leprosy (v1-4)
 - Palsy (v5-13)
 - Fever (v14-17)
- Power over Nature (8:18-27)
- Power over Satan (8:28-34)
- Power over Sin (9:1-17)
- Power over Death (9:18-26)
- Power over Darkness (9:27-31)
- Power over Demons (9:32-38)