

**I. The King is revealed (1-3)**  
**II. The Kingdom is revealed (4-10)**

**A. In Principle (4-7)**

**B. In Power (8-10)**

**1. The authority of the King (8-9)**

**a. Is revealed by Jesus' actions (8:1-9:27)**

**1. Authority over disease (8:1-22)**

**2. Authority over cosmic powers (8:23-34)**

**Matthew 9**

**3. Authority over sin (9:1-13)**

**a. His pardon of sin. (9:1-8)**

1 And getting into a boat, He crossed over, and came to His own city. 2 And behold, they were bringing to Him a paralytic, lying on a bed; and Jesus seeing their faith said to the paralytic, "Take courage, My son, your sins are forgiven." 3 And behold, some of the scribes said to themselves, "This {fellow} blasphemes." 4 And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts? 5 For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk'? 6 But in order 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." 7 And he rose, and went home. 8 But when the multitudes saw {this,} they were filled with awe, and glorified God, who had given such authority to men.

- This is the same story told in Mark and Luke where a hole is cut in the roof to let the person get close to Jesus.
- The point of this story is Jesus' authority to forgive sin. Jesus indicates that this is the reason for the miracle.
- Such authority was recognized by both friend and foe as a sign of Jesus' nature - Only God has the authority to forgive sin is the conclusion expressed in Mark's and Luke's account.
- This point is makes it clear that the purpose of Jesus' healing miracles was symbolic of 1) His authority and nature, 2) His mission to forgive sins.

**b. His preference for sinners. (9:9-13)**

9 And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, "Follow Me!" And he rose, and followed Him.

10 And it happened that as He was reclining {at the table} in the house, behold many tax-gatherers and sinners came and were dining with Jesus and His disciples.

11 And when the Pharisees saw {this,} they said to His disciples, "Why is your

Teacher eating with the tax-gatherers and sinners?”<sup>12</sup> But when He heard this, He said, “ {It is} not those who are healthy who need a physician, but those who are sick.<sup>13</sup> “But go and learn what {this} means, ‘*I desire compassion, and not sacrifice,*’ for I did not come to call the righteous, but sinners.”

- The choice of Matthew is shocking in that he was, at best, a marginal part of the respected Jewish community. Tax collectors were hired by the Romans to gather tribute to Rome and were allowed to take a healthy cut for themselves in the process.
- The reaction of the Pharisees must have also been the reaction of many of Jesus’ followers. How could a man of God ever welcome a tax collector?
- There are two types of religious communities in every age and culture - Holiness oriented and Grace oriented. This is true of today’s churches as well. Each has a distinct feel and is viewed with great suspicion by the other. We should make no apology for being grace oriented as a Christina church.
- The fact that Jesus came looking for the sinners was just the opposite of the Pharisees who were looking for the righteous.
- The parable of the Prodigal and the older brother illustrates this point.
- Our tendency to look for and recognize disciples from among the Pharisees rather than the tax collectors suggests that we have not fully appreciated the power and nature of the Kingdom.

#### **4. Authority over religious systems (9:14-17)**

<sup>14</sup> Then the disciples of John came to Him, saying, “Why do we and the Pharisees fast, but Your disciples do not fast?”<sup>15</sup> 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.<sup>16</sup> 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.<sup>17</sup> Nor do {men} 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.”

- Apparently, there were followers of John the Baptist who had not yet transferred their allegiance to Jesus.
- In Hosea 2:19-20 and other passages, the prophets indicate that He (as a bridegroom) will betroth Israel to Himself.
- Fasting and penance were appropriate for those who await the bridegroom and mourn his departure. But while he is present, joy and celebration are in order. The point of the wine skins is simply that the posture of the disciples should change depending on their awareness of the presence of the King and the Kingdom.

- There are implications for the mood of our lives and churches in light of this principle. We should act as those who are in close fellowship with the Bridegroom.

## 5. Authority over death (9:18-27)

18 While He was saying these things to them, behold, there came a {synagogue} official, and bowed down before Him, saying, “My daughter has just died; but come and lay Your hand on her, and she will live.” 19 And Jesus rose and {began} to follow 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 fringe of His cloak; 21 for she was saying to herself, “If I only touch His garment, I shall get well.” 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. 23 And when Jesus came into the official’s house, and saw the flute-players, and the crowd in noisy disorder, 24 He {began} to say, “Depart; for the girl has not died, but is asleep.” And they {began} laughing at Him. 25 But when the crowd had been put out, He entered and took her by the hand; and the girl arose. 26 And this news went out into all that land.

- The other gospels indicate that the official in this story is Jairus.
- When Jesus indicates that the woman’s faith has healed her, he may be noting that when he does not take the initiative (touching, or speaking) the faith of a person can have a healing effect.
- There is a distinction between “faith healing” and “the Christian ministry of healing prayer.”
- The dramatic significance of Jesus’ healings have escalated from illness and demonism to forgiveness, and resurrection.

## 6. The responses (9: 27-38)

### a. The people - communication (9:27-31)

27 And as Jesus passed on from there, two blind men followed Him, crying out, and saying, “Have mercy on us, Son of David!” 28 And after He had come into 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.” 29 Then He touched their eyes, saying, “Be it done to you according to your faith.” 30 And their eyes were opened. And Jesus sternly warned them, saying, “See {here,} let no one know {about this}!” 31 But they went out, and spread the news about Him in all that land.

- The emphasis in this chapter is on the faith of those healed indicating that healing is often a two way relationship (God’s will, our faith). Both are vital ingredients.
- Jesus’ reluctance to have this miracle known by others is unexplained.

### b. The Pharisees - contempt (9:32-34)

32 And as they were going out, behold, a dumb man, demon-possessed, was brought to Him. 33 And after the demon was cast out, the dumb man spoke; and the

multitudes marveled, saying, “Nothing like this was ever seen in Israel.”<sup>34</sup> But the Pharisees were saying, “He casts out the demons by the ruler of the demons.”

- The Pharisees offer an explanation for Jesus’ miracles - he is a servant of Satan. While they are accusing Jesus of blasphemy, they commit blasphemy themselves.
- If we choose to ignore the evidence for Jesus’ authority we must offer an explanation that will enable us to sleep at night.
- There are many similar (but different) explanations offered today - historical criticism for example.

### **c. Jesus - compassion (9:35-38)**

<sup>35</sup> And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. <sup>36</sup> And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. <sup>37</sup> Then He said to His disciples, “The harvest is plentiful, but the workers are few. <sup>38</sup> Therefore beseech the Lord of the harvest to send out workers into His harvest.”

- Jesus’ compassion for the people who did not have a shepherd for their souls leads to the sending out of the disciples to minister which is the subject of the next chapter.
- He indicates that there is a receptive spirit among many of the people if someone will just get the word out.
- This is an exhortation that is valid in our day as well. There are many who will respond if they see the Spirit of Jesus and hear the story of Jesus.

### Insights and Lessons from this chapter

- Do we value the forgiveness of sin above the physical comforts of life? If so, how might we renew our minds?
- Do you see the field as white for harvest? What do you sense is your role in the harvest? What are you doing about it?
- If you are not following Christ, what is your reason for not doing so? We always have a reason even if (unlike the Pharisees) we are not honest in admitting it.