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Matthew 9

Jesus Heals a Paralytic
(Mark 2:1-12; Luke 5:17-26)

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

Obviously, a reverse trip across the same lake from chapter 8. Jesus's hometown is Capernaum when He begins His Ministry. Jesus was always a controversial person to the local Jewish Religious leaders. He knew who He was and is, they did not.

Even with all that is known there are many who still reject Christ as the Hebrew Messiah. The vast majority of those who claim Jewish/Hebrew heritage still either refuse to consider or outright reject Jesus as the Messiah.

2And, 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.

The word of Jesus' arrival must spread quickly. It does not say who "they" are but most likely family members of the man with "palsy". Palsy according to Strong's Concordance is a state of Paralysis and in this case confined the man to his bed.

Matthew comments specifically on “their faith” and that Jesus saw it as well. However, in this case Jesus does not tell the man to rise and heal him, but tells him, “thy sins be forgiven thee”.

So, who ever brought the man to Jesus showed “faith” by their actions of taking actual steps to bring the man to someone they believed could heal this man.

> ***James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.***

The issue we need to unpack is Jesus’ usually just touching or telling someone they are healed; Jesus makes the specific comment about this man’s sins.

> ***Hebrews 4:15 For we do not have a high priest not being able to sympathize with our weaknesses, but one having been tempted in all things by the same way, without sin.***

Q. Why specifically this man’s sins? Matthew comments about the Faith of those who brought him, they showed determination by cutting a hole in the roof and lowering him down to be in front of Jesus, so what is the connection of healing in this case and sin?

> ***Acts 10:43To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.***

Faith Made Visible

Faith, like love, is invisible until it is expressed through action. The people who brought this man to Jesus demonstrated their faith by what they did. Their effort showed that they believed if they could place him before Jesus, Jesus could heal him.

Acts 10:43 helps show the connection between faith and belief in Jesus, and the remission of sins. The pattern can be seen this way:

- Invisible faith becomes visible when it is acted upon.
- Outward action reveals inward belief.
- Faith in action points to genuine belief in Jesus Christ.

It is easy to speak the language of faith, but God looks for faith that moves from the unseen Faith into visible obedience. In this passage, the men who carried the paralytic to Jesus did more than make a claim; their actions made their faith plain. By bringing him to Christ, they showed Faith that Jesus had both the power and the compassion to make him whole.

Again, Acts:

> ***Acts 10:43To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (emphasis mine)***

The linkage is; True Faith in Jesus Christ equals True Belief in Jesus Christ and in that Belief in Jesus our sins are forgiven. Jesus saw that Belief in the paralytic and His response was to heal this man, but He did so by bringing in a statement that was True but would be seen by the Jewish leaders as blasphemy.

The charge of blasphemy would be true if spoken by anyone other than Jesus, because at this point Jesus had not died and risen from the dead bringing to all the ability to have their sins forgiven through Belief in the Risen Savior. Only God can forgive sins. The Jews at this time just could not accept Jesus as the Son of the Living God, the Messiah they had been waiting for. It was not clear to the religious leaders at this time that Jesus is the Messiah and Jesus in God.

> **3And, behold, certain of the scribes said within themselves, This *man* blasphemeth. 4And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?**

Jesus knowing their thoughts? Who but God can know the heart of man.

> ***Acts 15:8 8And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;***

***Jeremiah 17:10** , I, the LORD, search the heart; I examine the mind to reward a man according to his way, by what his deeds deserve.*

Proverbs 3:5
Trust in the LORD with all your heart, and lean not on your own understanding;

6But 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.

Daniel 7: 13I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Daniel's vision reveals that the Son of Man is indeed the Messiah, and many other verses confirm that Jesus was the Messiah.

Who does the Bible say can forgive sins?

1 John 1:9 9If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Did Jesus ever give anyone the ability to forgive someone of their sins?

Matthew 6:12 12And forgive us our debts, as we forgive our debtors.

From Thayer's Greek Lexicon we find this definition of "dept(s)"

*"*both **debt** and **sin**), metaphorically, **offence, sin** (see ὀφειλέτης, b.); hence, ἀφιέναι τίνι τά ὀφειλετα αὐτοῦ, to remit the penalty of one's sins, to forgive them, (Chaldean חובִין שְׁבַק), Matthew 6:12. (Cf. Winer's Grammar, 30, 32, 33.)"

We are instructed to forgive those who sin against us just as God forgives us. There is a big difference in God's Forgiveness than from ours.

Our forgiveness is peer to peer, and it involves only the level of forgiveness on that level. Our forgiveness does not remove the sin that was committed against us. Only God can do that level of forgiveness of blotting out our sin.

> ***Isaiah 43:25I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.***

7And he arose, and departed to his house.

Faith Demonstrated Through Action

We are not told how long this man had been bedridden, nor whether he asked to be brought to Jesus or was carried there through the concern of family and friends. What Matthew emphasizes is the faith revealed by their actions. They carried him to Jesus, opened the roof, and lowered him before the One

they believed could heal him. Their faith was not merely spoken; it was made visible through determined action.

This passage presents two closely connected truths:

- First, faith in action demonstrated genuine faith in Jesus as the One who could heal.
- Second, Jesus declared the man's sins forgiven, showing authority that belongs to God alone.

The Authority to Forgive

The authority to forgive sins belongs wholly to God. Scripture shows that God may declare a sinner righteous, as He did with Abraham, and that Jesus could promise paradise to the thief on the cross by divine authority. In the same way, when Jesus forgave the paralytic, He was not merely healing the body; He was revealing His authority over sin.

After the crucifixion and resurrection of Jesus Christ, the message of salvation is proclaimed through faith in Him, belief in His finished work, and repentance from sin. The healing of the paralytic therefore points beyond physical restoration to the greater truth that forgiveness and salvation rest in the power and authority of God.

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

This word “marveled” from Strong’s Concordance Greek means:

Transliteration: phobeó
Pronunciation: fo-beh'-o
Phonetic Spelling: (fob-eh'-o)
KJV: be (+ sore) afraid, fear (exceedingly), reverence

What English word likely comes from this term? Phobia

This word in modern English means to wonder, admire. But in the times of Christ, it meant to fear. So, when it says

> ***“they marvelled, and glorified God, which had given such power unto men.”***

They feared the God of Creation in that He had the power to give to a man the power to heal.

We are told that the “fear of God” is a very good thing. It encompasses the meaning of “reverence” to look at as Holy.

> ***Psalms 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.***

Jesus Calls Matthew
(Mark 2:13-17; Luke 5:27-32)

9And 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.

“sitting at the receipt of custom” is a way to describe Matthew as a tax collector. Jesus offers Matthew a simple choice, stay there as a tax collector for the Romans or to get up and follow Him.

Matthew introduces himself into the recapturing of these events and simply took the offer of Jesus, not probably realizing what following Jesus really meant.

> **10And 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. 11And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? 12But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. 13But 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.**

The religious leaders looked on with judgement, how could a religious person sit with sinners? The real question is “how could a religious person not sit with sinners”? We are all sinners, some just more evident than others. As to who is a sinner and who is not, God says this through John and Paul:

> ***1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.***
>
> ***Romans 3:23 for all have sinned and fall short of the glory of God,***

Jesus Questioned about Fasting
(Mark 2:18-20; Luke 5:33-35)

14Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15And 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.

Unlike the religious leaders, the disciples of John the Baptist come with a question with respect about why through John they had learned to fast often, yet Jesus the Messiah and His Disciples did not fast often.

We are told to love our wives like Jesus loves the Church.

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

So, Jesus using the example of a wedding where in the Bridegroom is with the party they shall be happy. But, when the groom is taken from them then they will fast, in pain and remembrance of how much Joy they had when with the groom and bride.

16No 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.

From Berean Bible study help:

"• When the unshrunk cloth is washed, it contracts; the stress rips against the older fabric. That tearing illustrates how the vitality of the new covenant exposes and strains the limitations of the old one (Hebrews 8:6-7, 13).

> ***Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second.***
>
> ***Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.***

• Mixing incompatible systems—grace plus law, Spirit-powered life plus human tradition—produces tension that ultimately destroys unity and joy (Acts 15:10-11; Galatians 5:1-4).

> ***Acts 15:10 10Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.***
>
> ***Galatians 5:1Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.***
>
> ***2Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5For we through the Spirit wait for the hope of righteousness by faith. 6For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.***

• Jesus is not criticizing the Law itself (Romans 7:12) but declaring that its purpose as a guardian is fulfilled and surpassed in Him (Galatians 3:24-25). Trying to fast merely to conform to old expectations would miss the celebration of the Bridegroom's presence (Matthew 9:15)."

> ***Galatians 3: 23But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25But after that faith is come, we are no longer under a schoolmaster.***

> **17Neither 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.**

This example replicates the previous one of old cloth being attached to new cloth. The meaning is clear. The Law stood on its own and God designed it as a tool for instruction to the world. To show the world that it was sinful and destined for destruction. At the time of the Jewish preeminence the Law is all they had and compliance was mandatory. Even in the Law God gave a way to find forgiveness through sacrifice. But, it was only temporary. God's plan was forgiveness that was eternal, that is why He gave us the New Covenant.

The Law was the teacher and still is. But you cannot mix the Law of the Old Covenant with the Grace, Mercy and Love of the New

Covenant. They are two distinct systems both created by God for those that love Him. You will either be under the Law or under Grace, it is your choice.

The Healing Touch of Jesus
(Mark 5:21-43; Luke 8:40-56)

18While 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. 19And Jesus arose, and followed him, and *so did* his disciples.

Up until now it has involved the healing of those who were sick or lame, now a challenge that is beyond earthly comprehension, raising the dead.

Jesus sets off to do the unthinkable, yet the father had Faith and came to Jesus for His help.

20And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: 21For she said within herself, If I may but touch his garment, I shall be whole. 22But 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.

Again, the combination of Faith and Action were a key to healing from Christ.

Now if vs 21 we hear as from her own lips her determination in Faith to just touch Jesus garments. We likely know this because Matthew or one of the disciples probably asked her what she was thinking. Matthew the writer did not have the ability to read people's minds, so someone had to ask her. Her Faith moved her to action, and it resulted in her being healed.

It is interesting though that just her touch and her Faith was enough for Jesus to know that some of His Power was absorbed by this woman of Faith.

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> **23And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26And the fame hereof went abroad into all that land.**

We kind of chuckle when we read of the response from these folks to a comment by the Creator of the Universe, God incarnate in the Flesh, as if He is simply unaware of how serious this case is. Death has already arrived, and Jesus was going to reverse that, more as an example of what was to come rather than a single life given back.

How could you keep seeing someone raised from the dead quiet. They didn't have cell phones or internet, but I would image this spread like wildfire including into the ears of the religious leaders.

Jesus Heals Two Blind Men

> ***John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.***

Spiritual Sight and Spiritual Blindness

Jesus was sent by God the Father to bring light into the world. No one can see in darkness; sight becomes possible only when light enters. In the same way, Jesus reveals what sin, truth, and salvation truly are.

Physical blindness leaves a person unable to see the natural world, and Jesus healed the blind in fulfillment of prophecy. Yet the deeper blindness He speaks of is spiritual. The true darkness is sin and unbelief, and the true Light is Jesus Christ and His Kingdom.

In John 9:39, when Jesus says He came into the world for judgment, He is drawing a contrast between two groups:

- Those who know they are blind and receive sight through faith in Him.
- Those who believe they already see clearly yet remain blind to spiritual truth.

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

These men were blind in the physical world and sense, but they had heard of what Jesus was able to do so they pursued Him. Crying out which in the Greek is a persistent, loud plea. Likely the crowd had continued to follow Jesus after He raised Jairus's daughter from the dead. These poor fellows were pleading with Jesus for Mercy.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

28And 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.

We are not told here how long these men had been blind, but they were in a state of distress about their condition, pleading with Jesus. Jesus asks them a simple question; "Believe ye that I am able to do this?" The calling out by these men was an act of Faith directed at Christ. Their answer is likewise simple and sincere. "Yea Lord".

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

We have learned that all healing must be within God's Will and it is obvious that in this case it was. Faith triggered the request and Jesus Will embraced it with a YES.

> **30And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. 31But they, when they were departed, spread abroad his fame in all that country.**

It is a strange thing that the Messiah would tell them to keep this healing to themselves. It is obvious by the crowds that followed Christ that His efforts would not be clandestine or hidden even though that is what Jesus wanted.

Q. But why?

Why Jesus Commanded Silence

There are at least two possible reasons Jesus often instructed those He healed to keep the matter quiet.

- **Protection for those who were healed.** The Pharisees could require people healed by Jesus to appear before them and explain both how they were healed and who healed them. Because the religious leaders held significant influence, such questioning could be intimidating and burdensome. In that sense, Jesus may have been protecting those He healed from unnecessary confrontation.

- **The timing of His mission.** Jesus still had much to accomplish, and open conflict with the religious leaders too soon could have interfered with the work He came to complete. He knew what would eventually happen at the end of His earthly life, and everything had to unfold according to prophecy.

Another interesting thing is the command Jesus gave many He healed was similar; keep it quiet. The response to the command was not obedience. The exuberance of their healing was too much to contain in the flesh, so they told many.

> **Jesus Heals a Mute Man**
> ***(Isaiah 35:1-10; Mark 7:31-37)***
>
> **32As they went out, behold, they brought to him a dumb man possessed with a devil. 33And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34But the Pharisees said, He casteth out devils through the prince of the devils.**

We are not told much about this man other than he was possessed by a demon that had made him unable to speak. When Jesus cast out the demon, it freed the man to finally speak and again we see this word “marveled”. Remember, it was not a wow, it was fear that struck them when they saw this happen.

Even though the people we “frightened” by the power of Jesus the religious leaders had to have a different response as none of them had cast out demons. The religious leaders had no reference point for casting out of demons. As a matter of fact, as we found before there are no accounts of demon’s being cast out in the Old Testament. The only thing close was when David would play his harp around King Saul, it was ease his stress. And, when Nebuchadnezzar had finished saying, “Is this not great Babylon which I have built……” We are not told that God sent him a demon only that he lost his mind and became like a wild animal.

> ***Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.***

The Sheep and the Harvest

35And 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.

The mission and ministry of Jesus was to get the attention of the people who had suffered long under the failed shepherding of the religious leader of Israel. A far cry from the humble beginnings of Moses and the Law, of Aaron and the Priesthood. Failed leadership in religion and Kingships.

Jesus was going to draw the attention away from religious infidelity and back to the Love and Power of God. They had not known God's Mercy and Grace that was being displayed to them by the Living Son of God. Within that Grace and Mercy was healing; outward physical healing but a greater healing was going to be delivered to a nation, a people and then the world.

> **36But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.**
>
> > ***Proverbs 29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.***

Failed Leadership and a Nation in Need

Israel suffered under failed leadership again and again. At times, God raised up a king who sought His will and walked in His commandments, but those seasons were the exception rather than the rule. More often, the people bore the consequences of leaders who neglected righteousness, justice, and obedience to God.

We can understand this in our own time as well. Failed leadership can cause a nation to groan, and division, bitterness, and hostility among those in power can weaken a people and bring a nation near destruction. When a society allows corruption, pride, and

rebellion against God to continue unchecked, it stands in need of repentance, mercy, and the righteous leadership only God can provide.

Do we deserve God's Wrath? When a nation permits the destruction of unborn children, it stands under a grave moral burden before God. This is not merely a political failure, but a spiritual one. Alongside corruption, pride, division, and rebellion against God, the shedding of innocent blood reveals how deeply a people need repentance, mercy, and righteous leadership.

> **37Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

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