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Matthew 9

Matthew 9:1-2

Getting into a boat, Jesus crossed over the sea and came to His own city. And they brought to Him a paralytic lying on a stretcher. Seeing their faith, Jesus said to the paralytic, "Take courage, son; your sins are forgiven."

† Jesus begins by addressing sin, not just sickness. Forgiveness is the greater healing.

† The Mishnah taught that sickness could be linked with sin (Nedarim 3:11). Jesus reveals His authority to forgive, surpassing traditional views.

† To us today, it shows Christ heals both body and soul, with forgiveness as the true foundation.

Matthew 9:3-6

And some of the scribes said to themselves, "This man is blaspheming!" And Jesus, perceiving their thoughts, said, "Why are you thinking evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 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 stretcher and go home."

† The scribes accuse Jesus of blasphemy. By healing, He proves His authority to forgive sins.

† Josephus described how blasphemy was treated as a grave charge (Antiquities 13.293). Jesus redefines true authority.

† To us today, it proves Christ alone has the authority to forgive sins.

Matthew 9:7-8

And he got up and went home. But when the crowds saw this, they were awestruck, and they glorified God, who had given such authority to men.

† The miracle amazed the people, showing God's authority present in Christ.

† To us today, it proves God's kingdom is not future but was revealed in power through Christ.

Matthew 9:9

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

† Tax collectors were despised, seen as traitors to Israel. Christ calls Matthew, showing the kingdom embraces even the outcast.

† Tacitus noted how tax collectors were hated across the empire (Annals 1.10). Jesus chose one as a disciple.

† To us today, it shows Christ's grace extends beyond social barriers.

Matthew 9:10-13

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. When the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?" But when Jesus heard this, He said, "It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: 'I desire compassion, rather than sacrifice,' for I did not come to call the righteous, but sinners."

† Jesus cites Hosea 6:6, showing mercy is greater than ritual. The kingdom calls sinners, not the self-righteous.

† Philo observed how true piety must include mercy (On the Virtues 27). Jesus places this above outward sacrifice.

† To us today, it shows that Christ's mission was to seek the broken, not the self-satisfied.

Matthew 9:14-17

Then the disciples of John came to Him, asking, "Why do we

and the Pharisees fast, but Your disciples do not fast?" 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. 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. 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."

† Jesus identifies Himself as the groom. The new covenant cannot fit into old covenant forms.

† The Dead Sea Scrolls anticipated a new covenant community (CD 6.19). Jesus fulfills it with His disciples.

† To us today, it shows we live in the new covenant, not bound to old forms.

Matthew 9:18-19

While He was saying these things to them, behold, 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 become alive again." Jesus got up from the table and began to accompany him, along with His disciples.

† Faith in Jesus' authority over death itself is displayed.

† To us today, it shows Christ has power over life and death.

Matthew 9:20-22

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; for she was saying to herself, "If I only touch His cloak, I will get well." But Jesus, turning and seeing her, said, "Daughter, take courage; your faith has made you

well." And at once the woman was made well.

† The woman was unclean under the law, yet Jesus makes her clean by faith.

† The Mishnah details how such bleeding caused exclusion (Niddah 7:1). Jesus overturns exclusion with healing.

† To us today, it shows Christ restores those considered untouchable.

Matthew 9:23-26

When Jesus came into the official's house, and saw the flute players and the crowd in noisy disorder, He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him. But when the crowd had been sent out, He entered and took her by the hand, and the girl got up. And this news spread throughout that land.

† Jesus calls death "sleep," showing His power to awaken the dead.

† Josephus records flute players at funerals (Wars 3.437). Matthew highlights the contrast between mourning and Christ's authority.

† To us today, it shows Christ brings life where the world sees only death.

Matthew 9:27-31

As Jesus went on from there, two men who were blind followed Him, crying out, "Have mercy on us, Son of David!" 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." Then He touched their eyes, saying, "It shall be done for you according to your faith." And their eyes were opened. And Jesus sternly warned them,

saying, "See that no one knows about this!" But they went out and spread the news about Him throughout that land.

† The title "Son of David" shows messianic recognition. Faith opens their eyes physically and spiritually.

† To us today, it shows that Christ answers those who come in faith, even when commanded to be silent.

Matthew 9:32-34

And as they were going out, a demon-possessed man who was unable to speak was brought to Him. 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." But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

† The Pharisees reject the obvious, accusing Jesus of being empowered by Satan. Their blindness shows hardened hearts.

† Tacitus recorded how leaders often slandered those they feared (Annals 4.34). Jesus faces the same treatment.

† To us today, it shows unbelief twists truth to resist Christ.

Matthew 9:35-38

Jesus was going about all the cities and villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every disease and every sickness. Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest."

† Jesus fulfills Ezekiel 34, where God promised to shepherd His people. The kingdom mission requires workers.

† Eusebius said this verse pointed to the apostolic mission spreading across the empire (Ecclesiastical History 3.1).

† To us today, it shows the urgency of proclaiming the fulfilled kingdom.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Mishnah, Nedarim 3:11; Niddah 7:1

† Josephus, Antiquities 13.293; Wars 3.437

† Tacitus, Annals 1.10; 4.34

† Philo, On the Virtues 27

† Dead Sea Scrolls, CD 6.19

† Origen, Homilies on Luke 6

† Justin Martyr, Dialogue with Trypho 91

† Eusebius, Ecclesiastical History 3.1

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