

Matthew

Chapter 9

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MATTHEW CHAPTER 9

Matthew continues his chronicling specific miracles of Jesus that demonstrate His authority over various realms. In this chapter we will discover, among other things, that Jesus not only can forgive sin, He also is Lord over life and death.

THE HEALING OF THE PARALYZED MAN (9:1-8)

The sixth specific miracle that Matthew records concerns the healing of the paralyzed man in Capernaum. In this episode, Jesus shows that He has the authority to forgive sins (in the unseen realm) by performing a miraculous sign in the realm that can be seen and investigated. Contrary to other religious leaders, Jesus backed up the claims that He made.

Matt. 9:1 And after getting into a boat, he crossed over, and came unto his own city.

Note on variant readings: Some manuscripts have *Jesus* before *after getting*. Many manuscripts read *the boat*.

And after getting into a boat, he crossed over, The sixth miracle story is devoted ability of the Messiah to forgive sin.. This transitional verse refers to the return journey of the trip begun in 8:23, where Jesus got into a boat (8:18).

and came unto his own city. Capernaum (cf. 4:13; 8:5; see also Mark 2:1).

Matt. 9:2 And behold, they were bringing to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, “Son, be of good cheer, your sins are forgiven.”

Note on a variant reading: Instead of *are forgiven*, many manuscripts read *have been forgiven*. After *forgiven* many manuscripts read *you*.

And behold Matthew’s favorite term.

they were bringing to him a paralytic, The extent of his paralysis is not told.

lying on a bed The people who brought him are not stated, probably his family or his friends.

And when Jesus saw their faith, We have the emphasis on the faith of the people.

he said to the paralytic, “Son, be of good cheer, your sins are forgiven.” Forgiveness of sins is something only God can do (Isaiah 43:25).

Matt. 9:3 And behold, certain of the scribes said within themselves, “This man is blaspheming.”

And behold, Again the emphasis.

certain of the scribes said within themselves, They were not ready yet to launch a public attack.

“This man is blaspheming.” Blasphemy means to revile the very name of God. Yet Matthew makes it clear that to oppose Jesus is to oppose God. The resistance of Jesus that begins here will lead to His death. Hence we have an important stage in the rejection of Jesus with this statement by the religious rulers.

Matt. 9:4 And Jesus, perceiving their thoughts, said, “Why are you thinking evil things in your hearts?”

Note on variant readings: Instead of *perceiving* their thoughts some manuscripts read *knowing*. After *said* some manuscripts read *to them*. Many manuscripts read *you yourselves* instead of *you*.

And Jesus, perceiving their thoughts, said, He supernaturally discerned their thinking.

“Why are you thinking evil things in your hearts?” He knew their thoughts were evil.

Matt. 9:5 For what is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise up and walk?’

Note on a variant reading: Instead of *are forgiven*, many manuscripts read *have been forgiven*.

For what is easier, to say, Not what is easier to *do*.

‘Your sins are forgiven,’ Many have made this claim with nothing to back it up.

or to say, ‘Rise up and walk?’ Or to tell someone to rise up immediately and walk. Much easier to say to someone your sins are forgiven because no one can test this claim. The claim to be able to heal, however, can be readily tested.

Matt. 9:6 But that you may know that the Son of Man has authority on the earth to forgive sins—then he said to the paralytic—“Rise up, take up your bed, and go into your house.”

But that you may know that the Son of Man has authority on the earth to forgive sins— Jesus confers forgiveness of sins. Notice that we can know that Jesus has the authority to forgive sins. The authority of Jesus has been a special emphasis of this gospel since the end of the Sermon on the Mount (7:29) where it was seen in word and now it is seen in the healing narratives where it is seen in deed (cf. 8:9). It remains an important theme right to the end of the gospel (cf. 10:1; 21:23-27; 28:18).

then he said to the paralytic—Jesus addresses the man in need.

“Rise up, take up your bed, and go into your house.” The command of Jesus for the man to be healed.

Matt. 9:7 And he rose up, and went away to his house.

And he rose up, and went away to his house. The man got up from his bed immediately. See Mark 2:12. The healing was complete to the place where he could walk out of the house with his bed.

Matt. 9:8 But when the crowds saw this, they were filled with awe, and they glorified God, the One who had given such authority on behalf of men.

Note on a variant reading: Instead of *became afraid* or *filled with awe* many manuscripts read *marveled* or *were astonished*.

But when the crowds saw this, they were filled with awe, and they glorified God, It is God who gets the glory.

the One who had given such authority on behalf of men. This was something they had never seen before (cf. Mark 2:12). Here again the authority of Jesus is at the center of the passage. The one who can heal has also the power to attack the very root of sickness and suffering, namely, sin. There can be no ultimate healing, well-being, or peace unless the evil power opposed to these things is defeated. The healings performed by Jesus are signs of the imminent defeat of sin.

THE CALLING OF MATTHEW AND THE FEAST AT HIS HOUSE (9:9-13)

The author of the first gospel will explain his conversion and the subsequent feast Jesus attended at his house. Jesus' mixing with the tax collectors and "sinners" was a sore spot with the Pharisees who prided themselves on being separate from these people.

Matt. 9:9 And as Jesus was going along from there, he saw a man named Matthew, sitting at the tax collector's booth; and he said to him, "Follow me." And he rose up, and followed after him.

And as Jesus was going along from there, Jesus leaves the house in Capernaum.

He saw a man named Matthew, The author Matthew is now introduced to us. He is only one of three of Jesus' disciples for whom there is no record of anything that he said (the others were Simon the Cananean and James the less). In Mark's gospel he is called the son of Alphaeus. This has led some to suggest that he was the brother of James the son of Alphaeus. This, however, cannot be proven. There are many names in the New Testament that many people shared (Mary, Jacob, Joseph, Judah, Simon, etc.).

sitting at the tax collector's booth; Tax collectors were despised. They were looked at as self-serving and parasitic individuals. Thiede explains the role of the tax collector:

He was more than a *telones*, which in Greek could refer to an official who was in charge of a customs station. In his case, he was in charge of a major border crossing. At Capernaum, two forms of levies were involved. One was the sea tax which fishermen had to pay in Roman times. The other was the land border tax leveled on goods traveling along the Via Maris, the important trade route between Damascus (90k km/56 mi. inland) and the Mediterranean Sea. This road crossed the domain of Philip the Tetrarch and touched the border with the Galilean territory of Herod Antipas adjacent to Capernaum, where there was also a junction leading toward Tyre and Chorazin. Recent research has been able to establish that Levi-Matthew was an influential customs official, perhaps even the leaseholder or tenant of the station in accordance with the bureaucratic practice of the time (Thiede, pp. 16, 17).

and he said to him, “Follow me.” The call of Matthew to follow Christ. That Jesus should call a tax collector to be His disciple must have been in itself scandalous.

And he rose up, and followed after him. There was immediate response. Luke tells us that he left behind all things. While fishermen could return to their boats (see John 21:3), a tax collector gave up his occupation all together.

Matt. 9:10 And it happened while he was reclining in the house, that behold, many tax collectors and sinners came and were sitting down together with Jesus and his disciples.

Note on a variant reading: A few manuscripts, including *Sinaiticus*, do not have *that*.

And it happened while he was reclining in the house, Luke tells us what Matthew does not—this is Matthew’s own house. In his case, leaving all things did not mean forsaking his house. Luke tells us that Matthew immediately invited Jesus for a banquet at his house (5:29).

that behold, many tax collectors and sinners came and were sitting down together with Jesus and his disciples. Matthew’s former colleagues were now given the chance to meet Jesus.

Matt. 9:11 And when the Pharisees saw this, they said to his disciples, “Why is your Teacher eating with tax collectors and sinners?”

Note on a variant reading: Some manuscripts have *and drinking* after *eating*.

And when the Pharisees saw this, they said to his disciples, “Why is your Teacher eating with tax collectors and sinners?” In that culture table fellowship was regarded as a very important symbol of closeness. Tax collectors is placed first in the clause for emphasis.

Matt. 9:12 But when he heard this, he said, “The strong do not have need of a doctor, but the ones who are sick.”

Note on a variant reading: Many manuscripts read *Jesus heard* rather than *He heard*. After *He said* many manuscripts read *to them*.

But when he heard this, Although the question was addressed to the disciples, it inquired not about the reason for *their* conduct but rather for their teachers conduct.

he said, “The strong do not have need of a doctor, but the ones who are sick.” This may be a proverbial saying.

Matt. 9:13 But you go and learn what this means, “I desire mercy and not sacrifice.” For I did not come to call righteous but sinners.

Note on a variant reading: After *sinners* many manuscripts have *to repentance*.

But you go and learn what this means, If the Pharisees refer to Jesus as the teacher then He will give them something to go and learn. They are called to reflect upon the real meaning of the text.

“I desire mercy and not sacrifice.” Jesus does not deny the validity of *sacrifice* here or anywhere in His teaching (cf. 5:23-24). He is speaking about another concern— to the danger of religious ritualism that is all external.

For I did not come to call righteous but sinners. The second statement deals with the present situation. His answer would have had the same shocking effect as 8:11-12. The ones who are to be called, not only to this meal but to the Messianic banquet, should be righteous ones. Jesus, however, reverses the standards of their religion, and invites only the unrighteous. When Jesus called Matthew the tax collector to be among His twelve disciples He shows the universal scope of His compassion. The mission of Jesus is based not upon merit but upon mercy. The wonderful evangelistic banquet that Matthew holds is a very real sense an example of the gospel itself. The totally unworthy have been called to be part of His kingdom (1 Timothy 1:15).

THE QUESTION ABOUT FASTING (9:14-17)

John the Baptists’ disciples come to Jesus and ask Him about fasting. Jesus and His disciples are feasting while John’s disciples and the Pharisees are fasting. They want to know why.

Matt. 9:14 Then the disciples of John came to him, saying, “Why do we and the Pharisees fast [often], but your disciples do not fast?”

Note on a variant reading: Some manuscripts do not have the word *often*.

Then the disciples of John came to him, saying, This fact is somewhat surprising that John the Baptist who is now in prison still has a group of followers.

“Why do we and the Pharisees fast [often], but your disciples do not fast?” Their fasting in preparation for the coming kingdom was in remarkable contrast to the behavior of Jesus who was controlled by the joy of the coming kingdom.

Jesus possesses a rather different concept of righteousness than do the Pharisees. He associates with tax collectors and sinners, even banqueting together with them, and now as the disciples of John point out, He and His disciples do not fast. The only required fast in the Old Testament was for the Day of Atonement (Leviticus 16:29-31) but the Pharisees went far beyond that. The question concerns how a person practices righteousness.

Matt. 9:15 Then Jesus said to them, “The guests of the bridegroom cannot mourn while the bridegroom is still with them, can they? But the days will come when the bridegroom will be taken away from them, and then they will fast.

Note on variant readings: Instead of *mourn* some manuscripts read *fast*. After *fast* a few manuscripts have *in those days*.

Then Jesus said to them, “The guests of the bridegroom cannot mourn while the bridegroom is still with them, can they? But the days will come when the bridegroom will be taken away from them, and then they will fast. He answers with the imagery of a bridegroom and His attendants. The bridegroom image in the Old Testament refers to God as the *husband* of Israel (Isaiah 62:4,5; Isaiah 54:5,6; Hosea 2:16-20). In the New Testament it is applied to Christ (2 Corinthians 11:2; Ephesians 5:22-27; Revelation 19:7).

Though this is not quite a prediction of His death (cf. 16:21) it is the first clear allusion to the future and unexpected death of Jesus (cf. 26:11; Luke 17:22).

Matthew thus finds a place for fasting in the church. The early church document *The Didache*, (the teaching of the Twelve), encouraged Christians to fast on Wednesdays and Fridays compared to the Monday and Thursday when the Jews fasted (8:1). Fasting in this case will be a spiritual discipline practiced with prayer, for such purposes as sharpening one’s focus or deepening one’s experience.

Matt. 9:16 No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, and the tear becomes worse.

No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, and the tear becomes worse. Jesus gives two analogies to show that He is doing a new work. The old cannot fit with the new. The gospel cannot be added to Judaism.

Matt. 9:17 Neither do they put new wine in old wineskins; otherwise the wineskins burst, and the wine is poured out and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.

Note on a variant reading: Some manuscripts read *the new wine bursts the wineskins* instead of *the wineskins burst*.

Neither do they put new wine in old wineskins; Similar analogy with wine skins—the old and the new don’t mix.

otherwise the wineskins burst, and the wine is poured out and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved. If old skins are used, 3 things will happen 1. the skins will tear, 2. the wine will be poured out and 3. the skins will be ruined.

But they put new wine into new skins and both are preserved The new wine is the reality of the kingdom.

TWO HEALINGS: THE HEMORRHAGING WOMAN AND THE RULER’S DAUGHTER (9:18-26)

A ruler comes to Jesus to ask Him to heal his daughter who has recently died. On the way to see her a woman who had been hemorrhaging for twelve years is healed by touching Jesus. When He arrives at the ruler’s house, Jesus brings the young girl back to life—showing that He has authority over life and death. These are the seventh and eighth specific miracles of Jesus that Matthew records.

Matt. 9:18 While he was saying these things to them, behold, a ruler came and began to bow down before him, saying, “My daughter has just died; but you come and put your hand on her, and she will live.”

Note on variant readings: Some manuscripts have *certain* before ruler. Other manuscripts read *one came toward (Him)*. Other manuscripts read *came unto (Him)*.

While he was saying these things to them, Matthew’s transition to a new story, not necessarily a time indicator.

behold, a ruler came He is to be understood as a synagogue official. We learn from Mark and Luke that his name was Jairus.

and began to bow down before him, The man falls down before Jesus with his desperate request. This is the same Greek word translated worship. In this context it probably refers to a reverential request rather than worship of Deity.

saying, “My daughter has just died; but you come and put your hand on her, and she will live.” Matthew makes it clear that a resurrection is in view. He has faith that Jesus can raise her from the dead. This is the only reference in Matthew by healing from the laying on of hands (but see Mark 6:5; 7:32; 8:23, 23; Luke 4:40; 13:13).

Matt. 9:19 And Jesus rose up and began to follow him, with his disciples.

And Jesus rose up and began to follow him, with his disciples. This shows that the disciples are going to be witnesses to the event.

Matt. 9:20 And behold, a woman who had been suffering from hemorrhages for twelve years came behind him and touched the edge of his garment.

Note on a variant reading: A couple of manuscripts read *being in her sickness* (John 5:5) after *years*.

And behold, a woman who had been suffering from hemorrhages She suffered not only the inconvenience and physical danger of loss of blood but also the stigma of ritual uncleanness.

for twelve years This is the same age as the young girl who has just died.

came behind him and touched the edge of his garment. This probably refers not simply to the edge of His garment but to the tassels (the Hebrew *tsitsit*) required by Numbers 15:38-41 and Deuteronomy 22:12 for the four corners of the outer garment (cf. 23:5). Jesus is thus faithful to the Law in His dress.

Matt. 9:21 For she was saying within herself, “If only I touch his garment, I will be healed.”

Note on a variant reading: *Codex Sinaiticus*, along with two other manuscripts, do not have the word *only*.

For she was saying within herself, “If only I touch his garment, This woman had deep faith in the power of Jesus.

I will be healed.” Literally “I will be saved” refers here to being free from her sickness. Elsewhere in Matthew the same verb has the meaning of salvation (1:21;10:22; 16:25; 18:11; 19:25).

Matt. 9:22 And when Jesus turned and saw her, he said, “Have courage, daughter; your faith has saved you.” And the woman was healed from that moment.

Note on variant readings: A few manuscripts, including *Codex Sinaiticus*, read *he turned* rather than *Jesus turned*. Many manuscripts read *turned around* instead of *turned*. One manuscript reads *stopped and turned*.

And when Jesus turned and saw her, he said, “Have courage, daughter; This was the same words that Jesus used earlier to the paralytic.

your faith has saved you.” The important subject of faith was first introduced in 8:10. Only here in Matthew is the significance of faith for healing stressed. Matthew makes “faith” the subject of the verb “make whole.” It is clear that Jesus wanted to heal the woman.

And the woman was healed from that moment. It is clear that Jesus was the One that made her well. This is the seventh specific miracle Matthew records in these two chapters.

Matt. 9:23 And when Jesus came into the ruler’s house, and saw the flute-players and the noisy crowd,

And when Jesus came into the ruler’s house, When Jesus comes to the ruler’s house He encounters people readying themselves for the funeral. This would take place the same day as was custom in that culture.

and saw the flute-players The flute players were professional hired musicians.

and the noisy crowd, The crowd was obvious in a saddened state as they were mourning the death of this young girl.

Matt. 9:24 He began to say, “Go away; for the child is not dead, but sleeping.” And they began to ridicule him.

Note on a variant reading: Instead of *He began to say* many manuscripts read *He said to them*.

He began to say, “Go away; Jesus tells them to leave.

for the child is not dead, but sleeping.” Death for Jesus is not the final word. He does not deny the *reality* of her death, only the *finality*.

And they began to ridicule him. Jesus’ statement is ridiculed by the people.

Matt. 9:25 And when the crowd had been put out, he entered in and seized her hand; and the young girl got up.

And when the crowd had been put out, After the crowd had been removed Jesus enters. Matthew does not mention the four disciples nor the girl's parents as does Mark.

he entered in and seized her hand; The same words used in the healing of Peter's mother-in-law.

and the young girl got up. The eighth specific miracle in these two chapters is the *reanimation* or the bringing back to life of this young girl. This is different than the resurrection promised to believers for this girl eventually died again. The same was the case with Lazarus (John 11) and the widow of Nain's son (Luke 7). When the believer is raised from the dead they will never have to die again (1 Corinthians 15:51-58).

Matt. 9:26 And the news of this went out into all of that region.

And the news of this went out into all of that region. No attention is called to the great faith of the ruler that is evident in the first part of the narrative nor the report is given of the astonishment of those who saw the girl emerge from the room alive (cf. Mark 5:42).

These miracle narratives point beyond themselves to realities at the heart of the gospel. The raising of the dead to life is a basic symbolism of the gospel (e.g. Romans 4:17; Ephesians 2:1,5; Colossians 2:13). What Jesus did for the girl He has done for the church. There is also the promise that beyond this life Jesus will literally raise the dead (1 Thessalonians 4:16; 1 Corinthians 15:52,53).

THE HEALING OF TWO BLIND MEN (9:27-31)

The ninth specific miracle concerns two blind men who come to Jesus to receive their sight.

Matt. 9:27 And while Jesus was going on from there, two blind men followed after [him], crying out and saying, "Have mercy on us, Son of David!"

Note on variant readings: Some manuscripts do not have the word *Him*. Before *Son of David* a few manuscripts read *Lord*.

And while Jesus was going on from there, two blind men followed after [him], Blindness was frequently regarded as a judgment of God (Genesis 19:11; Exodus 4:11; Deuteronomy 28:28 ff.). These two followed Him, not as disciples but in order to be healed.

crying out and saying, "Have mercy on us, Son of David!" The Son of David was a royal figure (2 Samuel 7:12-16) whose kingdom would have no end.

Matt. 9:28 And when he came into the house, the blind men came to him; and Jesus said to them. "Do you believe that I am able to do this thing?" They said to him, "Yes, Lord."

Note on variant readings: A few manuscripts (including *Sinaiticus*) have *two* before *blind men*. After *thing* a few manuscripts (including *Sinaiticus*) have *to you*.

And when he came into the house, The house is not specified, but it cannot be the house of verse 23 or verse 10. It probably refers to the house of Peter in Capernaum.

the blind men came to him; Here they approach Jesus, He does not come to them.

and Jesus said to them. “Do you believe that I am able to do this thing?” This question of Jesus stresses the importance of faith.

They said to him, “Yes, Lord.” They answered Him directly.

Matt. 9:29 Then he touched their eyes saying, “According to your faith let it be done to you.”

Then he touched their eyes saying, “According to your faith let it be done to you.” Again Jesus heals directly by touch (cf. 8:3, 15; 9:25) as will be the case in 20:34. He stresses the relationship between faith and healing. The *fact* of faith is in view, not the *amount*.

Matt. 9:30 And their eyes were opened. Then Jesus sternly warned them, saying, “See that you let no one know it.”

And their eyes were opened. Again an immediate healing.

Then Jesus sternly warned them, saying, “See that you let no one know it.” Jesus wants to avoid stirring up the popular expectations concerning the Messiah.

Matt. 9:31 But when they went out, they spread the news about him in all that land.

Note on a variant reading: A few manuscripts (including *Sinaiticus*) do not have *all*.

But when they went out, they spread the news about him in all that land. Once again, despite Jesus telling the ones healed to keep silent, the report spreads. It is no coincidence that the blind are the first to call Jesus the Son of David. A number of miracles in this chapter have Messianic associations. The time of the Messiah would be the time when the blind received their sight. It would be the age of fulfillment. Those who walk in darkness have thus now received light (4:16) and the children of the kingdom are now in turn “the light of the world” (5:14-16).

THE HEALING OF THE MUTE AND DEMON-POSSESSED MAN (9:32-34)

The tenth and last specific miracle that Matthew records in these two chapters concerns a man who has problems in both the natural and supernatural realm. Jesus shows that His authority extends to both areas at the same time.

Matt. 9:32 But as they were going out, behold, they brought to him a man mute and demon-possessed.

Note on a variant reading: Several manuscripts (including *Sinaiticus* and *Vaticanus*) do not have the Greek word translated *man*. The word, however, is understood from the context.

But as they were going out, behold, they brought to him a man mute and demon-possessed. This transition points to the constant pressure upon Jesus to heal.

Matt. 9:33 And when he had driven out the demon, the mute man spoke. And the crowd marveled, saying, “Never has it been seen in this manner in Israel.”

And when he had driven out the demon, the mute man spoke. His ability to speak came when the demon left.

And the crowd marveled saying, Matthew does not record whether the crowd saw the miracle or the results of it afterward.

“Never has it appeared in this manner in Israel.” This statement does not refer to the exorcism of the demon but rather the miracle of the mute man’s ability to speak.

Matt. 9:34 But the Pharisees were saying, “By the ruler of the demons he is driving out the demons.”

Note on a variant reading: Some manuscripts do not have verse 34.

But the Pharisees were saying, “By the ruler of the demons he is driving out the demons.” In contrast to the crowds, the Pharisees had already begun to evaluate Jesus in a hostile manner. They do not deny the power of Jesus but attribute it to black magic. This verse presents the first open expression of their hostility toward Him (9:3 is still private and 9:14 is only implicit). What begins here will escalate quickly as the gospel proceeds (cf. 12:2, 10,14, 24; 22:15) and anticipates what will be the disciples own experience (cf. 10:25).

THE COMPASSION OF JESUS (9:35-38)

Chapter nine ends with the account of Jesus’ continually teaching and healing the sick. His motive for doing so is compassion toward the lost and hopeless.

Matt. 9:35 And Jesus was going around all the cities and small towns, teaching in their synagogues, and preaching the good news of the kingdom, and healing all sickness and diseases.

Note on variant reading: Some manuscripts have *among the people* after *diseases*. Other manuscripts read *and many followed after Him*. A few manuscripts, including *Sinaiticus*, have *among the people and many followed after Him* after *diseases*.

And Jesus was going around all the cities and small towns, Matthew, like the other gospel writers, gives us only a representative sampling of Jesus words and deeds.

teaching in their synagogues, and preaching the good news of the kingdom, The ministry of Jesus consisted mainly of teaching and preaching. Teaching and preaching is what is stressed, not healing.

and healing all sickness and diseases. The healings only confirmed the authority of His teaching.

Matt. 9:36 And seeing the crowds, he was moved with compassion concerning them, because they were troubled and helpless, as sheep having no shepherd.

Note on variant readings: Instead of *He was moved* some manuscripts read *Jesus was moved*. Instead of *troubled* some manuscripts read *wearied*.

And seeing the crowds, he was moved with compassion concerning them, because they were troubled and helpless, What causes Jesus compassion is not the abundance of sickness, He has seen that before. What moved Him was the great spiritual need of the people.

as sheep having no shepherd. The reference to sheep having no shepherd is a common Old Testament image (Numbers 27:17; 2 Chronicles 18:16).

Matt. 9:37 Then he said to his disciples, “The harvest is truly plentiful, but the workers are few.”

Then he said to his disciples, “The harvest is truly plentiful, but the workers are few.” In light of this great need, and just prior to the sending out of the twelve, Jesus refers to the harvest and the need for workers. The crowds think mainly of their physical needs but they have a more serious need of which their sicknesses are just indicators.

Matt. 9:38 Therefore ask the Lord of the harvest to send out workers into his harvest.”

Therefore ask the Lord of the harvest to send out workers into his harvest.” This should be our prayer.

SUMMARY TO CHAPTER NINE

Chapter nine follows Matthew’s chronicling of the various specific miracles of Jesus and the different areas of authority in which they touch.

He begins by recording the account of Jesus’ healing of the paralyzed man (1-8). In this account Jesus claims the authority to forgive sins. His claim is backed up by the instantaneous healing of this man.

Next Jesus calls Matthew, the tax collector, to be His disciple. After Matthew leaves all to follow Him, he invites Jesus to a great feast at his house. A variety of tax collectors and sinners show up and this causes the religious leaders to question Jesus disciples as to why He is eating with these people. Jesus responds by saying that it is the sick that need a doctor, not the ones who are well. He came for the purpose of saving sinners.

Next, Matthew tells us of the plea of a ruler whose daughter has recently died. As Jesus is on His way to heal her a woman who had been suffering from hemorrhages for a number of years was healed by merely touching the border of His garment.

Jesus arrives at the rulers house and brings his young daughter back from the dead.

Then Jesus heals two blind men who appeal to Him as the Son of David.

The last of the ten specific miracles that Matthew records in chapters eight and nine concerns a man who is both demon-possessed and mute. Jesus restores him to physical and spiritual health.

Finally, Jesus is moved with compassion on the lost multitudes, for they are as sheep without a shepherd. He encourages His disciples to pray that more laborers will be sent into the harvest.