

God's Power to The People in Darkness

Matthew 9

Review of the Jewish Gospel of Matthew Overview

REVELATION OF THE KING chapters 1-10

- The Person of the King chapters 1-4
 - His ancestry and birth chapters 1-2
 - His messenger chapter 3
 - His temptation and early ministry chapter 4
- The Principles of the Kingdom chapters 5-7
- The Power of the King chapters 8-10 A series of miracles proving his Messiahship

Proclamation of the Gospel of the Kingdom

Jesus continued the message of the O.T. Jewish prophets and the message of John, the last O.T. prophet.

- "Jesus went about all Galilee, teaching in their synagogues, preaching the **gospel of the kingdom**" Matt.4:23.
- Again after his opening ministry of healing on the Galilee, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching **the gospel of the kingdom.**" Matthew 9:35.
- The Gospel of the Kingdom was preached by Jesus for about two years up until the leaders of Israel rejected him in Matthew 12:23-32. He never again preached "the kingdom of God is at hand," but "kingdom... is like."

Review of the four Kingdom phases

That theocratic kingdom timeline was recorded in Exodus 19 – 2 Chronicles 36.

- **The first phase was Mediatorial.** He ruled through mediators, Moses, Joshua, and the Judges.
- **The second phase was a Monarchial Kingdom** from King David and ended when Zedekiah was removed by King Nebuchadnezzar and with his Gentile Kingdom of Babylon began the "times of the Gentiles." This started in 586 BC and will last until Jesus the son of David restores the Monarchial Kingdom to Israel and sits on the throne in Jerusalem.
- **The third phase is the Messianic or Millennial Kingdom** and is the period of Messiah's rule over Israel and the world from Jerusalem, from the throne of David.
 - "Messianic" refers to the personal aspect of the Messiah, Jesus himself ruling among his people Israel.
 - "Millennial" refers to the length - 1000 years and is the OT basis for and the ultimate fulfillment of the Davidic Covenant to Israel.
 - Jesus validated himself as the son of David and rightful king Messiah through fulfilled prophecies and identifying signs and wonders in Matthew 8-10.
 - The Messianic Millennial Kingdom will resume at Messiah's second advent.
- **The fourth phase the Intermediate Mystery Form of the Kingdom**
 - The Church ie: the body of Messiah/Christ is one new man made of redeemed Jews and Gentiles (Ephesians 2:11-22; 3:5-9; Col.1:26-27)
 - Jesus taught 7 parables in Matthew 13 that expounded on this intermediate period.
 - It is limited in time between the first advent and the second advent of Messiah Jesus
 - The time period is between Acts 2 and the Rapture, extending after the Church thru the Tribulation
 - It is a time in which the true church increasingly becomes dwarfed by pseudo "Christendom."

Even after the initial miracles the disciples still weren't seeing his deity. They asked, "What manner of man is this?" Now he arrives back in Capernaum with more validating signs pointing to his true identity.

For the first time he claims the ability to forgive the sins of a man. In Matthew 9:2-8 He heals the palsied/lame man as Isaiah had foretold Messiah would do. This was before he healed him. This brought the first accusation of blasphemy from a scribe. Jesus responded to the accusation by healing the man. I love how Jesus ordered this. He makes a claim of deity that if He were not God, truly would be blasphemous. The accusation is hurled. He asks a rhetorical question that no one could imagine and demonstrates that He is not just a mere man.

"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. And he arose, and departed to his house."
(Matthew 9:6,7) **Son of Man* is a clear identification with the *Son of Man* in Daniel 7:13,14

The multitudes marveled, amazed that God would give such "power to men." The scribes who had reasoned among themselves were speechless. Imagine their unbelief, how could a blasphemer have the power to heal? A man was taking credit for what only God can do. Could it be he was God in the flesh? To their rabbinic tradition's steep mindset, this could not be possible that God would come in the flesh. At best it showed absolute ignorance of the scriptures prophesying the Messiah's deity. At worst, it is willful ignorance or rebellion against known scripture and dogmatic dedication to rabbinic tradition.

Jesus calls Matthew the tax collector as His disciple (Matthew 9:9-13) before he announces the twelve Apostles (Matthew 10:2-4). At dinner in Matthew's house, Jesus and his disciples are joined by many publicans and sinners. This raises the ire of the Pharisees. They questioned the disciples as to this unkosher association. Jesus clarified the purpose of the Messiah's personal ministry.

"They that be whole need not a physician, but they that are sick." (Matthew 9:12).

This was in stark contrast to their mission. The title/word "Pharisee" comes from *Prushim* = The Separated Ones. They are accused even by Jews today of "building a fence around a fence", i.e.: making rules to keep you from even getting close to breaking the law. They accepted the written Tanakh (O.T.) as inspired by God. Unfortunately, the Pharisees gave equal authority to oral tradition, claiming the traditions went all the way back to Moses' oral telling of God's Law to Israel before it was in writing. Jesus later condemned their oral traditions of men having final authority over the Law of Moses. Modern Judaism is a direct outgrowth of this sect. **They are known for their rules to guide every area of life, called Halachot literally "way of walking."** Among the Pharisees were two schools of thought, based on the teachings of two rabbis, Shammai and Hillel. Shammai called for a strict, unbending interpretation of the Law on almost every issue, but Hillel taught a looser, more liberal application. It is likely the Shammai sect of Pharisees was dominant in Jesus' day.

"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"(Matthew 9:12-13).

Showing mercy to sinners much less choosing a publican for a disciple did not fit the self-separated ones.

John the Baptist's disciples made pharisaic *Halachik* comparisons regarding fasting. The intersectionality of biblical personal sanctification based on clear commands like:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you" (2 Corinthians 6:17).

and separation from worldliness based on texts like:

“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15).

When combined with a Pharisaic measurement of external righteousness, can become indistinguishable from Pharisaism. Externally visible indicators of separation can become the distinctive robes of self-righteous superiority. This is one of the things Jesus warned his disciples of. It is the leaven of the Pharisees. This desire to be holy in one’s personal walk according to codes written down or passed down orally becomes what the Pharisees called *halacha*. Codification of these strict guidelines for disciples to adhere to is what Saul the former Pharisee spoke of when He said:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed **a shew of wisdom in will worship,** and humility, and neglecting of the body; not in any honour to the satisfying of the flesh” (Colossians 2:14,22-23).

Jesus would soon condemn their attempts at burdensome control of people’s personal holiness for their own pride.

“And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness” (Luke 11:39).

“Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers” (Luke 11:45,46).

Shouldn’t Jesus Apostles fast?

Jesus answered; No, not while the bridegroom is with them. This is the first mention of him being the bridegroom in the New Testament. Matthew 25:1-5 gives the parable of the 10 virgins awaiting the groom's return for the bride. In John 14 Jesus describes the Jewish wedding custom of the groom going away to prepare a place and returning for his bride. In Ephesians 5:25-27 Paul mentions Jesus as the husband who cares for his bride the Church. In Revelation 19:7-9 John mentions the Marriage Supper of the Lamb. The Lamb is said to have a wife who has been granted robes of righteousness. Jesus has been presenting himself as the Messiah. His Gospel of the Kingdom has only been about the Kingdom of Israel promised to David. Little do these disciples understand they are to become the apostles of the Church comprised of Jews and Gentiles who will be his bride. He hints that he will not always be present with them, at which time they will fast. Jesus gave the guidelines in Matthew 6:16-18, so, yes disciples of Jesus are to fast.

The new covenant of grace cannot be bottled up by the rabbinic constraints of tradition that had come to replace the Law. The perfect law of liberty in Christ is much more expansive. (Matthew 9:16-17).

The Pharisaic Halacha, i.e.: rules for walking, i.e.: externally visible indicators of self-righteousness for show to the Rabbis are the old wineskins. Although they had added many rules of tradition they were equating those with and in addition to obedience to the Law. The righteousness that Jesus describes in the Sermon on the Mount was available to

centurions, lepers, harlots, publicans, and sinners who would not fit in their old wineskins. The new cloth of his dispensation of grace would replace rather than blend with the old dispensation of Law. Blending the two would cause a tear rendering both unusable. (Acts 15:1) This is exactly what the Judaizers who followed Paul did insisting on law keeping and circumcision for believing Gentiles. Dr. John Walvoord in his commentary on *“Matthew Thy Kingdom Come,”* quoted Dr. Harry A. Ironside, *“He had not come to add something to the legal dispensation but to supersede it with that which was entirely new....The new wine of grace was not to be poured onto the skin-bottles of legality.”*⁴¹

Jesus healed the woman who touched the hem of his garment and raised the ruler’s daughter for the dead. (9:18-26) *“And the fame hereof went abroad into all that land”*(9:26). Our social media phrase would have rendered that as ... *“It went viral.”* News of a dead girl now walking was explosive in its reach.

P 3

Later in Luke 7:22 John the Baptist’s disciples were told to report these very miracles to John in prison. *“Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.”*

Only Matthew records that Jesus healed these two blind men. (9:27-31) They followed him asking for healing. He proceeded to enter the house. They followed him into the house where he questioned their faith. *“Believe ye that I am able to do this? He healed them. In spite of his gag order, “when they were departed, spread abroad his fame in all that country.”* Again *“It went viral.”*

Next Jesus healed a mute demon-possessed man. The crowd’s reaction rankled the religious hierarchy when; *“the multitudes marveled, saying, “It was never so seen in Israel.”* Here in chapter 9:34, we see the harbinger of the Pharisees passing judgment in chapter 12:24. This would become their story all the way to Pilate – Blasphemy.

With these miracles of his first year in the record books, Jesus launched his second year of ministry, summarized by these verses. *“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. When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd”*(9:35,36).

Archaeological note *“all the cities and villages, teaching in their synagogues”* To date over 50 Synagogues ruins have been uncovered in the Galilee. One of the most recent was found in Magdala and is dated as the oldest one found yet.



“a large stone that sat in the middle of the room and possibly functioned as a table for reading Torah scrolls. This has come to be known as the Magdala Stone. Etched into the stone are numerous images, including one of the earliest depictions of a menorah, thought by some to be an actual representation of the menorah that stood in the Jerusalem



Temple.”ⁱⁱ The coin of Herod found, inside the synagogue, bears the date 29 AD a year before the date of Jesus' crucifixion. It had the name of Herod Antipas who had John the Baptist killed. Our text indicates that Jesus stood in this very room on this mosaic floor possibly reading at this stone and definitely teaching.



Magdala means fish tower. A market with live in-ground fish tanks has been unearthed right beside the synagogue. Jesus had already called the initial four disciples from fishing for fish to fishing for men. The market was busy with fishermen selling their haul of the day. Ship owners and their crews filled the lanes. The concluding analogy in chapter 9 gives a hint as to the season. I can see him pointing to the white grain harvest fields all through Galilee where they

were about to travel. I've been there in the late spring and seen the golden barley harvest being cut. Again before he appoints his 12 apostles, He extends the call to all of his closest followers. “Then saith he unto his disciples, “The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Mathew 9:37,38). They were about to get OJT - on-the-job training.

Jesus: His 72 steps from Glory to Glory Willmington's Guide to the Bible, Dr. H.L Willmington

1. Glory to Bethlehem (Lk 2:1 – 21)	20. Nazareth to Capernaum (Mt. 4:13-22; 8:14- 17; Mk 1:14-38; Lk 4:31-42)
2. Bethlehem to Jerusalem (Lk 2:22-38)	21. Capernaum to his first preaching tour of Galilee (Mt. 4:23, 8:2-4; Mk. 1:39-45; Lk 4:43-5:16)
3. Jerusalem to Nazareth (Lk 2:39)	22. first Galilean preaching tour to Capernaum (Mt. 9:2-9; Mk. 2:1-14; Lk. 5:1-28)
4. Nazareth to Bethlehem (Mt.2:1-12)	23. Capernaum to a Galilean grain field (Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5)
5. Bethlehem to Egypt (Mt. 2:13-18)	24. Galilean grain field to a Galilean synagogue (Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11)
6. Egypt to Nazareth (Mt. 2:19-23, Lk. 2:40)	25. A Galilean synagogue to Mount Tabor (Mt. 5:1-7:29; 4:24, 25; 10:2-4; 12:15-21; Mk. 1:12 3:7-19; Lk. 6:12-49; 12:22-31, 57-59 16:17)
7. Nazareth to Jerusalem (Lk. 2:41-50)	26. Mount Tabor to Capernaum (Mt. 8:1, 5:13; Lk. 7:1-10)
8. Jerusalem to Nazareth (Lk. 2:51,52)	27. Capernaum to Nain (Lk 7:11-17, 36-50)
9. Nazareth to Bethabara on the Jordan River (Mt. 3:13-17)	28. Nain to the second Galilean preaching tour (Mt. 12:46-50; 13:1-52; Mk. 3:19-35; 4:1-34; Lk. 8:1-21, 12:1j0; 13:18-21)
10. Bethabara to the temptation in the wilderness (Mt. 4:1-11; Mk. 1:12,13; Lk. 4:1-13)	29. from the second Galilean preaching tour to the country of the Gerasenes (Mt. 8:18, 23, 34; Mk. 4:35-5:20; Lk. 8:22-39)
11. temptation in the wilderness to Bethabara (Jn. 1:29-42)	30. Gerasenes to Capernaum (Mt. 9:1; 10:34; 11:2-19; Mk 1:21-43; 2:15-22; Lk 8:40-56; 5:29-39; 7:18-35 16:16)
12. Bethabara to Bethsaida (Jn. 1:43-51)	34. third Galilean preaching tour to a wilderness near Bethsaida (Mt. 14:13-23; Mk 6:37-47; Lk. 9:10-17; Jn. 6:1-18)
13. Bethsaida to Cana (Jn. 2:1-11)	35. Bethsaida wilderness to the plain of Gennesaret (Mt. 14:24-36; Mk. 6:48-56; Jn. 6:19-21)
14. Cana to Capernaum (Jn. 2:12)	36. plain of Gennesaret to Capernaum (Mt. 15:1-20; Mk. 7:1-23; Jn. 6:22-71; 7:1)
15. Capernaum to Jerusalem (Jn. 2:13 – 3:21)	37. Capernaum to Tyre and Sidon (Mt. 15:21-28; Mk. 7:24-30)
16. Jerusalem to the Jordan River (Jn. 3:22-36)	38. Tyre and Sidon to Decapolis (Mk. 7:31-37)
17. Jordan River to Sychar (Mt. 4:12; Lk.3:19, 20; Jn. 4:1-42)	39. Decapolis to Mount Tabor (Mt. 15:29-38; Mk.8:1-9)
18. Sychar to Cana (Jn. 4:43-54)	
19. Cana to Nazareth (Lk.4:16-30)	

ⁱ Matthew Thy Kingdom Come, Dr. John F. Walvoord, Moody Press, Chicago, 1974 P 70

ⁱⁱ <https://www.biblicalarchaeology.org/daily/new-first-century-synagogue/>