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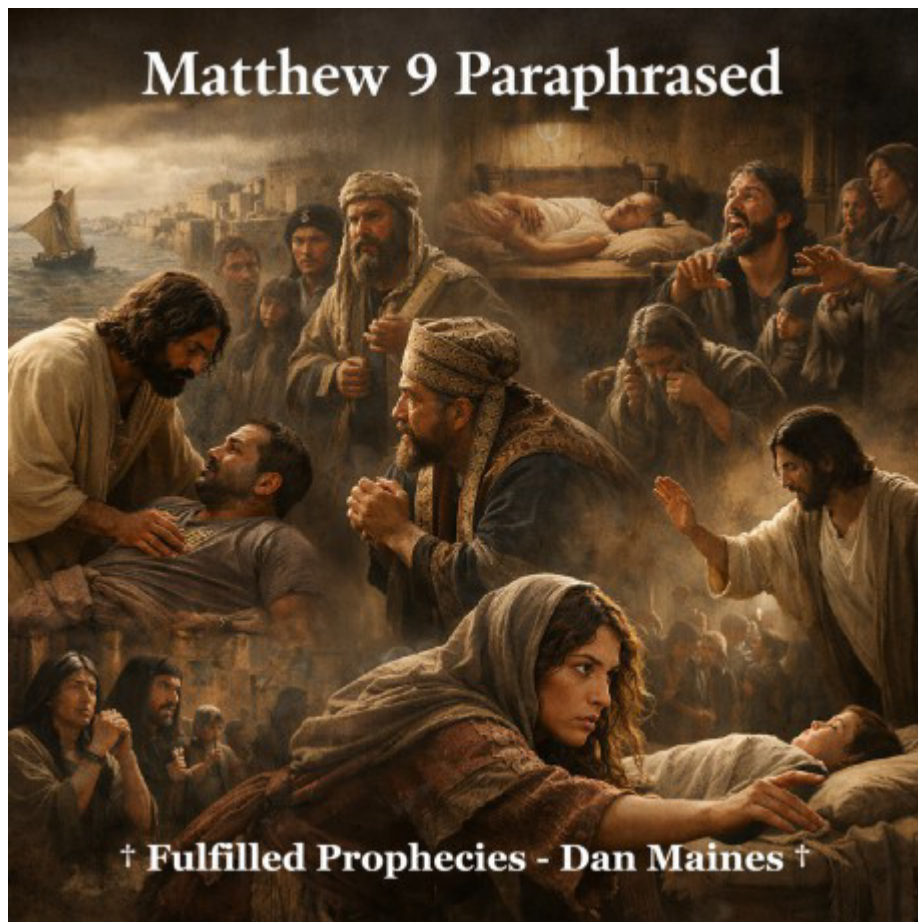
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Matthew 9 Paraphrased



By Dan Maines

Matthew 9 Paraphrased

Introduction

† Matthew 9 continues showing Christ's authority over sin, sickness, demons, and even death, revealing that the promised kingdom had arrived among that generation (Matthew 4:17).

† The events in this chapter demonstrate that Jesus was not only a teacher but the Messiah with divine authority to forgive sins and restore life, something the prophets foretold (Isaiah 35:5-6).

† These miracles were signs confirming His identity and the

nearness of the kingdom before the coming judgment on that generation (Matthew 16:27-28).

Matthew 9:1

Jesus got into a boat, crossed over, and came to His own city.

† This refers to Capernaum, which had become the center of Jesus' ministry after leaving Nazareth (Matthew 4:13).

† The phrase His own city shows how frequently He ministered there during this period of the gospel account (Mark 2:1).

† Archaeological and historical studies confirm Capernaum was a major fishing town on the Sea of Galilee during the first century (Josephus, Wars 3.10.8).

Matthew 9:2

And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, Take courage, son, your sins are forgiven.

† Jesus first addressed the man's sins, showing that spiritual healing was greater than physical healing (Psalm 103:3).

† The faith mentioned includes the faith of those who carried the man, demonstrating communal faith within the early Jewish setting (Mark 2:3-5).

† Forgiving sins publicly implied divine authority, which immediately triggered the reaction of the religious leaders (Isaiah 43:25).

Matthew 9:3

And some of the scribes said to themselves, This fellow blasphemes.

† The scribes understood that forgiving sins belonged to God alone, which is why they accused Him of blasphemy (Leviticus 24:16).

† Their reaction reveals they clearly understood the claim Jesus was making about Himself (John 10:33).

† First century Jewish leadership frequently opposed Jesus because His authority challenged their religious control

(Josephus, Antiquities 18.3.3).

Matthew 9:4

And Jesus knowing their thoughts said, Why are you thinking evil in your hearts?

† Jesus demonstrated divine knowledge by knowing their thoughts, something repeatedly attributed to God in scripture (1 Samuel 16:7).

† This moment exposed their hypocrisy because they judged Him while harboring evil intentions themselves (Psalm 94:11).

† The gospels repeatedly show Christ exposing the hearts of the religious leaders who resisted Him (Matthew 23:27-28).

Matthew 9:5

Which is easier, to say, Your sins are forgiven, or to say, Get up, and walk?

† Jesus challenged them with a question showing that the visible miracle would confirm the invisible authority to forgive sins (Mark 2:9).

† The logic was simple, if He could perform the visible miracle, His authority in the unseen realm was also real.

† This reasoning forced the religious leaders into silence because they could not deny the miracle.

Matthew 9:6

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 bed and go home.

† The title Son of Man connects directly to Daniel's prophecy of the Messiah receiving authority and dominion (Daniel 7:13-14).

† The miracle served as visible proof that the messianic authority had arrived in their generation (Matthew 12:28).

† The command to carry the bed demonstrated complete restoration.

Matthew 9:7

And he got up and went home.

† The immediate healing confirmed the authority of Christ beyond dispute (Luke 5:25).

† The miracle was public and undeniable, strengthening the testimony of those who witnessed it.

† Such miracles were expected signs of the Messiah according to the prophets (Isaiah 35:6).

Matthew 9:8

But when the crowds saw this, they were awestruck, and glorified God, who had given such authority to men.

† The crowds recognized the power of God working through Jesus, though many still didn't fully grasp His identity (Matthew 16:13-14).

† Their response shows the powerful impact these miracles had on the surrounding population (Luke 7:16).

† First century Jewish communities often interpreted miracles as confirmation of prophetic authority.

Matthew 9:9

As Jesus went on from there, He saw a man called Matthew sitting in the tax collector's booth, and He said to him, Follow Me. And he got up and followed Him.

† Tax collectors were despised because they worked with Roman authorities and often collected excessive taxes (Luke 3:12-13).

† Jesus calling Matthew shows the kingdom was open to sinners who repented and followed Him (Matthew 21:31).

† Matthew later became the author of this Gospel, demonstrating the transforming power of Christ.

Matthew 9:10

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.

† Sharing a meal symbolized acceptance and fellowship in the ancient Jewish culture (Luke 15:1-2).

† The presence of sinners highlighted the inclusive nature of

Christ's ministry (Isaiah 61:1).

† Jesus intentionally reached those who were rejected by religious society.

Matthew 9:11

When the Pharisees saw this, they said to His disciples, Why is your Teacher eating with the tax collectors and sinners?

† The Pharisees viewed association with sinners as spiritual contamination (Luke 5:30).

† Their question reflects the strict purity traditions of Pharisaic Judaism.

† Jesus' actions challenged their understanding of righteousness.

Matthew 9:12

But when Jesus heard this, He said, It is not those who are healthy who need a physician, but those who are sick.

† Jesus used a simple analogy showing His mission was to heal the spiritually broken (Luke 19:10).

† The religious leaders believed they were spiritually healthy, which blinded them to their true condition (Revelation 3:17).

† Christ's ministry was directed toward repentance and restoration.

Matthew 9:13

But go and learn what this means, I desire compassion, and not sacrifice, for I did not come to call the righteous, but sinners.

† Jesus quoted Hosea to expose their misunderstanding of God's priorities (Hosea 6:6).

† Mercy and compassion were always at the heart of God's covenant expectations.

† The statement reveals the true purpose of His ministry.

Matthew 9:14

Then the disciples of John came to Him, asking, Why do we and the Pharisees fast, but Your disciples do not fast?

† John's disciples were still following traditional Jewish fasting

practices that had developed around the Law (Luke 5:33).

† Their question reveals the tension between the old religious system and the new covenant reality that Christ was bringing (Hebrews 8:13).

† Fasting in Judaism was often associated with mourning and repentance, which sets up Jesus' response about the bridegroom (Ecclesiastes 3:4).

Matthew 9:15

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.

† Jesus identified Himself as the bridegroom, a title connected to God's relationship with His covenant people (Isaiah 62:5).

† His presence meant the kingdom had arrived, making it a time of joy rather than mourning (John 3:29).

† The phrase taken away points ahead to His crucifixion and temporary departure.

Matthew 9:16

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.

† Jesus used this illustration to show that the new covenant could not simply be attached to the old covenant system (Hebrews 8:6).

† The old covenant structure centered around temple law and sacrifices was about to pass away (Hebrews 10:1).

† Trying to combine the two would only produce greater conflict.

Matthew 9:17

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.

† The new wine represents the new covenant reality brought

through Christ (Luke 22:20).

† The old wineskins symbolize the rigid religious structure of the Pharisaic system.

† The illustration teaches that the coming kingdom required a completely new covenant framework.

Matthew 9:18

While He was saying these things to them, 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 live.

† The synagogue official is identified elsewhere as Jairus, a leader within the local synagogue (Mark 5:22).

† His faith shows that even some leaders within Judaism recognized Jesus' authority (John 11:45).

† Bowing before Him acknowledged Christ's power over life itself.

Matthew 9:19

Jesus got up and began to follow him, and so did His disciples.

† Jesus consistently responded to genuine faith regardless of social status (Matthew 8:10).

† His willingness to go demonstrates compassion toward those who sought Him.

† The disciples followed closely, witnessing the events that would strengthen their future testimony.

Matthew 9:20

At that moment a woman who had been bleeding for twelve years quietly came up behind Him and reached out to touch the edge of His cloak.

† According to the Law, a continual bleeding condition made a person ceremonially unclean, which meant she would have been isolated from normal community life (Leviticus 15:25).

† Her approach shows both desperation and faith, because touching others while unclean could bring social consequences (Mark 5:27).

† Yet she believed that even touching the garment of Jesus

carried power to heal.

Matthew 9:21

For she was saying to herself that if she could only touch His garment she would be healed.

† Her confidence reflects a deep faith in Christ's authority, even though she had not spoken to Him directly (Mark 5:28).

† Many in that generation had begun hearing reports of His miracles throughout Galilee (Matthew 4:24).

† Faith in Christ's power often preceded the miracle itself.

Matthew 9:22

Jesus turned and saw her and said, Take courage daughter, your faith has made you well, and from that moment she was healed.

† Jesus publicly affirmed her faith, restoring her not only physically but socially within the community (Luke 8:48).

† Calling her daughter reflects compassion and covenant language showing acceptance.

† Her immediate healing demonstrated the authority of Christ over disease.

Matthew 9:23

When Jesus came into the official's house and saw the flute players and the noisy crowd.

† Professional mourners and musicians were common at Jewish funerals in the first century (Jeremiah 9:17).

† Their presence confirms the girl had been declared dead according to the customs of the time.

† Public mourning gatherings were part of the burial tradition of ancient Israel.

Matthew 9:24

He said, Leave, for the girl has not died but is asleep, and they began laughing at Him.

† Jesus used the term sleep as a metaphor for death, a phrase later used by the apostles for believers who died (1

Thessalonians 4:14).

† The crowd mocked Him because from their perspective the girl was clearly dead.

† This moment highlights the contrast between unbelief and divine authority.

Matthew 9:25

But after the crowd had been sent out, He went in and took her by the hand and the girl got up.

† Jesus often removed crowds before miracles that revealed His authority over death (Mark 5:40).

† The act of taking her hand shows personal compassion and authority.

† Raising the dead fulfilled prophetic expectations about the Messiah's power (Isaiah 26:19).

Matthew 9:26

And this news spread throughout that entire region.

† Miracles quickly spread through word of mouth in the small towns of Galilee.

† These reports increased the crowds that began following Jesus (Matthew 12:15).

† Such events confirmed to many that the Messiah had appeared among them.

Matthew 9:27

As Jesus went on from there two blind men followed Him calling out, Have mercy on us, Son of David.

† The title Son of David is a direct messianic title connected to the promised king from David's line (2 Samuel 7:12-13).

† Their cry for mercy reflects recognition that Jesus was the promised Messiah.

† Blindness was one of the conditions the prophets said the Messiah would heal (Isaiah 35:5).

Matthew 9:28

When He entered 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.

† Jesus often asked about faith before performing miracles to reveal the heart of those seeking Him (Matthew 8:13).

† Their confession of belief acknowledged His authority.

† Faith was consistently tied to healing in Christ's ministry.

Matthew 9:29

Then He touched their eyes saying, According to your faith it shall be done to you.

† The healing again demonstrated the connection between trust in Christ and the miracle that followed.

† Touching their eyes shows the personal nature of Jesus' healing ministry.

† Restoring sight fulfilled the prophetic signs of the Messiah.

Matthew 9:30

And their eyes were opened and Jesus sternly warned them, See that no one knows about this.

† Jesus sometimes instructed silence because the crowds often misunderstood the nature of His mission (Mark 1:44).

† Many were looking for a political Messiah rather than a spiritual redeemer.

† Controlling the spread of the miracle helped prevent premature conflict with authorities.

Matthew 9:31

But they went out and spread the news about Him throughout that entire land.

† Their excitement made it difficult to remain silent about what had happened.

† News about Jesus continued to spread rapidly across the region.

† The growing fame of Christ contributed to increasing opposition from religious leaders.

Matthew 9:32

As they were going out a man who was demon possessed and unable to speak was brought to Him.

† Demon possession was recognized in the first century as a real spiritual affliction (Mark 1:34).

† The man's inability to speak shows the severity of the condition.

† People regularly brought such individuals to Jesus because of His authority over demons.

Matthew 9:33

After the demon was cast out the mute man spoke and the crowds were amazed saying nothing like this has ever been seen in Israel.

† Casting out demons demonstrated Christ's authority over the spiritual realm (Luke 11:20).

† The crowds recognized the uniqueness of His power.

† These signs showed that the kingdom of God had come among them.

Matthew 9:34

But the Pharisees were saying He casts out the demons by the ruler of the demons.

† The religious leaders attempted to discredit Jesus by accusing Him of working with demonic power (Matthew 12:24).

† Their accusation revealed hardened unbelief despite the clear miracles.

† This opposition would continue to grow leading toward the events surrounding His death.

Matthew 9:35

Jesus was going through all the cities and villages teaching in their synagogues and proclaiming the gospel of the kingdom and healing every kind of disease and every kind of sickness.

† The phrase gospel of the kingdom refers to the announcement that God's reign had arrived through the Messiah (Matthew 4:23).

† Jesus' ministry combined teaching, preaching, and healing.
† These activities fulfilled the mission described by the prophets.

Matthew 9:36

Seeing the people He felt compassion for them because they were distressed and downcast like sheep without a shepherd.
† The imagery of sheep without a shepherd reflects the spiritual condition of Israel under failing leadership (Ezekiel 34:5).
† Jesus' compassion reveals the heart of the true Shepherd.
† Many in Israel lacked faithful teachers who guided them toward God.

Matthew 9:37

Then He said to His disciples the harvest is plentiful but the workers are few.
† The harvest represents people ready to receive the message of the kingdom (John 4:35).
† The shortage of workers shows the need for faithful messengers.
† The disciples would soon be sent out to participate in that work.

Matthew 9:38

Therefore ask the Lord of the harvest to send out workers into His harvest.
† God Himself directs the mission and sends those who will proclaim the message (Romans 10:15).
† This statement leads directly into the sending of the twelve in the next chapter (Matthew 10:1).
† The harvest imagery shows the urgency of reaching people before judgment came upon that generation.

Historical References

† Justin Martyr wrote that the miracles of Christ confirmed that the prophecies about the Messiah were being fulfilled before the eyes of that generation (Justin Martyr, Dialogue With Trypho

69).

† Irenaeus recorded that Jesus healed the sick, gave sight to the blind, and raised the dead as visible proof that the kingdom of God had appeared through Him (Irenaeus, *Against Heresies* 2.32.4).

† Eusebius documented that the early church understood these miracles as confirmation that Christ had come exactly as the prophets foretold (Eusebius, *Ecclesiastical History* 1.2).

† Josephus, the first century Jewish historian, recorded that Jesus was known for performing extraordinary works and drawing large crowds throughout Judea and Galilee (Josephus, *Antiquities of the Jews* 18.3.3).

How It Applies To Us Today

† Matthew 9 reminds us that Christ has authority over sin, sickness, demons, and even death, proving that He truly is the promised Messiah.

† The compassion Jesus showed toward the crowds reveals the heart of God toward people who are lost and without guidance.

† The call for workers in the harvest still applies today as believers continue sharing the truth of Christ's completed work.

† The miracles recorded in this chapter strengthen our faith by showing that everything Jesus promised was fulfilled exactly as Scripture said.

Q & A Appendix

Q Why did Jesus forgive the paralytic's sins before healing him?

A Jesus demonstrated that His authority was not limited to physical healing but extended to forgiving sins, proving His divine authority (Matthew 9:2-6; Isaiah 43:25).

Q Why did the Pharisees accuse Jesus of blasphemy?

A They understood that forgiving sins was a claim to divine authority, which they refused to accept about Jesus (Matthew 9:3; John 10:33).

Q Why did Jesus eat with tax collectors and sinners?

A He explained that His mission was to call sinners to repentance rather than affirm those who believed they were already righteous (Matthew 9:12-13; Luke 19:10).

Q What does the new wine and wineskins illustration mean?

A Jesus was showing that the new covenant He brought could not simply be attached to the old covenant system but required a completely new structure (Matthew 9:16-17; Hebrews 8:13).

Q Why did Jesus refer to people as sheep without a shepherd?

A The phrase describes Israel's spiritual condition under unfaithful leadership, which the prophets had warned about (Matthew 9:36; Ezekiel 34:5).

Q Why did Jesus raise the synagogue leader's daughter if people were already mourning her death?

A The miracle demonstrated Christ's authority over death and confirmed that the Messiah had come with the power foretold by the prophets (Matthew 9:23-25; Isaiah 26:19).

Q Why did Jesus sometimes tell people not to spread news about His miracles?

A Many people were expecting a political deliverer, and uncontrolled crowds could have distorted His mission before the appointed time (Matthew 9:30; John 6:15).

Q What does the phrase Son of David mean when the blind men called out to Jesus?

A Son of David was a recognized title for the promised Messiah who would come from David's royal line and rule God's kingdom (Matthew 9:27; 2 Samuel 7:12-13).

Q Why did the Pharisees claim Jesus cast out demons by the ruler of demons?

A Their accusation revealed hardened unbelief because they refused to accept the obvious evidence that God's power was

working through Christ (Matthew 9:34; Matthew 12:24).

Q What does the harvest represent in Jesus' statement about workers?

A The harvest represents people ready to receive the message of the kingdom as the gospel spread throughout Israel during that generation (Matthew 9:37-38; John 4:35).

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

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Source Index

† Matthew 4:17, 23-24; Matthew 9:2-8; Matthew 9:12-13; Matthew 9:35-38; Matthew 10:1; Matthew 12:24; Matthew 16:27-28; Mark 2:1-12; Mark 5:22-43; Luke 5:27-32; Luke 19:10; John 10:33; Isaiah 35:5-6; Isaiah 43:25; Ezekiel 34:5; Hebrews 8:13

† Justin Martyr, Dialogue With Trypho 69; Irenaeus, Against Heresies 2.32.4; Eusebius, Ecclesiastical History 1.2; Josephus, Antiquities of the Jews 18.3.3

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