

1/14/18

**Saved And Healed**  
**Matt. 9:1-8**

Jesus has demonstrated His Messianic authority by His teaching on the Sermon on the Mount for all Christians and is now confirming that authority by the miraculous healings and casting out of demons.

1. Jesus has healed the leper. Matt. 8:1-4
2. The centurion's servant. Matt. 8:5-13
3. Peter's mother-in-law. Matt. 8:14-17
4. Calmed the storm on the Sea of Galilee. Matt. 8:23-27
5. Delivered the demonic at Gadara. Matt. 8:28-34

Ten miracles are presented in groups of three as Jesus demonstrates in a visible way His authority and power. Matt. 8-9

We want to look at the sixth miracle, the healing of the paralytic that is characterized by three things. Matt. 8:1-8

- I. The compassion of Jesus. vs. 1-2
- II. The consternation towards Jesus. vs. 3-4
- III. The confirmation of the authority of Jesus. vs. 5-8

**I. The compassion of Jesus. vs. 1-2**

\* The parallel passages. Mk. 2:1-12; Lk. 5:17-26

- A. The occasion took place after Jesus crossed over the Sea of Galilee back to Capernaum. vs. 1
1. Jesus has been rejected by the Gadarenes and was asked to depart, "So He got into a boat, crossed over." vs. 1a-b
    - a. They had experienced the loss of their pigs when he delivered the demoniac.
    - b. They had no compassion for the demoniac, as Jesus and placed a greater value on their financial gain.
    - d. They were not interested in the salvation of their souls.
    - e. They were living as Gentiles, being Jews.
  2. The other two synoptic gospels present the healing of the paralytic after the cleansing of the leper. Mk. 1:40-45; Lk. 5:12-16
    - a. Matthew presents his gospel systematical arrangement not chronological.
    - b. First four chapters are in chronology. Matt. 1-4
    - c. The Sermon on the Mount deals with Kingdom life, here and now. Matt. 5-7
    - d. Then ten of the twenty miracles in Matthew are grouped. Matt. 8-9
  2. Jesus arrived to the city of Capernaum, "and came to His own city." vs. 1c
    - a. The name Capernaum means the "village of Nahum" in Hebrew, whether it refers to the prophet Nahm is not certain, but in Greek it is one word "Kapernaoum" "the

village of comfort”, the headquarter of the ministry of Jesus. Matt. 4:13

- b. The city was located on the north-westerly shore of the Sea of Galilee, Tiberias or Gennesaret, near the flow of the Jordan into the lake.
- c. The city was on the major road that went from Damascus to Egypt and was a seat of custom for collecting taxes, Matthew was one of these tax collectors. vs. 9

**B.** The situation presented a paralytic in need of healing. vs. 2

- 1. The men were focused on the critical physical condition of the man, “Then behold, they brought to Him a paralytic lying on a bed.” vs. 2a-b
  - a. The sudden appearance of the man is indicated by the word behold “idou”. vs. 1a
    - 1) The word behold “idou”, emphasizes the immediate demand to see or observe.
    - 2) This is an imperative command in the aorist middle voice to indicate each person is to fix their eyes on the man.
  - b. The medical maledy of the man is described as “a paralytic lying on his bed.” vs. 1b
    - 1) The bed “kline” was a pallet, like a stretcher.

- 2) The word paralytic “paralutikos”, refers to a relaxing of the nerves to weaken the body till a person could not walk or move and was very painful. Found 4 times in Matthew. Matt. 8:6; 9:2, 6
- 3) Mark says this took place after “some days” when Jesus returned and was in “a house”, affirming the thematic arrangement of Matthew and not chronological, also that four men were the ones who carried him to Jesus. Mk. 2:1, 3
- 4) Both Mark and Luke tell us there was no room at all to bring him through the door, so they took the paralytic up to the roof, removed the tiles and lowered him to Jesus. Mk. 2:2-4; Lk. 5:18-19
- 5) Luke provides a commentary, “Now it happened on “a certain day”, **as He was teaching**, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them.” Lk. 5:17
- 2. Jesus perceived the faith of the four men for the healing of the paralytic, “When Jesus saw their faith.” vs. 2c
  - a. Literally, having seen the faith of theirs.

- b. The leper believed, saying, “Lord, if You are willing, You can make me clean.”  
Matt. 8:2c-e
- c. The centurion believed for the healing of his servant. Matt. 8:10
- d. The mother-in-law of Peter was healed sovereignly by Jesus. Matt. 8:15
- e. The disciples failed in faith crossing the Sea of Galilee in the storm. Matt. 8:26
- d. The demoniac was delivered sovereignly by Jesus. Matt. 8:31-32
- d. Jesus focused on the need of the spiritual condition of the paralytic to have his sins forgiven first, “He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” vs. 2c-g
  - a. The priority is not physical healing, but spiritual healing.
    - 1) Without doubt the four friends responded shocked, they had brought him to be healed, but sin is an obstacle that separated us from God.
    - 2) God is of purer eyes than to behold evil with any type of condoning or look on wickedness with any approval. Hab. 1:13a-b
    - 3) The tense is the indicative present, the middle voice indicates Jesus was forgiving his sins as He stated the forgiveness. Ps. 103:12

- b. The phrase good cheer “tharseo”, means to be of good comfort or courage in view of his past sins, a present imperative.
  - 1) His sins were about to be forgiven.
  - 2) His sins were never going to be remembered by God or mentioned.
  - 3) The Jew wrongly believed all sickness and maladies were due to sin.  
\* “And His disciples asked Him, saying, “Rabbi, who **sinned**, this man or his parents, that he was born blind?”Jn. 9:2
- c. Jesus saw the faith of the paralytic to be forgiven for his sin, just as Jesus perceived the faith of the four men for the healing of their friend.
  - 1) Mark and Luke also record Jesus **saw the faith** of the men and that the sins of the man were forgiven. Mk. 2:5;  
Lk. 5:20
  - 2) The word forgiven “aphiemi”, means to send away, to bid them to depart.
  - 3) God does not save us sovereignly, but only if we have faith to believe Jesus is the Lamb of God to take away the sins of the world and repent. Jn. 1:29
  - 4) This man had faith that Jesus was the Messiah, the Savior of the world, the propitiation for our sins and not only our sins, but for the whole world.” Jn. 4:42; 1Jn. 2:2

**Illustration**

The parable of the wicked servant, who was forgiven by his master a debt he could never have paid was prompted by compassion, yet the wicked servant was unwilling to forgive his fellow man that owed him pennies. Matt. 18-35

\* The punch line is the application, “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.” vs. 35

**Application**

1. There is no person that God cannot save, except the one who refuses to be saved.

- a. Some people reject Jesus to be saved because they believe in the goodness of man.
- b. Others reject Jesus for riches, fame or a life of pleasure.
- c. Few will humble themselves and agree with God that they are bankrupt sinner in need of forgiveness, repenting to be justified by the death and resurrection of Jesus to be saved.

\* “Therefore, having been **justified** by faith, we have peace with God through our Lord Jesus Christ,” Rom. 5:1

2. The greatest need of man is to be forgiven of his sins and the greatest miracle God performs is to save a person.

- a. To die in our sins unsaved is to be separated from God for all eternity at their last breath.

- b. To die in our sins means we will have to give an account and be judged for all of our sins.
- c. To die in our sins means eternal punishment.
  - \* “For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore **turn** and live!” Ezk. 18:32

*The compassion of Jesus is immeasurable!*

**II. The consternation towards Jesus. vs. 3-4**

- A. The response of the religious men present regarding the words of Jesus were in secret. vs. 3a
  - 1. The response was as soon as they heard the words of Jesus, “Your sins are forgiven you.”
    - a. The ones are identified as scribes.
      - 1) The Scribes “gramateos”, were the lawyers, interpreters and teachers of the Law of Moses and the Scriptures.
      - 2) The Scribes prided themselves in their knowledge of the word of God.
    - b. The Scribes without any hesitation reacted to the word of Jesus, “At once some of the scribes”.
      - 1) They were not there in faith as Jesus was teaching, but doubting and to criticize. **This is the first opposition!**
      - 2) They were not present believing Jesus was the promised Messiah, but rather a false Messiah.

2. The response of these Scribes was “within themselves. “This Man blasphemes.”
  - a. They did not say anything aloud, but rather within themselves. vs. 3a
    - 1) Mark says, “And some of the scribes were sitting there and reasoning in their hearts.” Mk. 2:6
    - 2) Luke says, “And the scribes and the Pharisees began to reason.” Lk. 5:21a
  - b. They accused Jesus of the worst crime, “This Man blasphemes!” vs. 3b
    - 1) The word blasphemy “blasphemeo” means to speak reproachfully and evil against God and the things of God.
    - 2) The phrase “This Man” was a derogatory statement in their eyes, Jesus had declared Himself to be God by telling the paralytic his sins were forgiven, they understood this clearly.
    - 3) Mark records their thoughts, “Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?” Mk. 2:7
    - 4) Luke confirms this, “Who is this who speaks blasphemies? Who can forgive sins but God alone?” Lk. 5:21c-d
      - \* They presented the correct answer themselves, Jesus was God, but it was not tolerable for them! Ps. 103:12;  
Mic. 7:19

- B. The response of Jesus to the Scribes regarding their words was openly. vs. 4
  1. Jesus knew everything, “But Jesus, knowing their thoughts.” vs. 4a-b
    - a. The word but “kai” is not a contrast, but rather a cumulative force.
      - 1) Though the Scribes were speaking to themselves in their hearts and thoughts, Jesus heard them.
      - 2) Though the Scribes were thinking they were escaping being detected, Jesus was about to expose them.
    - b. The word “knowing “eido”, means to know intuitively.
      - 1) Jesus literally, “having perceived” a participle aorist active.
      - 2) Jesus being God knew what was in man and no one need to tell Him anything. Jn. 2:25
  - c. The thoughts “enthumesis” describe the process of their minds.
    - 1) The receiving of information.
    - 2) The assimilation of that information.
    - 3) The accommodation of the information.
    - 4) The evaluation of the information.
      - \* Scriptures says I do not know my thoughts till they enter my mind, but God knows them from “a far” from their origin. Ps. 139:2

2. Jesus accused the Scribes of their sin, “Why do you think evil in your hearts?” vs. 4c-d
  - a. The accusation regarded their thinking going on as Jesus was accusing them.
    - 1) The word think “enthumeomai”, means to revolve in mind, to ponder.
    - 2) An indicative present middle voice, each of them was doing it.
  - b. The character of their thinking is identified by the word evil.
    - 1) The word evil “poneros” refers to wicked and vile condition of their thoughts and taking pleasure in making others evil.
    - 2) The same word is used as a title for Satan. Jer. 17:9; 1Jn. 5:18, 19
  - c. The origin of this evil is the heart “kardia”, the center and seat of our intellect, emotions and will, as sinners.
    - 1) Mark says, “But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts?” Mk. 2:8
    - 2) Luke confirms this, “But when Jesus perceived their thoughts, He answered and said to them, “Why are you reasoning in your hearts?” Lk. 5:22

\* The heart is deceitful above all things, and desperately wicked; Who can know it?” Jer. 17:9

### Illustration

No one will ever sin against you as often and as much as you have sinned against God, yet He has forgiven you every time! Xavier

### Application

1. The person who opposes Jesus Christ and becomes actively hostile to Him and His church is actively storing up the wrath of God against themselves.
  - a. People are tolerant of idolatry and immoral.
  - b. People are tolerant of all religions, Buddhism, Hinduism, New Age self realization, the seeking of spirit guides.
  - c. People are intolerant to God declaring that Jesus is the only way to God,, adding to their hurt.
    - \* “Or do you despise the riches of His **goodness**, forbearance, and longsuffering, not knowing that the **goodness** of **God** leads you to repentance? But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God.” Rom. 2:4-5
2. There will be people that will be angry and bitter at Jesus and you when you tell them you have been forgiven for all your sins because they know the evil of your life.

- a. They will think it is not fair that you get away with all the evil and hurt you brought to others.
  - b. They will call you deceived, a hypocrite and dishonest to think that God has forgiven you.
  - c. Some will never believe you even through the transformation of your life and be hostile toward Jesus.
- \* “Then the Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and have a **demon**?” Jn. 8:48

*The consternation towards Jesus was detestable!*

### III. The confirmation of the authority of Jesus. vs. 5-8

- A. Jesus presented a very simple question to demonstrate He was God. vs. 5-6
  - 1. He asked, “For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’?
    - a. The easier would be to say, “Your sins are forgiven”, because no visible evidence would need to be presented.
    - b. The more difficult to say would be, “Arise and walk”, because the man would have get up and walk.
  - 2. Jesus proceeded to demonstrated His Divine authority to forgive sins by giving the evidence of the more difficult, to heal the man, “But that you may know that the Son

of Man has power on earth to forgive sins”-- then He said to the paralytic, “Arise, take up your bed, and go to your house.” vs. 6

- a. The title “Son of Man” identified Jesus as God Incarnate, His humanity. Dan. 7
- b. Two imperative commands “take up” an imperative aorist, a momentary act, and “go” the present imperative, a continuous act of walking away.
- c. Jesus demonstrated His authority over the unseen by demonstrating His authority over that which can be seen.
  - \* Mark and Luke record the identical words. Mk. 2:10-11; Lk. 5:23-24

- B. Jesus healed the paralytic man completely. vs. 7-8
  - 1. The paralytic responded in faith to the words of Jesus. vs. 7
    - a. The paralytic stood to his feet, “And he arose.”
      - 1) He was no longer lying on his bed.
      - 2) He was now able to control his body.
      - 3) He was no longer in pain.
      - 4) He was made whole; one can only imagine the elation and joy of this man.
      - 5) Mark says, “Immediately he arose, took up the bed.” Mk. 2:12a

- 6) Luke says, “**Immediately** he rose up before them, took up what he had been lying on.” Lk. 5:24a-b
- b. The paralytic went home, “Departed to his house.”
  - 1) The miracle was witnessed by all, as Mark says, “and went out in the presence of them all.” Mk. 2:12c
  - 2) Luke affirms this, “and departed to his own house glorifying God.” Lk. 5:25c-d
- 2. The response of the people was to be in awe of God. vs. 8
  - a. The miracle was witnessed by all who were present, “Now when the multitudes saw it, they marveled and glorified God.” vs. 8a-b
    - 1) The word marveled “thaumazo”, means to be amazed in wonderment.
    - 2) The word glorified “doxazo”, means they ascribed the magnificence, honor and praise to God for the healing.
  - b. The reason was, “Who had given such power to men.” vs. 8c
    - 1) The word power “exousia”, means the authority to do this miracle of healing the paralytic by the Man, Christ Jesus!
    - 2) Mark says, “So that all were amazed and glorified God, saying, “We never saw *anything* like this!” Mk. 2:12c-e

- 3) Luke says, “And they were all amazed, and they glorified God and were filled with fear, saying, “We have seen strange things today!” Lk. 5:26

### Illustration

No unsaved person blurts out the name Buddha, Allah or Krishna when they hit their finger with a hammer, they blurt out, “Jesus Christ”!

\* “Therefore God also has highly exalted Him and **given** Him the **name** which is above every **name**, that at the **name** of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.” Phil. 2:9-11

### Application

- 1. Faith is always related to the revelation of God’s word.
  - a. Faith is a belief and trust in the word and promises of God. Rom. 10:17
  - b. Faith has nothing to do with our feeling, logic, reasoning or circumstances, “For we walk by **faith**, not by **sight**.” 2Cor. 5:7
    - 1) “Faith is the substance of things hope for and the evidence of things not seen.” Heb. 11:1
    - 2) “But without faith *it is* impossible to please *Him*, for he who comes to God must believe



that He is, and *that* He is a rewarder of those who diligently seek Him.”

2. People will be looking to our lives to see if the authority of God is over our life.

- a. To live according to the word of God.
- b. To be transformed from day to day.
- c. To be the church, not just go to church.
- d. To pray and reach out to those lost to be saved.
- e. To be a light and salt to those in this dark world.

\* “Let your light so shine before men, that they may see your good works and **glorify** your Father in heaven.” Matt. 5:16

***The confirmation of the authority of Jesus is undeniable!***

### **Conclusion**

We have looked at the healing of the paralytic, characterized by three things.

- I.** The compassion of Jesus, which is immeasurable!
- II.** The consternation towards Jesus, which was detestable!
- III.** The confirmation of the authority of Jesus, which is undeniable!