

# **MATTHEW 9:18-35 MESSIAH ON A MISSION (PART 17)**

**THE MESSIAH HAS A QUESTION FOR YOU**

# INTRODUCTION

The plainness of the text requires one to either believe Jesus as a worker of miracles or dismiss Him completely as the Messiah.

The Messianic claim is replete with the overt implication that He is the divine healer.

If you can believe this, Jesus will be this for you. Jesus asks the paramount question in this lesson that he asks every believer,

"Do you believe I am able to do this?" (9:28)

# MATTHEW SHOWS JESUS AS THE HEALER IN THREE STORIES (9:18-34)

- A sick woman (9:18-22)
- A dead girl (9:23-26)
- Two blind men (9:27-31)

# MATTHEW SHOWS JESUS AS THE AUTHORITY OVER DEMONIC POSSESSION (9:32-34)

- The power that was lost to humans in the garden fall, which included dominion over the demons, was restored to humanity through the life, death and resurrection of Jesus Christ.
- Jesus alone has absolute power over demons and what they can accomplish in humanity: this power was given to the church (Mark 16) to cast out demons. They are subject to us.

# JESUS SHOWS US THAT THERE IS NO BENEFIT IN DISCIPLESHIP IF ONE DOES NOT HAVE FAITH!

- Faith is the essential component in issues of authority over the results of the fallen condition of mankind.
- Jesus highlights faith 8:2,10; 9:2, 22,28,29
- Jesus exposes a lack of faith in disciples who have "little faith" (8:26)

# TOUCH THE HEM OF HIS GARMENT (9:21)

Touched the edge of his cloak

The word “edge” represents the Greek word kraspedon, which here refers to the tassel (Heb. tsitsit), which a Jewish man wore on the corners of his outer garment in accordance with the Torah

(Num. 15:38; see BDAG 564).



Preaching on faith is best done not when talking about faith as a stand-alone sermon on the topic but by bringing one's focus onto the object of faith

— Jesus

# FOOTNOTE: THE DEMONS OF OLD AND NEW TESTAMENTS ARCHEOLOGICAL STUDY BIBLE

- MATTHEW 8
- Many readers assume that the belief in demons attested in the New Testament is simply a function of its authors' sharing in the superstitious beliefs and practices of all ancient peoples. The question of the reality of demons, of course, cannot be settled by archaeology. Researchers can demonstrate, however, that the notion that the New Testament writers simply shared the prescientific views of their contemporaries is simplistic and misleading.
- Demons in the Old Testament
  - The Old Testament is remarkably reticent about evil spirits, so much so that it seems to have no developed demonology. Even so, three facts stand out:
    - There are no incantations, rituals or amulets prescribed for giving an individual protection from spirits. Considering how much of the Torah is devoted to ritual and to sacred objects, this is a remarkable omission. God is said to have complete authority over the spirits, which cannot operate in the world without his approval. If a "lying spirit" goes out, it is only with divine consent (1 Ki 22:23; cf. Job 1-2). The main concern of the Old Testament writers was that people avoid seeking to avail themselves of magical powers through contact with spirits (e.g., Dt 18:10-12).
- Demons in the New Testament
  - The New Testament demonstrates two realities about evil spirits:
    - Jesus alone (Lk 4:41) has absolute power over them, but this was a matter of divine authority, not magic or sorcery.
    - The New Testament mocks the claims of magicians by describing their inability to deal with real spirits. The failed efforts of Simon the sorcerer (Ac 8:9-24) and the sons of Sceva (Ac 19:14-16) to obtain apostolic authority illustrates the point that the miracles of the New Testament had nothing in common with ancient magic.<sup>2</sup> Jesus had no use for demonic spirits and did not seek to employ them to do his bidding
  - (Zondervan Page 1572)