

## Matthew 8:1-9:9

### Outline:

8:1-15 Jesus Power Over Disease

8:16-22 What Keeps Men from Christ

8:23-27 Jesus Power Over the Natural

8:28-34 Jesus Power Over the Supernatural

9:1-8 Jesus Power Over Sin

9:9 Matthew's Calling

Extending this section through 9:34 shows three sets of three miracles, with the final set of three occurring after Matthew was called to follow Jesus. Since Matthew is the author of this book, the division highlights that Matthew most likely witnessed the final set of three but may not be writing a first-hand account of these in chapter 8 unless he did so before confirmation of his calling to be a disciple.

Notably, before Matthew's calling to become a disciple/follower of Christ, Jesus interacted with two other "would-be" disciples. It is unlikely that Matthew was following Jesus before his calling in v.9:9, or when Christ confronted the would-be disciples (8:19-21) because Matthew notes that he was sitting at the Tax Collector's Office when Jesus said to him "Follow Me." The contrast is notable because the first of the two disciples that Jesus confronted is identified as a scribe. In Zechariah 11:8 we have a prophecy of Christ calling out three unfit shepherds whom He would eliminate (AMP)/get rid of (CSB). Many have interpreted this to mean Priests, Scribes, and Pharisees as these three unfit shepherds. Some say these three shepherds represent the three classes of rulers in Israel (Kings, Priests, and Prophets), the last three kings of Judah, or certain high priests of the Maccabean era (AMP Study Bible). But these alternative hypotheses would not fit with the more appropriate context in Zechariah chapter 11. There is a clear context in these verses that Zechariah is writing a prophecy of unfit shepherds during the coming time of the Messiah. Zechariah's prophecy is so specific in 11:12-13 that he notes the exact price of Jesus' betrayal and the use of the 30 pieces of silver paid as the cost for His life.

It is no coincidence that Matthew does not glorify himself here being called to follow Christ, yet he identifies his calling as having occurred immediately after Christ heals a paralytic, telling him to "rise up" healed. Matthew's own response to Jesus is that he also "rose up" and followed Christ. Matthew, ever the wordsmith, used a different word for "rise" in describing his response to Christ's command. The word for the paralytic implies getting up physically or waking. The word for rising that Matthew uses reflexively may also be used in the context of rising from among the dead, to go elsewhere and prepare for a journey. Indeed, it was Matthew's rebirth from among the other sinners, and departure for the journey of his life. When we consider Christ's call for us to follow Him, we too should understand that this is our opportunity to rise up from among those who are dead to sin and embark on the journey of our lives.

### Consider:

Strong's 1453 ἐγείρω egeiró -- to waken, to raise up-- (144 occurrences in the New Testament).

Matthew 9:6 egeire – rise

Matthew 9:7 egertheis - rising

Strong's 450 ἀνίστημι anistémi – rise up, from among the dead. “of those who leave a place to go elsewhere/prepare themselves for a journey.” (108 occurrences in the New Testament).

9:9 anasias – rising up

8:1-9:8 includes two of the three consecutive sets of miracles:

- 1) **8:1-17** details three healing miracles 1) the Leper (disease), 2) the Centurion's Servant (distance), 3) and Peter's mother-in-law (illness).
- 2) **8:23-9:8** details three power miracles over 1) storm (natural elements), 2) demons (supernatural elements), and 3) the paralytic (physical infirmity).
- 3) **9:18-34** includes miracles over 1) death (a woman and her daughter), 2) sight (the blind), and 3) speech (demon-possessed mute).

Synoptic Parallels:

Healing the Leper: Matt. 8:1-4/Mark 1:40-45 (1:35)/Luke 5:12-16 (4:42, 7:1-10)

The Centurion's Servant: Matt. 8:5-13/ (Luke 7:1-10)

Healing Peter's mother-in-law: Matthew 8:14-15/ (Mark 1:29-31)/ (Luke 4:38-39)

The sick healed at evening: Matthew 8:14-15/ (Mark 1:29-31)/ (Luke 4:38-39)

Would-be disciples: Matthew 8:18-22/ (Mark 4:35)/ (Luke 9:57-60)

Calming the storm: Matthew 8:23-27/ (Mark 4:35-41)/ (Luke 8:22-25)

Gadarene Demons: Matthew 8:28-34/ (Mark 5:1-20)/ (Luke 8:26-39)

Healing the paralytic: Matthew 9: 1-8/Mark 2:1-12/Luke 5:17-26

Calling of Levi/Matthew: Matthew 9: 9-13/ Mark 2:13-17/ Luke 5:27-32 (15:1-2)

Note the continuity of the timeline between the Gospels:

*The events of Matthew 8:14-34 are separated from the primary passages containing these events in the Gospels of Mark and Luke. Matthew 8:5-13 is not in Mark but is included in Luke. All three Gospels account for Christ healing a leper and a paralytic, but Mark and Luke do not have any events occurring between these two miracles in their books. All three Synoptic Gospels detail Matthew's calling to Follow Me (Jesus) immediately following the paralytic's healing call to "rise up."*

Synoptic Contrasts:

<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>
8:2 came to Him and knelt before Him	1:40 came to Him begging and kneeling	5:12 bowed with his face to the ground and begged Him
(No mention)	1:45 But the paralytic did, resulting in Jesus no longer being able to go to a town openly, but stayed in the country and people came to Him.	5:15 but word spread, and Jesus would withdraw to deserted places to pray
8:10 Truly I tell you, in no one in Israel have I found such faith		7:9 I tell you, not even in Israel have I found such faith
Matthew: The Centurion came to Jesus		Luke: The Centurion sent elders who communicated his message to Jesus
8:11-12 Abraham, Isaac, and Jacob in the Kingdom of Heaven		13:28-30 Abraham, Isaac, and Jacob in the Kingdom of God
<i>Luke's reference here is not continuous within the dialogue of the Centurion's request. Luke includes this reference in a separate passage.</i>		
8:13 Go, let it be done for you according to your faith. And the servant was healed in that hour.		7:10 When they returned to the house, they found the slave in good health.
8:16-17 (following these verses, Mark and Luke's references are not included here)	1:32-33 but He would not permit the demons to speak because they knew Him	4:40-41 Also, demons were coming out of many saying "You are the Son of God" but He rebuked them and would not allow them to speak because they knew He was the Messiah
8:21 Another disciple said to Him "Lord, let me first bury my father" But Jesus said, "Follow Me, and let the dead bury the dead."	Mark skips this, going straight in his Gospel to the description of the stormy sea	9:59 To another He said "Follow Me" ... Lord, let me bury my father first
<i>The transposition of the excuse "let me first," and the command "Follow Me," between the two Gospels must lead us to conclude that it doesn't matter whether we make our excuse before an understood calling that we see from another's example, or after a calling issued to us directly – God's calling requires our correct response, and all else is secondary to it.</i>		

8:25 Lord, save us! We are perishing	4:38 Teacher! Don't You care that we are going to die?	8:24 Master, Master, we're going to die!
Lord (Strong's 2962 κύριος kurios - lord, master, or sir)/Teacher/Master – the disciples, despite acknowledging Christ's power, did not yet understand Him to be the Messiah, LORD, YHWH.		
8:26 Why are you afraid, you of little faith	4:40 Why are you fearful? Do you still have no faith?	8:25 Where is your faith?
8:28 Gadarenes	5:1 region of the Gerasenes	8:26 region of the Gerasenes which is opposite Galilee.
8:28 two demoniacs (a person believed to be possessed by a demon) coming out of the tombs met Him	5:2 a man with an unclean spirit came out of the tombs	8:27 a demon possessed man from the town met Him. For a long time he had worn no clothes and did not stay in a house, but in the tombs.
8:29 what do You have to do with us?	5:6 what do You have to do with me?	8:28 what do You have to do with me?
8:28-34 (far fewer details than in Mark and Luke's Gospels)	5:1-20 (Large section with many more details of this encounter with the unclean spirit)	8:26-39 (Large section with many more details of this encounter with the demon possessed man)
9:2 some were carrying him	2:3 carried by four of them	5:18 some men came carrying
	2:4 from the roof	5:19 went up on the roof
9:3 scribes said	2:6 scribes questioned in their hearts	5:21 the scribes and the Pharisees began to question
9:3 this man is blaspheming	2:7 Why does this fellow speak in this way? It is blasphemy!	5:21 Who is this speaking blasphemies? Who can forgive sins but God alone?
9:4 Why do you think evil in your hearts?	2:8 Why do you raise such questions in your hearts?	5:22 Why do you raise such questions in your hearts?
9:5 stand up and walk	2:9 Stand up, take up your mat and walk.	5:23 stand up and walk
9:8 they were filled with awe	2:12 they were all amazed	5:26 amazement seized all of them... and were filled with awe.
9:8 they glorified God, who had given such authority to human beings	2:12 glorified God, saying "We have never seen anything like this!"	5:26 glorified God... saying "We have seen strange things today."