

## A Study of Matthew 9

### I. Outline.

1. The Healing of a Paralytic (Matthew 9.1-8).
  2. The Calling of Matthew (Mt 9.9-17).
  3. The Ruler's Daughter and the Woman Who Touched Jesus' Garment (Mt 9.18-26).
  4. The Healing of Two Blind Men (Mt 9.27-31).
  5. The Healing of a Man Unable to Speak (Mt 9.32-34).
  6. The Compassion of Jesus (Mt 9.35-38).
- Headings Adapted from UBS4

### II. Summary.

The King now exercised His authority in a new way. He pronounced pardon on a sinner, and straightway opposition was aroused. To the questioning and rebellious hearts He vindicated His authority to forgive sins by a different exhibition of power, the power of healing. The effect was instantaneous and remarkable. The multitudes feared and glorified God. The record of a triumphal progress of the Shepherd King follows. A ruler, a woman ostracized because of her plague, two blind men, a dumb man possessed with a devil, crossed His path, and all their varied needs He met, and with strong, tender words spoken to all some message of peace and courage. Here also the opposition of His foes manifests itself openly, and the long conflict with the forces of false religion begins. The Pharisees, madly jealous of His power, attribute it to Satan. This section reveals the attitude of the King to the crowds, and the position of His people as intermediary. There is, first, a general statement of His public ministerial work. Then follows a declaration of the effect produced on Him. "He was moved with compassion." This movement of His compassion is consequent on His vision of the true condition of the crowds, "distressed" and "scattered"; and, as the attitude of the Pharisees proves, they are "sheep without a shepherd."

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

"Matthew has shown Jesus' authority over the Law (chapters 5–7), over diseases and demons (8:1–4, 14–17, 28–34), over other human beings (8:18–22), and over winds and waves (8:23–27). Now he shows Jesus' authority to forgive sins (9:1–8) but will go back to Jesus' authority over other human beings (9:9–13, 14–17), over diseases (9:18–26, 27–31), and over demons (9:32–34). Matthew designs his stress on Jesus' authority to steel the audience of this Gospel against their persecutors, whose merely human authority can't match Jesus' divine authority" [Gundry, R. H. (2010). *Commentary on the New Testament: Verse-by-Verse Explanations with a Literal Translation* (p. 34). Peabody, MA: Hendrickson Publishers].

### III. Chronology.

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

#### IV. Words/Phrases to Study

**Matthew 9.1... HIS OWN CITY**—“One might assume that this meant Nazareth, Jesus’ hometown. But here it means Capernaum, the place He had chosen as the headquarters of His great Galilean ministry (see Mt 4.13)” [Ralph Earle, *Word Meanings in the New Testament*, p. 10].

**Matthew 9.2... JESUS SEEING THEIR FAITH**—“**Healing and forgiveness** (see Mk. 2:1–12; Lk. 5:17–26).

Matthew does not mention the crowded house and the hole in the roof; his interest is in the dialogue. The link between illness and sin is not said to be causal; but the power to give physical healing is used as evidence of the greater authority to give spiritual deliverance. Another dimension is thus added to the account of Jesus’ authority. The charge of blasphemy is because only God can forgive sins; for a man to claim the authority to do so is to put himself in the place of God. Yet Jesus does so as the Son of Man, a title which paradoxically combines his humanity with the supreme authority depicted in Dn. 7:13–14” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., pp. 915–916). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

**Matthew 9.3... THIS MAN BLASPHEMETH**—“This is the initial rift between Jesus and the Jewish religious leaders. Upon hearing Christ pronounce forgiveness some of the scribes conclude He blasphemed. Blasphemy (*blasphemeo*, to revile, libel, speak against) is a broad term that covers a variety of offenses including slander, cursing God, disrespect to God and claiming to be God. It was one of the most serious accusations that could have been leveled against one for it was a capital crime (Lev 24.10-23; 1 Kings 21.9-14; Acts 6.8-11; Acts 7.58). Had the scribes been right in their assumption that Jesus was only a man they would have been right in their conclusion; but their conclusion was wrong because their premise was wrong—as Jesus proceeds to show” [Kenneth Chumbley, *The Gospel of Matthew*, pp. 169-170].

**Matthew 9.6... BUT THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS**—“Lit., ‘**in order that you may know.**’ The man’s immediate healing and departure (9:7) underlines the central point of Matt 9–10: Jesus’ works confirm Jesus’ authority as the Son of Man (cf. 8:20; Dan 7:13–14) to forgive sins. Both his teaching and his miracles demonstrate the authority of God’s rule on earth” [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 135). Carol Stream, IL: Tyndale House Publishers].

**Matthew 9.8... BUT WHEN THE MULTITUDES SAW IT, THEY MARVELLED, AND GLORIFIED GOD, WHICH HAD GIVEN SUCH POWER UNTO MEN**—“The use of the plural here is either a reference to the idea that the authority given to Jesus benefits mankind or that the authority has been given to Jesus and his disciples (cf. 16:19; 18:19)” [Stream, p. 135].

**Matthew 9.9... MATTHEW, SITTING AT THE RECEIPT OF CUSTOM**—“This is one Greek word, *τελωνιον*, found only here and in the Parallel passages (Mark 2.14: Luke 5.27). It means ‘tax office’ (AG, NASV). But since this might suggest some sort of office building, the NIV has ‘tax collector’s booth.’ Anyone who has walked the streets of the old city of Jerusalem will appreciate this reference to a small booth on a narrow street. It was in the busy city of Capernaum that Jesus called a businessman to leave the employ of the Roman Empire and accept service in the kingdom of heaven. No wonder that Matthew’s favorite word is ‘kingdom’ and that ‘the kingdom of heaven’ is a phrase found only in his Gospel (over 30 times). He was kingdom-conscious, and he knew full well that his call by the Master of men was not a demotion but a promotion. Appropriately, his first act after forsaking his business to follow Jesus was to give a large feast in honor of his new Employer (Mt 9.10; cf., Luke 5.29)” [Ralph Earle, p. 10].   IIII

“Sitting *at*, is, literally, sitting *on*: the elevated platform or bench which was the principal feature of the toll-office, as in modern custom-bazaars, being put for the whole establishment. This customs-office was at Capernaum, the landing-place for the many ships which traversed the lake or coasted from town to town; and this not only for those who had business in Capernaum, but for those who would there strike the great road of eastern commerce from Damascus to the harbors of the West” [Marvin R. Vincent, *Word Studies in the New Testament*, Vol. 1, p. 55].

**Matthew 9.12... THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK**—“Then, as now, there were self-righteous Pharisees and scribes who felt it was contamination to go near these weak, sinful classes, and even refused to countenance Jesus when he was working signs and wonders, because he went among these weak and sinning classes. It was a serious charge they made against him, that ‘**he eateth with publicans and sinners.**’ His response is wisdom and instruction to us if we will hear and be guided by it: ‘**I came not to call the righteous, but sinners to repentance.**’ Jesus did not see the rich or the fashionable, the learned or the elite, but he came to call sinners to repentance. To those who felt and acknowledged themselves to be sinners, and they heard” [David Lipscomb, *A Commentary on the Gospel According to Matthew*, by H. Leo Boles, pp., 207-208].

**Matthew 9.13... 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**—“Jesus proceeds to quote from Hosea 6:6, where the prophet looks for God’s people to show love and loyalty. In the first instance this will mean that they should love the God who loves them so much. But this means also that they should love other people as God loves them. So it is that Jesus looks for the self-satisfied Pharisees to show compassion to the outcasts instead of rejecting them so firmly. He makes that clear when he goes on to outline his own procedure. I did not come points to his existence before he ‘came’ to this world and sums up the essence of his mission (cf. 5:17). When he left his heavenly abode to come to earth, this was not in order to congratulate people like the Pharisees who were so well satisfied with themselves and so ready to condemn all who failed to measure up to their finicky standards. Nor indeed was it to deal with people who were genuinely right with God (GNB has ‘respectable people,’ but it is righteousness, not respectability, of which Matthew writes). Rather, his business was with sinners, those who must produce repentance if they were to be saved. The attitude of the Pharisees was such that these people were left far from God; they made no attempt to bring them near. Since they were ready to let these people die in their sins, their attitude lacked compassion and thus failed to comply with the standards taught by the prophet they professed to honor so highly. This failure meant that in fact the Pharisees belonged among the people Hosea condemned—a startling accusation for these so outwardly religious people!” [Morris, L. (1992). *The Gospel according to Matthew* (p. 222). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.].

**Matthew 9.15... CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST**—“**The sons of the bride-chamber** (οἱ υἱοὶ τοῦ νυμφῶνος [*hoi huioi tou numphōnos*]). It is a late Hebrew idiom for the wedding guests, ‘the friends of the bridegroom and all the sons of the bride-chamber’ (*Tos. Berak. ii. 10*). Cf. John 2:9” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 9:15). Nashville, TN: Broadman Press.]. ||||| **MOURN**--“Jesus points

to a future time when the bridegroom is taken away. There can be no doubt that by the bridegroom he means himself, nor that is taken away refers to his death. This is not part of the marriage imagery but an alien element, and it shows us that from quite early in his ministry Jesus faced the fact that it would end in rejection and death” [Leon Morris, pp., 224-225].

**Matthew 9.17... BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED**—“**Bottles** (ἀσκοῦς). Rev., rightly, *wine-skins*, though our word *bottle* originally carried the true meaning, being a bottle of *leather*. In Spanish, *bota* means a *leather bottle*, a *boot*, and a *butt*” [Marvin Vincent, p. 55].

**Matthew 9.20... A WOMAN, WHICH WAS DISEASED WITH AN ISSUE OF BLOOD TWELVE YEARS, CAME BEHIND HIM, AND TOUCHED THE HEM OF HIS GARMENT**—“He speaks of a woman who had severe bleeding over a period of twelve years (the same span of time as the life of the ruler’s little girl; Mark tells us that she was twelve years old, Mark 5:42). The woman’s disability was not only a physical malady but one that had significant social implications; she would have been ceremonially unclean (Lev. 15:25–27), and therefore cut off from the ceremonial observances of the community. She could not join in worship, and her contact with other people would have been restricted because even a touch from her would make people unclean (Lev. 15:27). It was probably this that made her take the approach she did. She was convinced that one touch of Jesus would bring her healing, and she managed to effect this without drawing anyone’s attention” [Leon Morris, p. 229].

**Matthew 9.23... WHEN JESUS CAME INTO THE RULER’S HOUSE, AND SAW THE MINSTRELS AND THE PEOPLE MAKING A NOISE**—“ἀλλητήης, οἷς m: (derivative of ἀλλέω ‘to play a flute,’ 6.87) one who plays the flute—‘flutist’ [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 63). New York: United Bible Societies]. ||||| “Thus it was that when Jesus reached the house he found some flute players and a noisy crowd, which we must understand as the normal mourning at a time of bereavement. The *Mishnah* [*A Jewish collection of oral traditions and written works redacted ca. AD 200*, DRL from: *The Lexham Bible Dictionary*] lays it down that ‘Even the poorest in Israel should hire not less than two flutes and one wailing woman’ (Ketub. 4:4); for the daughter of a ruler there would be much more than that. Matthew is referring to professional mourners who were on the job very promptly (cf. Jer. 9:17–18). But relatives and friends would join in with their loud wailing (the noisy crowd)” [Leon Morris, p. 231].

**Matthew 9.27... TWO BLIND MEN FOLLOWED HIM, CRYING, AND SAYING, THOU SON OF DAVID, HAVE MERCY ON US**—“‘Son of David,’ a messianic term (see on 1:1), is here used for the first time in this Gospel as a form of address. The men may not have understood all that was implied in the term, but they saw Jesus as a great person and used a suitable designation when they approached him. It may well be that it was their use of this messianic name that caused Jesus to say nothing to them until they got into the house. It is unusual for him to ignore anyone who came to him for help, but to respond to such a term might well have led many of the passers-by to think that he was claiming to be a political Messiah” [Leon Morris, p. 233].

**Matthew 9.30-31... AND JESUS STRAITLY CHARGED THEM, SAYING SEE THAT NO MAN KNOW IT. BUT THEY, WHEN THEY WERE DEPARTED, SPREAD ABROAD HIS FAME IN ALL THAT COUNTRY**—“Jesus’ command for silence brings up the vexed question of the ‘messianic secret’ (cf. 8:4; 12:16; 17:9). As the citation of Isa 42:1–4 in Matt 12:15–21 shows, Jesus did not want his spectacular works to result in a mob

scene that would eclipse his authoritative words, not to mention incite the Jewish religious leaders and the Romans to view him as politically subversive” [Stream, p. 143].

**Matthew 9.32... A DUMB MAN**—“Dumb (κωφον). The word is also used of deafness (Matt. 11:5; Mark 7:32; Luke 7:22). It means dull or blunted. Thus Homer applies it to the earth; the dull, senseless earth (“Iliad,” xxiv., 25). Also to a blunted dart (“Iliad,” xi., 390). The classical writers use it of speech, hearing, sight, and mental perception. In the New Testament, only of hearing and speech, the meaning in each case being determined by the context” [Marvin Vincent, p. 56].

**Matthew 9.34... BUT THE PHARISEES SAID, HE CASTETH OUT THE DEVILS THROUGH THE PRINCE OF THE DEVILS**—“They were sure that they were right and Jesus was wrong, and nothing could be allowed to interfere with that basic conviction. They did not deny that something miraculous had occurred; they had seen this just as ‘the crowds’ had done. If something miraculous had occurred and if Jesus was not on the side of the good, then for them the conclusion was obvious—it was by means of Satan that the dumb man was made to speak. They give the evil one the title the ruler of the demons (again in 12:24; from Mark 3:22 it seems to be a standard accusation of Jesus’ opponents)” [Leon Morris, p. 237].

**Matthew 9.36... HE WAS MOVED WITH COMPASSION ON THEM, BECAUSE THEY FAINTED, AND WERE SCATTERED ABROAD, AS SHEEP HAVING NO SHEPHERD**—“**Fainted** (ἤσαν εσकुλμένοι). Rev., better, were distressed. Note the verb with the participle, denoting their habitual condition. The word originally means to flay, rend, or mangle. Æschylus uses it of the tearing of dead bodies by fish (“Persae,” 577). As appropriate to the figure of sheep, it might be rendered here fleeced. Wyc., they were travailed. ... **Scattered** It is not the dispersion one from another, but their prostration in themselves that is meant. They have cast themselves down for very weariness” [Marvin Vincent, p. 56-57]. ||||| “As Jesus healed the multitudes of all their diseases, taught in the synagogues, and preached the rule of God, there were many occasions for his compassion to be manifested (cf. 14:14; 15:32; 20:34). But the needs of the multitudes were not the only reason for the compassion of Jesus—his pity for the crowds was heightened because their state of distress and helplessness was similar to that of sheep without a shepherd (cf. Mark 6:34). The language pictures a predator mangling the sheep and throwing them to the ground. This metaphor recalls many passages in the Heb. Bible that speak of Israel as God’s flock and Israel’s leaders as shepherds (e.g., Num 27:17; 2 Sam 5:2; 1 Kgs 22:17; Jer 3:15; 10:21; 23:1; Ezek 34:5; Zech 10:2-3; 11:16; Jdt 11:19). Matthew himself used this imagery elsewhere (2:6; 25:32; 26:31). Thus, the comparison of Israel to sheep without a shepherd implies that the religious leaders of Israel were not faithful shepherds of Israel but vicious predators. On this point, Matthew echoes the prophetic critique of the Jerusalem establishment and prepares the reader for the sustained polemics against the leaders yet to come” [Stream, p. 144].

**Matthew 9.38... PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST**—“They should pray that God would send even more workers into the field. Harvest imagery is found elsewhere in Matthew (3:8-10, 12; 6:26; 13:30, 39; 21:34; 25:24, 26; cf. Mark 4:29; John 4:35-38). These words about the paucity of laborers for the abundant harvest provide a transition into the next chapter (Blomberg 1992:165-167), where Jesus commissions his disciples for their own mission to Israel (10:1-4) and instructs them on the rigors they will endure (10:5-42)” [Stream, pp., 144-145].

## V. Lessons & Applications.

Matthew 9.1-13... **PRACTICAL THOUGHTS:** (1) Jesus saw the faith of the four men through their determined and persistent efforts to bring their friend to him. A sober thought: Does he see our faith in efforts to bring our friends to him? (2) It is easy to draw wrong conclusions when we assume to be true what is really false. We should **'hate every false way** (Ps 119.104, 128). Only truth will make us free (Jn 8.31-32). (3) God's works are always adequate to the purpose in view. The disease was incurable; the way he reached Jesus prevented deception regarding the man; the healing occurred in the presence of both foes and friends; the cure was instantaneous and thorough. (4) Promptly leaving a business in conflict with serving the Lord shows that Jesus made no mistake in placing Matthew in the apostleship. It is an example worthy of imitation by all Christians. (5) Christians should follow Christ's example respecting sinners—take the truth to them, but be not a partaker in their evil deeds" [John T. Hinds, *Annual Lesson Commentary*, 1934, p. 56].

Matthew 9.17... **NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES**—"The third illustration is from the wine-making and wine-preserving processes of that day. For wise and practical purposes, wine vessels were made of animal skins, not glass bottles, because these were easier to transport on the backs of their beasts. New wine was put into new skins, allowing for the necessary expansion when fermentation occurred. Placing new wine into old skins that had no more expansion potential would have been foolish. The new wine, in expansion, would burst the old skins, ruining them and allowing the new wine to be spilled. Wise men put new wine into fresh wineskins, and both were preserved. Again, Jesus was stressing appropriateness. Fast when it is fitting; feast when it is appropriate. Many commentators read too much into this passage. They want to make it into the Lord's discourse about the difference between Judaism and Christianity. If the old refers to Judaism and the new refers to Christianity, look where we are led. Luke 5.39 states, **'No man also having drunk old wine straightway desireth new: for he saith, The old is better.** This novel interpretation would make Judaism superior to the Gospel. Jesus never taught that. Matthew 9.14-17 discusses fasting and the doing of that which is appropriate. Passages abound in the New Testament that teach the distinctive nature of Christianity or the Gospel, over Judaism" [Robert R. Taylor, Jr., *Companion*, 1993-1994, p. 48]. ||||| **Another view of Luke 5.39 is given by Gary Workman...** "This seems to be an acknowledgement on the part of Jesus that His hearers may not be ready to give up the old in favor of the new that Jesus came to offer. Just as the wedding guests at Cana (Jn 2.1-11) would be surprised to learn that the new wine Jesus miraculously made was **better** than the old wine already served, so these hearers would be reluctant to discard their old ways of thinking, to accept the new Gospel message of Jesus. The statement seems to serve as a warning not to let human thinking get in the way of acceptance of the gospel. **CONCLUDING OBSERVATIONS:** By observing the historical context, it is apparent that Jesus was not discussing the relationship between the New Covenant and the Old. It would be a mistake to interpret His sayings on this occasion as announcing the abrogation of the Mosaic Law. The question had to do with human traditions, not divine appointments. However, it would not be inappropriate for us to make an application of His words to truth revealed elsewhere. The books of Romans, Galatians, and Hebrews, particularly, make the point that one cannot successfully mix Christianity and Judaism. **'Christ is become of no effect unto you, whosoever of you are justified by the law; Ye are fallen from grace'** (Gal 5.4). Also, the New Testament reveals the truth that when one becomes a Christian he cannot simply

patch up his old life. **‘Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new’** (2 Cor 5.17). Whatever the application, these parables of Jesus teach us that we cannot follow two opposing principles. The Christian system must not be crowded into any old and worn forms of a previous order. Jesus came to present **‘a new and living way’** (Heb 10.20). Therefore, let us hold fast the profession of our faith” [Gary Workman, “Chapter 5: Wineskins and Patched Garments,” in *The Parables of our Lord*, Edited by M. Floyd Bailey, Jr., Mark A. Howell, and Allen Webster, 1994 Faulkner University Lectures, pp., 73-74].

**Matthew 9.30... AND JESUS STRAITLY CHARGED THEM, SAYING SEE THAT NO MAN KNOW IT—“Let’s notice the reasoning behind Christ’s choice to work in quiet without soliciting hysterical fanfare. (1)** In view of the irrepressible hatred of the Pharisees, such a prohibition was indeed warranted for the safety of those healed (e.g., Mt 7.6; Mt 12.13-21; John 9.22; John 12.9-11; 1 Th 2.14-15). **(2)** The imposed silence would help to curb the number of those who would come only to see the miracles (e.g., Mt 11.7; Mt 12.38-40; John 6.30). **(3)** Silence was also enjoined to deter premature publicity of the Christ. Jesus would often point to the fact that his ‘hour’ or ‘time’ had not yet come (e.g., John 2.4; John 7.6; John 12.27; John 13.1; John 17.1, etc.)” [Ken Hope, *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 304].

**Matthew 9.38... PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST—“As Jesus looked about him and saw the people perishing for the bread of life, he was touched and moved by their great need. Matthew tells us that ‘when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.’ Our Lord felt great concern for the lost; was grieved when he saw them helpless and wandering as sheep without a shepherd’s care. Feeling as he thus did, how can he overlook our great indifference toward the lost all round about us? He said to his disciples, ‘The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.’ Those who pray for workers to go to the harvest field will soon be impressed with the need of seeing to it that it is possible for workers thus to go. Do we pray for more laborers in the Lord’s work, and are we doing our part to see that additional laborers are being sent from time to time into the harvest fields?”** [Guy N. Woods, *Teacher’s Annual Lesson Commentary*, 1946, p. 46].

## VI. Questions.

### True or False

01. \_\_\_\_ The Pharisees were happy when Jesus ate with the tax collectors.
02. \_\_\_\_ Jesus was not aware that the woman with the issue of blood had touched His garment.
03. \_\_\_\_ The two blind men kept the charge that Jesus had given them.
04. \_\_\_\_ Jesus compared the multitudes to sheep having ten shepherds.
05. \_\_\_\_ The multitudes were unimpressed by Jesus healing the palsied man.

### I Found it in Verse(s)

- 06. \_\_\_\_ Disciples of John asked Jesus a question.
- 07. \_\_\_\_ People making a noise.
- 08. \_\_\_\_ Jesus is called: Son of David.
- 09. \_\_\_\_ A harvest described as PLENTEOUS.
- 10. \_\_\_\_ Mention of Jesus' OWN CITY.

**Short Answer**

11. When do the children of the bridechamber NOT MOURN:

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12. What happens when new wine is placed in old wineskins (bottles):

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13. The woman with the issue of blood believed what:

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14. Just before the ruler's daughter was raised, what did Jesus do:

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15. How did the Pharisees explain Jesus' casting out demons:

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*Each Question is worth 7 Points*

**My Score is: \_\_\_\_\_**

*Answers will be found on next week's handout*

**ANSWERS to Matthew 8 Questions...** **01**—False (3); **02**—True (10); **03**—False (14); **04**—True (19); **05**—True (24); **06**—34; **07**—6; **08**—8; **09**—15; **10**—27; **11**—swine (30); **12**—priest (4); **13**—selfsame (13); **14**—dead, dead (22); **15**—torment (29).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

P V K N O W E N T P W N  
 A F O M A S I C K S R D  
 F A D E P A R T E D U G  
 A R I S E I D E V I L A  
 I Y S P F D P A S S E R  
 T B E H O L D J A C R M  
 H C A M E F O R G I V E  
 E I S A I T H N F P J N  
 N T E C E T W H O L E T  
 N Y B O B O T T L E S W  
 F G S M M U W L L S U H  
 H H H E V C D H O U S E  
 M O O I N H U I W W W N

<b>ARISE</b>	<b>BEHOLD</b>	<b>BOTTLES</b>	<b>CAME</b>	<b>CITY</b>
<b>COME</b>	<b>DEPARTED</b>	<b>DEVIL</b>	<b>DISCIPLES</b>	<b>DISEASE</b>
<b>FAITH</b>	<b>FOLLOW</b>	<b>FORGIVE</b>	<b>GARMENT</b>	<b>HOUSE</b>
<b>JESUS</b>	<b>KNOW</b>	<b>PASS</b>	<b>RULER</b>	<b>SAID</b>
<b>SAITH</b>	<b>SICK</b>	<b>THEN</b>	<b>TOUCH</b>	<b>WENT</b>
<b>WHEN</b>	<b>WHOLE</b>			

VIII. Crossword Puzzle.

<b>Matthew 9 (KJV)</b>	
<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p>
<p style="text-align: center;"><b>ACROSS</b></p> <p>03) Jesus came to His own city by means of a ____.</p> <p>05) Jesus was asked why He ate with ____ and sinners.</p> <p>07) 2 Blind men called Jesus: Son of ____</p> <p>08) Years the issue of blood had plagued the woman.</p> <p>09) In the ruler's house people were making a ____.</p> <p>10) Jesus even knew the ____ of the scribes.</p> <p>12) That which Jesus preached.</p>	<p style="text-align: center;"><b>DOWN</b></p> <p>01) He was laughed at in this chapter.</p> <p>02) Jesus' disciples will fast when he is taken from them.</p> <p>04) Jesus was ____ the gospel of the kingdom.</p> <p>05) For a harvest of souls, ____ for laborers.</p> <p>06) Jesus did teaching, preaching, and healing in all of these.</p> <p>11) Putting new cloth on an ____ garment is foolish.</p> <p>12) One glorified in this chapter.</p>

**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**