

Bible Study 2022-2023

Class #28

4/25/23

Matthew 9 (Cont)

- **Matthew 9:18-22** *“While he was thus speaking to them,...And instantly the woman was made well”*
 - This story is an example of how the church sees and uses relics
 - The woman believed that if she just touched Jesus’ garments, a power from God would heal her (**Luke 8:43-48**)₁
 - This thought (that God could heal) was part of the Jewish culture of that time as expressed in the story of the healing by *Elisa’s* bones in his tomb (**2 Kings 13:20-21**)₂
 - Notice, that when the woman was healed, Jesus did not turn to her and say, “you faithless idolatrous woman,”

Matthew 9 (Cont)

- Father pointed out that a healing of someone who touched the garments of a holy person, occurred a number of places in the New Testament
- Think of Peter's shadow falling upon the sick in the street healing them (**Acts 5:15**)₃

Matthew 9 (Cont)

- **Matthew 9:23-26** *“And when Jesus came to the ruler's house,...And the report of this went throughout all of the district”*
 - One might read this that Jesus was going to the ruler's house to awaken the little girl from her sleep
 - In fact, she was dead, but it was temporary as she was about to be raised by Jesus
 - “Sleeping,” for the early Christians, was often seen as a way of saying that the person was dead (“fallen asleep in the Lord”)
 - Our Faith tells us that, Christians who have died in the Lord, will be raised from the dead as if they had simply gone to sleep

Matthew 9 (Cont)

- Father pointed out that the little girl's death was real
- When Christians died, they were dead, but this could be understood as a state of sleep as they awaited the resurrection
- This reveals the image that when someone falls asleep, they are expected to wake up
- This story can be seen as a “type” of what Jesus is going to do for all Christians through His resurrection

Matthew 9 (Cont)

- **Matthew 9:27-31** *“And as Jesus passed on from there,...But they went away and spread his fame throughout all the district”*
 - Father asked that we compare this story with the healing of the blind man outside of *Jericho* (**Mark 10:46-52**)₄
 - Early in His ministry, Jesus would ask people to be quiet and **not tell others** about what had happened to them
 - Toward the end of His ministry, He no longer asked them to be quiet
 - Father said that it was because by this time boot camp was over

Matthew 9 (Cont)

- **Matthew 9:32-38** *“As they were going away,...to send out laborers into his harvest”*
 - The prince of demons was Satan (*Beelzebub*)
 - When we look at the things that Jesus was doing, we should see them as signs of what His mission was all about
 - The healing of a leper, the raising of a man from paralysis, and the exorcism of a demoniac are all pointing toward what His disciples will come to do later
 - Ultimately, this will be to heal us of our sin, and death, through the sacraments

Matthew 10

4/25/23

Matthew 10

- **Matthew 10:1-4** *“And he called to him his twelve disciples,...And Judas Iscariot, who betrayed him”*
 - The Apostles were the laborers for the harvest, as Jesus could not do it all
 - There were too many people to be healed, and freed from spirits
 - We see this as Jesus gave them the authority to heal every disease, cure every infirmity, and exorcise unclean spirits
 - It is interesting that in Matthew’s gospel, Simon has not yet been called Peter (this will happen in **Matthew 16:18**)₅

Matthew 10 (Cont)

- Father pointed out that it was not as though Matthew had slipped up here, as these stories were originally passed on orally, and only written down much later in order to preserve them
- Eventually, these scrolls were read during their gatherings to celebrate the Lord's Supper (the Mass)
- In fact, this is where we usually hear these stories
- The proper place for the origin of the gospel stories is in the Mass

Matthew 10 (Cont)

- **Matthew 10:5-6** *“These twelve Jesus sent out charging them,...but go rather to the lost sheep of the house of Israel”*
 - Once again, the Apostles were being trained by Jesus
 - He is preparing them for the mission they will receive at the end of the gospel, “to go out to all the nations”
 - In this training session, they were first to go to the Jews, then the Samaritans, and finally to the Gentiles
 - The fertile fields for proclaiming the coming of the Messiah were initially in the synagogues

Matthew 10 (Cont)

- Father said that if they started speaking about Jesus of Nazareth, as the Messiah, in the Gentile marked places, no one would have understood the message
- But, if one entered a synagogue (in *Ephesus*), and said the Jesus of Nazareth was the Messiah, they would have understood
- This is exactly what Paul and Barnabas did (start in the local synagogue and then go to the market place)
- This is what Jesus was telling the Apostles here

Matthew 10 (Cont)

- Father suggested we underline **Matthew 10:6**, “lost sheep of the House of Israel,” because we are going to see this later when Jesus speaks to the *Canaanite* woman (**Mark 7:24-30**)₆
- Jesus took his apostles on a little vacation into Lebanon, where they encountered this Canaanite woman
- There, He will talk about the lost sheep of the house of Israel
- These two passages are certainly related

Matthew 10 (Cont)

- **Matthew 10:7-15** *“And preach as you go saying, the kingdom of heaven is at hand...the land of Sodom and Gomorrah than this town”*
 - Father pointed out that there was something else going on here (**Matthew 10**) which was that the Apostles were given the “**authority**” to do everything that we just saw Jesus do in **Matthew 9** (heal the sick, raise the dead, cleanse lepers, and cast out demons)
 - But, the one thing missing was the authority to forgive sins (**Matthew 9** begins with, “your sins are forgiven”)
 - The Jews said that only God had the power to forgive sins, so Jesus must be blaspheming

Matthew 10 (Cont)

- Then, the people glorified God who had given such **power to men** (plural)
- Jesus goes on and preached the gospel of the Kingdom of God as He converted sinners, tax collectors, healed a woman of her hemorrhage, healed the sick, raised a girl from the dead, healed two blind men, and cast out a demon
- The Apostles were given the exact same “authority” in **Matthew 10**, minus the glaring omission of the ability to forgive sins
- Father said that this text must be read in the context of the entire Gospel, where we get the rest of the story

Matthew 10 (Cont)

- We (and the Apostles) knew the rest of the Gospel because these stories were going around the early church orally ever Sunday at Mass
- Matthew's audience already knew that Jesus gave the apostles the "authority" to forgive sins after His resurrection when He sent them out to baptize all nations
- That power came about when He gave them the "authority" to baptize
- Now, they have the power to forgive sins which became the primary vehicle that the church has to forgive sins

Matthew 10 (Cont)

- **Matthew 10:16** *“Behold, I send you out as sheep in the midst of wolves; so be as wise as serpents and as innocent as doves”*
 - Father pointed out how rarely most of us encounter a snake in contrast to a pigeon
 - Snakes avoid people
 - Pigeons will come up and take bread crumbs out of your hand
 - Jesus is telling His Apostles to be as wise as a snake (be careful, watch your back, don’t get yourselves into a bad situation), but be innocent as you go
 - They were still in “boot camp”