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**MATTHEW**

## He Arose and Followed

Matthew 9:1-13

- I. Introduction
  - a. Authority displayed
    - i. Jesus taught with authority, now Matthew, through a collection of 10 miracles, displays Jesus' authority
    - ii. Power and authority to heal – not just Jews – but those on the fringes of society, the outcasts, the ignored, the forgotten
      1. Travels across the Sea of Galilee into gentile country, to cast out demons
    - iii. Two-fold purpose of these miracles – to reveal Jesus' authority and to reveal God's heart
  - b. Careful how we frame these miracles
    - i. Easy to be captivated by signs and wonders
    - ii. We are often miracle junkies craving a sign
      1. Men and women are exploiting our desire to see the supernatural – false words of knowledge, fake healings, gold dust from the vents and angel feathers from the ceiling
        - a. Regrown toe example – the pastor promised medical proof and then claimed people lacked faith when they asked for the proof
      2. They do it because people want it – we crave the “big” miracles
  - c. Can you imagine the coverage of someone growing back and limb or regaining the ability to walk or gaining sight after being born blind?
    - i. Not just video but testimonials
    - ii. There would be an incredible amount of attention from all over the world
  - d. Who showed up at your door to interview you the day Jesus saved you?
    - i. The day you responded to God's Spirit, repented, and became born again. Were there any cheers? Any media coverage? Any viral videos?
    - ii. We marvel when there is an image of Jesus in toast, but the angels marvel when a soul is brought back to life.
      1. Jesus points out in Luke's gospel - *there is joy before the angels of God over one sinner who repents*
      2. 1 Peter 1 – Concerning this salvation - even angels, who are already in God's presence, “long to look into” it - there's a sense of wonder and fascination.
    - iii. Simple question – would you be more impressed seeing a physical resurrection or a spiritual one?
      1. Hopefully Matthew 9 helps to ground us in what is truly miraculous

***Matt 9:1 So He got into a boat, crossed over, and came to His own city. (Capernaum) 2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” 3 And at once some of the scribes said within***

*themselves, “This Man blasphemes!” 4 But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? 5 For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? 6 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.” 7 And he arose and departed to his house. 8 Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.*

## II. Your Sins are Forgiven

- a. Matthew leaves out a lot of the details we are familiar with
  - i. Friends bringing this man to Jesus, crowd was too large to push through, they make a hole in the roof and lower him down before Jesus
  - ii. Matthew omits these details entirely – not because they are not important – but because he is focused on something else
  - iii. The other gospel authors focus on the miracle – Matthew focuses on the dialog – Jesus interaction with the paralytic man and then his interaction with scribes
- b. ***Son, be of good cheer; your sins are forgiven you***
  - i. Son – personal and relational – belonging, acceptance
  - ii. Be of good cheer - take heart – it’s going to be okay
    1. The same words my brother spoke to me when I was broken by my sins and weeping – I don’t think he fully understood how true his words were
      - a. *Matthew 9:22 — to the bleeding woman: "Take heart, daughter."*
      - b. *Matthew 14:27 — to the disciples on the water: "Take heart; it is I."*
- c. Your sins are forgiven
  - i. present passive: "are being forgiven"
    1. Jesus looks at a paralyzed man and sees a sinner who needs forgiveness before he sees a man that needs healing
  - ii. Might seem anti-climactic – take heart – your sins are forgiven
    1. What about his legs? What about his inability to walk? Who cares about sins when you are this physically impaired
      - a. It almost sounds like “be warm and filled”
    2. That just reflects out human tendency to see the outward circumstance and miss the inward condition
      - a. When we think this way – we miss the greatest need and the greatest miracle

## III. This Man Blasphemes!

- a. Interestingly enough – the scribes knew how serious this statement was
  - i. Who do you think you are? – This man blasphemes!
    1. This man speak profanely of sacred things! This man from Nazareth throwing forgiveness around like it’s nothing!
      - a. In their mind, forgiveness of sins took a lot more work than this
        - i. Location - Forgiveness was tied to the Presence of God, and the Presence of God dwelt in the Holy of Holies in the temple.
        - ii. Sacrifice - Forgiveness required a sacrifice. A person had to bring an animal, lay their hands on its head (transferring their sin), and the animal had to be slaughtered by a priest.

- iii. God alone - Most importantly, since sin is first and foremost an offense against God then only the "Offended Party" has the right to drop the charges.
      - iv. It is only God who can forgive sins! (Which is exactly what they say in Mark's gospel)
    - 2. Jesus was pronouncing forgiveness in a house in Capernaum, where there was no priest, no altar, and no sacrifice, and He didn't say "God forgives you" – He said "Your sins are forgiven"
      - a. They could not see how Jesus wasn't bypassing the law, but fulfilling it – He is the temple, He is the sacrifice, and He is God
  - b. ***"Why do you think evil in your hearts?"***
    - i. Morally wicked – not motivated by concern for the law but motivated by pride and jealousy
      - 1. They prided themselves on being gatekeepers to the law but really, as we will see, they were hard-hearted and lacked compassion
      - 2. They consistently looked past the person in need
    - ii. ***For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'?***
      - 1. This is an incredible question that causes us to consider our own hearts
        - a. To say "your sins are forgiven" is easier to say because no one can verify it
        - b. To say "rise and walk" is harder to say because everyone can verify it immediately
          - i. In reality – what is more difficult?
          - ii. What did healing this man cost Jesus?
          - iii. What did forgiving this man cost Jesus?
  - c. ***6 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."***
    - i. Arise (underline this word) – carry the thing that was carrying you – go home to your family, to your community
      - 1. Why this miracle? The same with all the others – the reason Matthew quotes the prophet Isaiah in ***Matthew 8:17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses."***
        - a. ***that you may know that the Son of Man has power on earth to forgive sins***
    - ii. ***they marveled and glorified God, who had given such power to men***
      - 1. Power – authority – the authority, not only to heal, but to forgive sins? Apart from the temple, apart from the shedding of blood?
      - 2. ***who had given such power to men*** – how does a man have this kind of authority?
  - d. Then Matthew does something strange in his gospel

***Matt 9:9 As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.***

- IV. He Arose and Followed
  - a. Good Bible study means asking questions

- i. Why did Matthew feel the need to insert his personal story here? What does it have to do with miraculous work of Jesus that has come before it? What does it have to do with Jesus' authority?
- ii. Everything!
  1. Matthew sees his story as no different than the paralytics story and the miracle that Jesus performs in his life no less dramatic
    - a. Jesus saw the friends' faith, Jesus saw Matthew
    - b. The paralytic was sitting on his mat, unable to walk, separated from society because of his disability – Matthew was sitting at the tax office, separated from society because of his vocation
    - c. Jesus spoke a word and the paralytic man arose – Jesus spoke a word and Matthew arose
      - i. Greek – resurrection language
  2. What we see in these next few verses is a summary of the greatest possible miracle anyone can experience
  3. It is – as some commentators describe it – the gospel in miniature
- b. Jesus Sees Us
  - i. John 1 - Jesus saw Nathanael coming toward Him, and said of him, 'Behold, an Israelite indeed, in whom is no deceit!' Nathanael said to Him, 'How do You know me?' Jesus answered... 'Before Philip called you, when you were under the fig tree, I saw you.'"
  - ii. ***Luke 19:10 for the Son of Man has come to seek and to save that which was lost.***
  - iii. ***John 15:16 You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain...***
  - iv. ***1 John 4:19 We love Him because He first loved us.***
- c. Jesus Calls Us
  - i. John 10 - To him the doorkeeper opens, and the sheep hear his voice; and He calls his own sheep by name and leads them out... My sheep hear My voice, and I know them, and they follow Me.
  - ii. 2 Tim 1 – Jesus has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace
- d. Jesus Resurrects Us
  - i. Eph 2 - And you He made alive, who were dead in trespasses and sins... But God, who is rich in mercy... even when we were dead in trespasses, made us alive together with Christ..
  - ii. John 5 - Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life... but has passed from death into life.

***Matt 9:10 Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. 11 And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" 12 When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. 13 But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance."***

## V. Closing

### a. The Dinner Scene

- i. Jesus sees us, calls us, resurrects us and one day will dine with us

1. ***Rev 3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me***
  2. ***Rev 19:9 Then he said to me, 'Write: "Blessed are those who are called to the marriage supper of the Lamb!"***
- ii. The end goal of the Gospel isn't just "being good"; it is fellowship with God. In the Ancient world, eating with someone was sacred - "we are at peace."
    1. This is a wonderful picture of what is to come – tax collectors and sinners sitting down with Him – fellowshiping with Him, enjoying His presence
- b. Jesus tells the scribes, you've missed this!
- i. This is exactly what the story of God is all about – from creation, to the fall, to promise
    1. I didn't come to reward the righteous, I didn't come to receive those who have made themselves acceptable through sacrifice – who have worked to pay of their debt
    2. I have come to display the mercy of God – to pay off the debt that no man can pay themselves
  - ii. ***go and learn what this means: 'I desire mercy and not sacrifice.'***
    1. Go read the prophet Hosea
- c. Raise your standard today of what is miraculous
- i. You are a walking miracle
  - ii. This is what Matthew wants us to see in his gospel. He doesn't want us to just see Jesus as a "healer"; he wants us to see Him as Savior and Resurrector
  - iii. The one who sees us in our broken state – sitting in the tax booth, or at the bar, or in our room, hopeless, looking for meaning – and He calls us – rise up and follow Me.