

# Dr. David Turner, Matthew

## Lecture 4B, Matthew 8-9: The Authoritative Deeds of Jesus

### NotebookLM

1) Abstract, 2) Briefing Document, 3) Study Guide, FAQs

#### 1) Abstract

This academic lecture analyzes Matthew chapters 8 and 9, presenting them as a pivotal section demonstrating Jesus' **authority through miraculous deeds**, complementing His authoritative teaching in chapters 5-7. The lecturer highlights Matthew's deliberate structure of **three cycles of three healing miracles**, each followed by crucial lessons on **discipleship**. These narratives not only showcase Jesus' power over illness, nature, and demons, but also underscore His **unique authority to forgive sins** and His compassion for societal outcasts, modeling a ministry that transcends ritual, ethnic, and gender barriers. Ultimately, these chapters serve to prepare the reader for the urgent need for **missionary workers** who understand the true cost and revolutionary nature of Jesus' kingdom message.

**2) Briefing Document:** This detailed briefing document reviews the main themes and important ideas from the provided source, "Turner\_Matthew\_Lect04B\_English.pdf," focusing on David Turner's lecture concerning Matthew chapters 8 and 9.

Briefing: The Authority of Jesus in Matthew 8 and 9

**Source:** Dr. David Turner, Matthew Lecture 4B, Matthew 8-9: The Authoritative Deeds of Jesus (Excerpts from "Turner\_Matthew\_Lect04B\_English.pdf")

I. Overarching Theme: Jesus' Authority Demonstrated through Words and Deeds

Dr. Turner emphasizes that Matthew chapters 8 and 9 are designed to showcase "the authority of Jesus." Following the "authoritative teaching" presented in the Sermon on the Mount (Matthew 5-7), these chapters portray Jesus as "an authoritative doer of miraculous deeds." This combination of "miraculous words and the miraculous works of Jesus" is "calculated by Matthew to demonstrate to us the authority of Jesus." The explicit mentions of Jesus' authority in 7:28-29, 8:9, and 9:6-8, alongside the implicit demonstration through his miracles, reinforce this central theme.

## II. Structure of Matthew 8 and 9: Cycles of Miracles and Discipleship

Matthew arranges the miracles in chapters 8 and 9 in a deliberate pattern, not randomly. Turner identifies "three sets, or three cycles, if you will, of three healing miracles, followed by material on discipleship." This alternating structure highlights both Jesus' power and the demands of following Him.

- **Cycle 1 (8:1-17 & 8:18-22):Miracles:** Healing of the leper, the centurion's servant, and Peter's mother-in-law.
- **Discipleship:** Discussion with two would-be disciples.
- **Cycle 2 (8:23-9:8 & 9:9-17):Miracles:** Stilling of the storm, the demoniacs, and the paralytic.
- **Discipleship:** Jesus' response to Pharisees about associating with sinners, and John's disciples' question about fasting.
- **Cycle 3 (9:18-34 & 9:35-38):Miracles:** Healing of a daughter and a woman (intercalated), a blind man, and casting out demons.
- **Discipleship:** Jesus' call for more workers for the harvest field (Israel as "sheep without a shepherd").

## III. Key Themes and Ideas:

### 1. Jesus as a Friend to Outsiders/Marginalized:

- Matthew's selection of specific miracles in the first cycle (leper, Roman centurion, Peter's mother-in-law) is significant. These individuals were "powerless in Jewish society."
- The leper was "ceremonially impure and thus would have been cast out."

- The Roman officer, despite military power, had "no religious clout whatsoever" due to ethnicity.
- Peter's mother-in-law's "sex would preclude her from many privileges."
- Matthew "does not feature stories about the social elite...but stories about those who lack status" because "they are often surprisingly open to the message of the kingdom."
- This choice demonstrates Jesus as "the messiah of all the nations" and "the model for ministry which brings the messiah to all the nations."
- It challenges "Christian Jews" and contemporary Christians to overcome "ritual purity, ethnic exclusivism, and sexual stereotypes" and "love outsiders as he did."

#### **1. Healing and the Atonement:**

- Matthew 8:17 cites Isaiah 53:4 in relation to Jesus' healing ministry. Turner acknowledges the connection between sin, illness, and death from Genesis 3, and ultimate bodily redemption in Revelation 21:4.
- Jesus' healings are "indications of the presence of the kingdom in breakings of that future reality."
- While there is "healing in the atonement," it is "guaranteed for all only in the future aspect of the kingdom."
- Crucially, "Matthew 8:17 applies Isaiah 53:4 to Jesus' earthly ministry, not to his atoning death. The point of these miracles is to stress Jesus' unique authority, not the blessings he brings to his people. Matthew 8 and 9 are about Christology, not therapy."

#### **1. The Role of Faith:**

- Faith's involvement in healing is not uniform. The leper and centurion showed faith (the latter for his servant), but Peter's mother-in-law's healing had "no indication that anyone's faith precipitated the healing."
- The leper's statement ("Lord, if you are willing, you can make me clean") demonstrates "spiritual wisdom," acknowledging Jesus' omnipotence without dictating His sovereignty.

- The disciples' "little faith" (e.g., during the storm) is highlighted as a concern. Jesus addresses their faith before rebuking the storm, indicating that "the first priority of both ancient and modern disciples must be to focus on the power of Jesus, not the power of life's storms."

#### **1. The Cost of Discipleship:**

- The two would-be disciples in 8:18-22 illustrate different problems.
- One is "carried away with emotional enthusiasm" but hasn't "rationally considered the sacrifice involved."
- The other, more realistic, wishes to "postpone following Jesus until he can bury his father," an excuse Jesus critiques as kingdom demands "revise one's notions of family."
- True disciples are those who have "counted the cost of discipleship, people whose faith is tempered with a realistic understanding of the deprivations that may come to the one who follows Jesus."

#### **1. Jesus' Authority to Forgive Sins:**

- The healing of the paralytic (9:1-8) is "the most crucial aspect" of Jesus' authority: "the forgiveness of sins."
- This authority is "much greater than authoritative words and actions" because it "gets to the root of the problems and illnesses, which are the symptoms of sin."
- "Such authority is at the heart of Jesus' mission to save his people from their sins." Jesus acts "with a divine prerogative," demonstrating he "does not blaspheme; he saves."
- Jesus' healings are a "sign that the ultimate defeat of sin and Satan has begun."

#### **1. Associating with Sinners and the Kingdom's Newness:**

- Jesus' association with tax collectors and sinners "scandalized the Pharisees." This is consistent with Jesus' earlier ministry to "outcasts" (leper, Roman officer, Peter's mother-in-law).

- Jesus embodies Hosea 6:6: "God's primary desire for his people is for them to show mercy, not to offer sacrifices." "Cultic observance without inner faith and heartfelt loyalty is vain."
- Christians should not "hide their light under a basket due to legalistic scruples" but engage with unbelievers wisely to "summon them to repent."
- Regarding fasting, Jesus' presence signifies "messianic jubilation," making fasting inappropriate. This highlights "theological newness." Fasting is preserved, but "in the new context of the righteousness of the inaugurated kingdom, not in the old context of Pharisaic tradition."

#### 1. **Opposition to Jesus and His Disciples:**

- Matthew shows the "opposition to Jesus from the Jewish leaders as becoming more and more pronounced." From indirect questions through disciples to direct accusations of blasphemy (9:3) and being "in league with Beelzebub" (9:34).
- The rejection of Jesus by the Gadarenes serves as an "exemplary" warning for disciples, who "must face rejection and persecution realistically, with faith, not fear."
- Jesus' portrayal of "Israel as sheep without a shepherd" and his call for "more harvesters" stems from this growing opposition, foreshadowing the challenges disciples will face in their mission.

#### IV. Conclusion: Jesus as Authoritative Messiah

Matthew 5-9 effectively "presents Jesus as the authoritative Messiah of Israel whose words and deeds proclaim the rule of God." The structured presentation of miracles and discipleship lessons prepares the reader for the mission discourse in Chapter 10, emphasizing the need for workers who understand the cost, embrace the marginalized, and grasp the newness of Jesus' kingdom, even in the face of escalating opposition. The miracles, while demonstrating compassion, fundamentally highlight "Jesus' unique authority" and are "about Christology, not therapy."

### 3) Study Guide: Study Guide: The Authority of Jesus in Matthew 8-9

This study guide is designed to help you review and deepen your understanding of Dr. David Turner's lecture "Matthew Lecture 4B, Matthew 8-9: The Authoritative Deeds of Jesus."

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. How does Matthew demonstrate Jesus' authority in chapters 8 and 9, complementing the teaching found in chapters 5-7?
2. Describe the structural pattern Matthew uses to arrange the miracle stories in chapters 8 and 9.
3. Why did Matthew specifically select stories about a leper, a Roman centurion, and Peter's mother-in-law for the first cycle of miracles?
4. Explain the lecture's nuanced view on the relationship between healing and the atonement, particularly in reference to Matthew 8:17 and Isaiah 53:4.
5. What contrasting problems are illustrated by the two individuals who approach Jesus about discipleship in Matthew 8:18-22?
6. According to the lecture, what is the most critical concern for Jesus' disciples, as illustrated by the calming of the storm?
7. How does the healing of the paralytic in Matthew 9:1-8 extend Jesus' authority to its most crucial aspect?
8. Why did Jesus' association with tax collectors and sinners, and his disciples' lack of fasting, scandalize the Pharisees?
9. How does Matthew 9:14-17 (the new wine and wineskins analogy) illustrate the concept of continuity and discontinuity in biblical theology regarding fasting?
10. What two key functions does Matthew 9:35-38 perform within the Gospel of Matthew's structure?

#### Quiz Answer Key

1. Matthew complements Jesus' authoritative teaching in chapters 5-7 (Sermon on the Mount) by presenting Him as an authoritative doer of miraculous deeds in chapters 8 and 9. Both His "miraculous words and miraculous works" are deliberately presented to demonstrate Jesus' authority.
2. Matthew arranges the miracles in chapters 8 and 9 into three cycles, with each cycle consisting of three healing miracles followed by material focusing on discipleship. This pattern highlights Jesus' power and authority while also emphasizing the implications of following Him.
3. Matthew likely selected these stories to show Jesus as a friend to those who were powerless or marginalized in Jewish society due to ritual impurity (leper), ethnicity (Gentile Roman officer), or gender (woman). This selection emphasizes Matthew's consistent interest in those "down and out" and the diverse nature of Jesus' people.
4. The lecture argues that while healing is rooted in the atonement, it is not guaranteed for all in the present age but rather in the future aspect of the kingdom. Matthew 8:17 applies Isaiah 53:4 to Jesus' earthly ministry, emphasizing His authority and the breaking in of the kingdom, rather than guaranteeing present-day physical healing for all Christians.
5. The first individual is enthusiastic but hasn't considered the sacrifice of itinerant ministry, illustrating the problem of emotional enthusiasm without rational understanding of the cost. The second understands the cost but is timid, wanting to postpone discipleship for family obligations, illustrating a realistic awareness of the cost but a lack of immediate commitment.
6. The lecture asserts that the most critical concern for Jesus' disciples is "the quality of their faith, which is directly proportionate to the accuracy of their perception of Jesus, the object of their faith." This is shown by Jesus addressing the disciples' weak faith before calming the storm, indicating that focusing on Jesus' power is paramount.
7. The healing of the paralytic extends Jesus' authority to the "forgiveness of sins," which is described as far greater than authoritative words or healing physical ailments. This demonstrates Jesus' divine prerogative to address the root cause of all problems and illnesses, which is sin.

8. The Pharisees were scandalized because Jesus' actions and those of his disciples challenged their views of ritual purity, social separation from "sinners," and traditional practices like fasting. They believed adherence to the law involved strict external separation, whereas Jesus prioritized mercy and association with outcasts.
9. The analogy illustrates that while Jesus does not abolish the law or past traditions (continuity), he recontextualizes and fulfills them in a new way (discontinuity). Fasting is preserved, but it is to be practiced in the context of the inaugurated kingdom's righteousness, not the old Pharisaic traditions, signifying a profound theological "newness."
10. Matthew 9:35-38 performs two functions: it serves as a bookend, looking back to the authoritative words and deeds of Jesus presented in chapters 5-9, summarizing His ministry. Simultaneously, it looks ahead, introducing the mission discourse of chapter 10 and highlighting the need for more workers for the harvest field.

#### Essay Format Questions

1. Analyze how Matthew 8 and 9 present Jesus' authority through both His miraculous deeds and His interactions regarding discipleship. Discuss the thematic connections between the healing miracles and the lessons on following Jesus.
2. Discuss Matthew's consistent portrayal of Jesus as a "friend to outsiders" in chapters 8 and 9. How do the specific healing stories of the leper, the Roman centurion, and Peter's mother-in-law illustrate this theme, and what implications does this have for the Matthean community and contemporary Christian communities?
3. Explore the concept of "faith" as depicted in Matthew 8 and 9, drawing examples from the calming of the storm, the centurion's servant, and Peter's mother-in-law's healing. How does Matthew nuance the role of faith, and what does this suggest about the nature of true discipleship?
4. Examine the growing opposition to Jesus from Jewish leaders in Matthew 8 and 9. Discuss how their accusations and questions (e.g., blasphemy,



associating with sinners, fasting) highlight fundamental differences in understanding God's will and the nature of the Messiah's kingdom.

5. Explain how Matthew 8 and 9 function as a bridge between Jesus' authoritative teaching (Matthew 5-7) and the mission of His disciples (Matthew 10). Discuss the key themes and structural elements that connect these sections and prepare the reader for the disciples' future ministry.

### Glossary of Key Terms

- **Authoritative Deeds/Works:** Miraculous actions performed by Jesus in Matthew 8 and 9 (healings, exorcisms, calming nature) that demonstrate His divine power and right to command.
- **Authoritative Teaching/Words:** Jesus' teachings, particularly the Sermon on the Mount (Matthew 5-7), presented as having divine weight and power, unlike the teaching of the scribes.
- **Christology:** The study of the person, nature, and work of Jesus Christ. In Matthew 8-9, the miracles primarily serve to stress Jesus' unique authority and identity as the Messiah.
- **Continuity and Discontinuity:** A concept in biblical theology referring to elements that remain consistent (continuity) or change (discontinuity) between different periods or covenants (e.g., Old Testament law and the New Covenant inaugurated by Jesus).
- **Cost of Discipleship:** The sacrifices and deprivations (e.g., lack of necessities, family separation, potential rejection) that accompany following Jesus, as highlighted in the interactions with would-be disciples.
- **Cycles of Miracles:** The structural pattern in Matthew 8 and 9, where Jesus' miracles are presented in three distinct sets, each typically followed by material on discipleship.
- **Discipleship:** The process and commitment of following Jesus, involving obedience to His teachings, imitation of His actions, and willingness to endure challenges.

- **Eschatological Results:** The ultimate, end-time outcomes of God's redemptive plan, particularly regarding the full establishment of the Kingdom of Heaven, the end of pain, and the redemption of the body.
- **Gentile:** A person who is not Jewish. Matthew's inclusion of a Gentile (Roman centurion) in the healing narratives highlights Jesus' mission beyond Israel.
- **Inaugurated Kingdom:** The concept that the Kingdom of God has already begun to break into the present age through Jesus' ministry (already) but has not yet reached its full, consummated state (not yet).
- **Marginalized/Outsiders:** Individuals or groups considered low status, impure, or excluded from mainstream society (e.g., lepers, Gentiles, women, tax collectors, sinners) whom Jesus consistently reached out to.
- **Messiah:** The "Anointed One," the expected deliverer and king of Israel. Matthew presents Jesus as the authoritative Messiah.
- **Mission Discourse:** Matthew Chapter 10, where Jesus sends out his disciples with instructions for their ministry, following the demonstrations of His authority and the lessons on discipleship in chapters 8-9.
- **Pharisees:** A prominent Jewish religious and political group in Jesus' time known for their strict adherence to the Law and oral traditions. They frequently opposed Jesus.
- **Ritual Purity:** A state of ceremonial cleanness required by Jewish law for participation in religious life. Leprosy and certain chronic illnesses (like the hemorrhaging woman's) rendered individuals ritually impure.
- **Son of Man:** A title Jesus often used for Himself, emphasizing both His humanity and His divine authority, especially His authority to forgive sins.
- **Substitutionary Death/Atonement:** The theological concept that Jesus' death on the cross serves as a substitute for humanity's sin, paying the penalty and making reconciliation with God possible.
- **Theological Newness:** The idea that Jesus' coming brings a fundamentally new understanding and practice, particularly concerning the law, fasting, and social interaction, without necessarily abolishing the old (as seen in the new wine and wineskins analogy).

## 4) FAQs

Q1: What is the central theme of Matthew chapters 8 and 9, and how does Matthew demonstrate it?

**A1:** The central theme of Matthew chapters 8 and 9 is the **authority of Jesus**. Matthew demonstrates this by presenting Jesus not only as an authoritative teacher (as seen in chapters 5-7, the Sermon on the Mount) but also as an authoritative doer of miraculous deeds. The miracles in these chapters are not random but are carefully selected and arranged to complement Jesus's teaching, explicitly and implicitly stressing his divine authority. For instance, 7:28-29 highlights the authority of his words, while 8:9 and 9:6-8 explicitly affirm his authority.

Q2: How are the miracles in Matthew 8 and 9 structured, and what is the significance of this arrangement?

**A2:** Matthew structures the miracles in chapters 8 and 9 into **three cycles, each consisting of three healing miracles followed by material on discipleship**.

- **Cycle 1 (8:1-17):** Features the healing of a leper, the centurion's servant, and Peter's mother-in-law, followed by discussions with two would-be disciples (8:18-22).
- **Cycle 2 (8:23-9:8):** Includes the stilling of the storm, the exorcism of demoniacs, and the healing of a paralytic, followed by Jesus's interactions with Pharisees and John's disciples concerning his association with sinners and fasting (9:9-17).
- **Cycle 3 (9:18-34):** Presents the healing of a daughter and a woman (intertwined), a blind man, and an exorcism, concluding with Jesus's remarks about Israel being "sheep without a shepherd" and the need for more workers (9:35-38). This alternating pattern emphasizes Jesus's power to perform miracles, demonstrate his authority to forgive sins, and highlight the ongoing need for disciples who are committed and rightly oriented.

Q3: Who are the subjects of Jesus's healings in the first cycle, and why might Matthew have chosen to feature them?

**A3:** The first cycle of healings features a **leper**, a **Roman centurion's servant**, and **Peter's mother-in-law**. Matthew likely selected these individuals to showcase Jesus as a "friend to those who were powerless in Jewish society" and to illustrate the diverse nature of "his people." The leper was ceremonially impure and socially outcast, the Roman officer lacked religious standing despite his military power, and Peter's mother-in-law was limited by her gender. By healing these individuals from the margins of society, Matthew emphasizes that Jesus's ministry transcends ritual purity, ethnic exclusivism, and sexual stereotypes, setting a model for his disciples to reach "all the nations."

Q4: What is the relationship between healing and atonement in Matthew 8:17, and what caution does the text offer?

**A4:** Matthew 8:17 cites Isaiah 53:4, connecting Jesus's physical healings to his atoning ministry. The text acknowledges that pain, illness, and death originated in sin (Genesis 3), and that redemption from sin will ultimately lead to physical redemption (Romans 8:23, Revelation 21:4). Therefore, **healing is indeed part of the atonement, but it is guaranteed for all only in the future aspect of the kingdom**. While individual experiences of healing occur in the present age, the text cautions against concluding that Christians can simply "name and claim" healing as automatically guaranteed by the atonement. The point of these miracles in Matthew 8 and 9 is primarily **Christological**, stressing Jesus's unique authority, rather than being solely about "therapy."

Q5: What lessons about discipleship are conveyed through the encounters with the two would-be disciples in Matthew 8:18-22?

**A5:** The encounters with the two would-be disciples illustrate **contrasting problems in understanding the cost of discipleship**. The first individual, carried away by "emotional enthusiasm," had not considered the sacrifices of an itinerant ministry, showing ignorance of the cost. The second individual, who wished to delay following Jesus to bury his father, displayed "timidity" despite a more realistic understanding of the cost. Jesus teaches that the demands of his kingdom revise traditional notions of family and require a willingness to be deprived of basic necessities. True disciples must have "counted the cost of discipleship," possessing a faith "tempered with a realistic understanding of the deprivations that may come to the one who follows Jesus."

Q6: How does the healing of the paralytic in Matthew 9:1-8 elevate Jesus's authority to its most crucial aspect?

**A6:** The healing of the paralytic elevates Jesus's authority to its most crucial aspect: **the forgiveness of sins**. While Jesus had already demonstrated authority through his teaching and healing from a distance, the ability to forgive sins is presented as far greater. Illnesses are seen as "symptoms of sin," and only by addressing the root cause (sin) can true and ultimate healing occur. This authority is central to Jesus's mission "to save his people from their sins" (1:21) and demonstrates his divine prerogative as God's beloved son. The Jewish leaders' accusation of blasphemy underscores the profound implications of Jesus claiming this authority.

Q7: Why did Jesus associate with "tax collectors and sinners," and what message did this send to the Pharisees and Matthew's community?

**A7:** Jesus associated with "tax collectors and sinners" because his kingdom ministry is **not circumscribed by ritual impurity, ethnicity, or gender**, and it will not be limited by "social stigmas." By calling Matthew (a tax collector) to be a disciple and associating with such outcasts, Jesus exemplified the ideal of Hosea 6:6: "I desire mercy, not sacrifice." This emphasized that God's primary attribute in relating to sinful humans is mercy, and therefore, God desires His people to show mercy. This challenged the Pharisees' focus on external adherence to the law over compassionate engagement. For Matthew's community, this served as a model for ministry, encouraging them to move beyond "legalistic scruples" and engage with those who most needed the kingdom's message, as associating with them is the way to call them to repentance.

Q8: What does Jesus's response to John the Baptist's disciples about fasting signify regarding the "newness" of his kingdom message?

**A8:** Jesus's response about fasting, comparing his presence to a bridegroom at a wedding, signifies the **"newness" and unparalleled joy of the inaugurated kingdom**. While the Pharisees observed traditional fasting practices, Jesus's disciples did not, as the presence of the "bridegroom" (Jesus) brought a time of "messianic jubilation" that called for celebration, not fasting. This illustrates that Jesus fulfills the law and prophets, not by simply reiterating past teaching or by bluntly jettisoning it, but by preserving it within a "new context." Fasting would be appropriate after Jesus was "taken away," but it would be "in the new context of the

righteousness of the inaugurated kingdom," not in the old context of Pharisaic tradition. This highlights a nuanced continuity and discontinuity in biblical theology, where old practices are transformed and preserved under the new reality of Jesus's kingdom.