

A black and white photograph of a city skyline, including skyscrapers and a bridge, is shown upside down at the top of the page. The text 'MATTHEW' is centered below the image.

MATTHEW

The Upside umog Kingdom

Matthew 8-9

Jesus heals many people as a glimpse of the future kingdom



Matthew 8:1-22

Jesus gives us a glimpse of the kingdom of God through His healings

MATTHEW
The Upside down Kingdom



Jesus healing others.

- These two chapters are filled with miracles.
- After His sermon about the kingdom of God, Jesus gives us a glimpse of the kingdom: no sickness, death, crying or pain.
- Summary: “Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.”



Jesus healing others.

- His miracles brought God's authority to His teaching.
- People believed He was truly from God because no one could have done the miracles He did without God's power (John 3:2).
- The healings themselves had meaning – they showed the world what God's kingdom would be like.



Healing a leper (8:1-4)

- The leper showed great respect for Jesus (kneeling as you would before a king) and submission to His will (“If you are willing”).
- Jesus healed and touched the leper, which was against ritual purity laws (Leviticus 13).
- He touched him, showing love, compassion and connection to a person who had been isolated from society.



Healing a leper (8:1-4)

- The man's leprosy was cleansed immediately. This word is often used to emphasize Jesus' power.
- Jesus said not to tell anyone, which He often did early in His ministry. Some scholars call this "The Messianic Secret."
- Yet, Jesus tells the leper to go show the priests to fulfill his ritual cleansing, which honored the Mosaic law.





Healing a centurion's servant (8:5-13)

- This was a Roman centurion, yet Jesus said he had greater faith than anyone in Israel.
- This centurion asked for healing for his servant, whom most centurions would have simply considered property.
- The centurion also showed reverence for Jesus, calling Him "Lord," and saying, "I am not worthy to have you come under my roof."



Healing a centurion's servant (8:5-13)

- Jesus marveled at his great faith and explained that many Gentiles ("from east and west") will enter the kingdom of God while many Jews ("sons of the kingdom") will go to hell.
- Belonging to the kingdom is based on personal faith, not family background or religious ritual.



Healing Peter's mother-in-law (8:14-17)

- Jesus didn't just do miracles in public, as part of His official ministry. He healed in private, in the course of His day-to-day life.
- Verses 14–15 emphasize the fact that Jesus first ministered to her and then she ministered to Him.
- When healed, disciples responded by serving Jesus.



Healing Peter's mother-in-law (8:14-17)

- Matthew emphasized that Jesus healed all who were sick and cast out demons with just a word. This level of power was unheard of, and a sharp contrast to the magicians of the day.
- Matthew related this all to the words of Isaiah, which pointed ahead to Christ's sacrifice on the Cross. Jesus' healing of physical disease was a sign of the greater healing that is to come.



On following Jesus, two points (8:19-22)

- Following Jesus may cost a disciple even the most basic security, like a stable place to live.
- Jesus was completely dependent on donations to His ministry and the hospitality of strangers, which was considered a wretched lifestyle.
- Was this scribe ready to lose honor to follow Jesus?



On following Jesus, two points (8:19-22)

- Following Jesus takes precedence over all other societal obligations.
- In their culture, “I must first bury my father” was a phrase that meant to wait till your father dies, which could be years.
- Jesus was again claiming His divinity because obligation to family was only trumped by obligation to God.



Matthew 8:23-9:17

It's all about personal faith, not your pedigree or religious ritual

MATTHEW
The Upside down Kingdom



Calming the sea (8:23-27)

- Because of the climate around the Sea of Galilee, violent storms commonly come up quickly out of nowhere.
- In the ancient world, ability to sleep during trouble and remain calm during a storm were signs of a great trust in God.
- Jesus rebuked the disciples for their lack of faith, then rebuked the storm.





Healing two demon possessed men (8:28-34)

- The demons immediately knew who Jesus was (“Son of God”) and feared Him.
- James said mere belief and fear of God is not enough; even the demons do that (James 2:19).
- This healing alludes to a future time when Jesus will fight the demonic realm (the future final battle).



Healing two demon possessed men (8:28-34)

- Jesus showed authority over the demonic world even then. He gave His disciples the same authority (Matthew 10). We have the same power by God's armor (Ephesians 6:10–18).
- The presence of pigs indicates this was a Gentile area of Galilee.
- The people were more concerned about their financial ruin than they were about the deliverance of the possessed men.



Healing a paralytic (9:1-8)

- Capernaum: For friends or family to bring a paralytic to Jesus showed their great faith and love.
- In most of these stories, Jesus emphasized the faith of those who came to Him for healing.
- Jesus showed His divinity again. Only God can forgive sins, which is why the scribes thought it was blasphemy.



Healing a paralytic (9:1-8)

- To prove He was God, He also healed the man – the harder saying to prove tangibly.
- “Son of Man” was a divine figure from Daniel 7; He was equating Himself with God.
- That Jesus forgave sin first shows that what we really need is forgiveness of sins, not physical healing.



Calling Matthew, eating with tax collectors (9:9-13)

- Tax collectors were the most despised people in Jewish culture.
- They worked for Rome and added extra tax for themselves.
- Meals were a shame/honor situation. People did not eat with those of lower status.
- The Pharisees' comments were an official honor challenge.



New wineskins (9:14-17)

- John the Baptist lived like a Nazarite (Numbers 6), taking vows of abstinence from alcohol, haircuts and contact with dead bodies.
- Jesus fasted at least once in His ministry (Matthew 4), probably more, but He didn't defend Himself with that.
- He answered with a theological explanation that now (while Jesus was with them on earth) was time for celebration, not fasting.



New wineskins (9:14-17)

- Jesus was alluding to Himself as the groom of God's people in the coming messianic banquet of the kingdom.
- Jesus described this kingdom as new wineskins and new cloth. God was doing a new thing in this covenant.
- It will not fit into old paradigms and practices.



Matthew 9:18-38

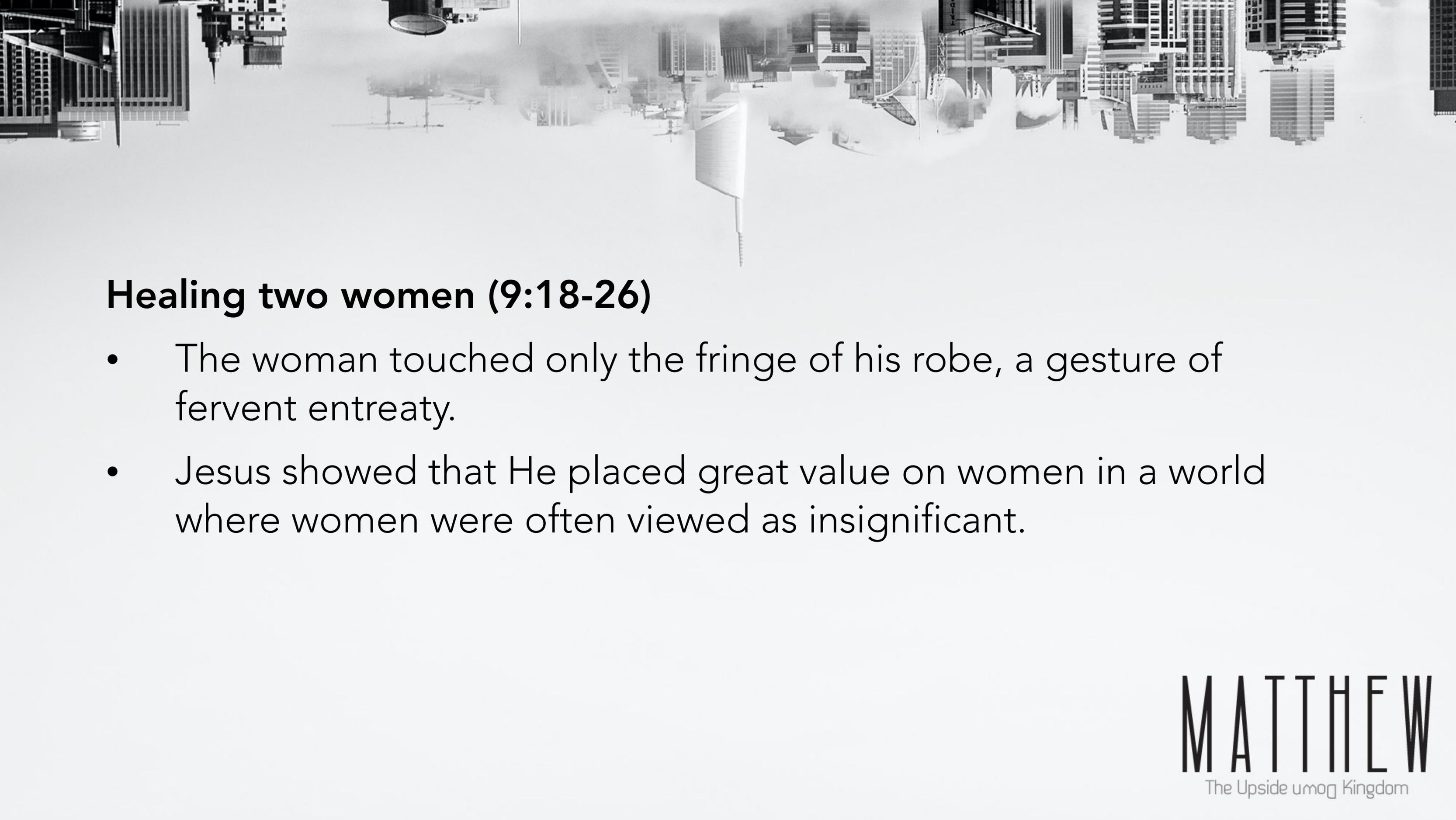
Christ has compassion on His people like a good shepherd

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The Upside down Kingdom



Healing two women (9:18-26)

- The woman was an outcast; the girl was an important man's daughter.
- Jesus called the woman "daughter."
- The woman had been bleeding for 12 years; the ruler's daughter was 12 years old (Luke 8:40–56).



Healing two women (9:18-26)

- The woman touched only the fringe of his robe, a gesture of fervent entreaty.
- Jesus showed that He placed great value on women in a world where women were often viewed as insignificant.



Healing two blind men (9:27-31)

- The blind men showed faith that Jesus was the Messiah (“son of David”), yet He still asked if they believed He was able.
- Here Jesus made the strongest connection yet between faith and healing (“according to your faith”).
- Later, Matthew said Jesus didn’t do many miracles in an area “because of their lack of faith” (13:58).



Healing a demon possessed man (9:32-34)

- Another demon-possessed man, this time mute.
- The crowds marveled, but the Pharisees accused Jesus of using Satan's power to cast out demons.
- Later He told them this wasn't logical because a kingdom divided against itself would not stand (12:22–28). These are two opposing kingdoms—evil and God's kingdom.



Conclusion – Christ’s compassion (9:35-38)

- His power is absolute – He heals every disease. His miracles are there as signs to accompany His teaching and His proclamation of the kingdom.
- He is the Good Shepherd - the metaphor the Old Testament so often uses for God. Jesus would be the shepherd for His people that their human shepherds failed to be (Ezekiel 34).



Conclusion – Christ’s compassion (9:35-38)

- Harassed - literally means “skinned alive.” They hadn’t just been left alone. They were abused and mistreated by thieves and robbers (false teachers) and didn’t have a good shepherd.
- Compassion - literally means to be moved to the bowels, the deepest part of you. All of Jesus’ ministry, His self-sacrifice, is motivated by His deep love for us.



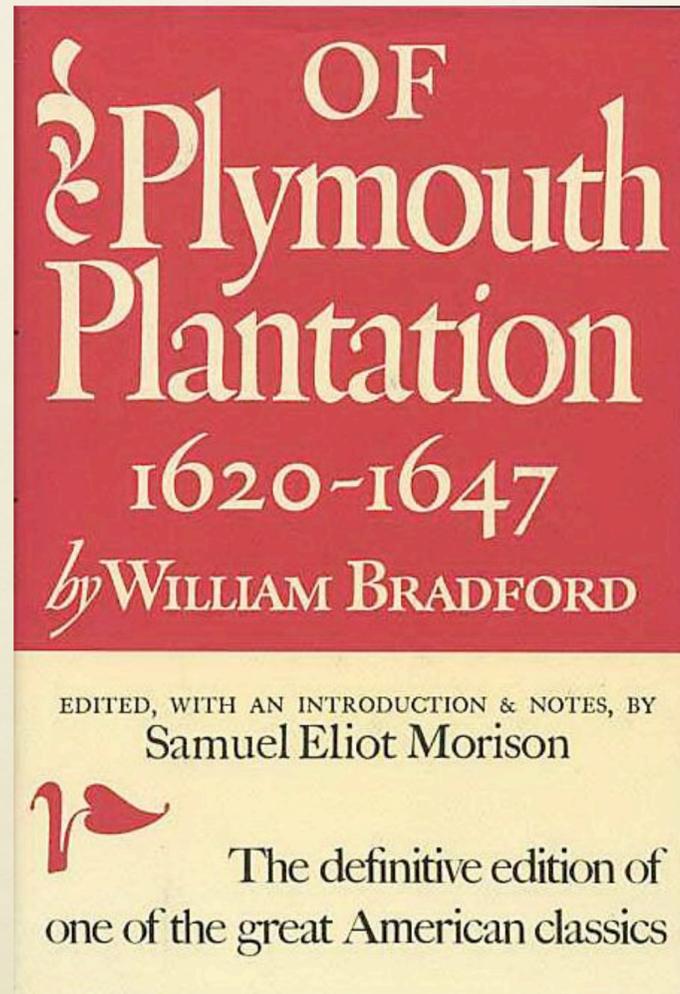
Conclusion – Christ’s compassion (9:35-38)

- The harvest - refers to the final judgment, the separation of the wheat from the chaff (3:12; 13:30).
- Jesus later told them that only God can separate them; only He can tell the difference (13:30).
- God is the Lord of the harvest, but He needs workers in the field to share in His mission to proclaim the kingdom.

The background of the slide is a warm, golden-brown color with a subtle pattern of overlapping autumn leaves. The leaves are rendered in a slightly darker shade of the background color, creating a textured, layered effect. The text is centered and reads:

**Thanksgiving and
the 400th Anniversary**

THE PILGRIMS



- The Pilgrims were originally known as the Forefathers or Founders.
- The term Pilgrim was first used in the writings of colonist William Bradford and taken from 1 Peter 2:11.

MAYFLOWER COMPACT



The Mayflower Compact

In ye name of God Amen. We whose names are underwritten, the loyall subjects of our dread souveraigne Lord King James, by ye grace of God, of Great Britaine, France, & Ireland King, defender of ye faith, &c.

Haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith and honour of our King & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant, & combine ourselves together into a Civill body politick; for our better ordering, & preservation & furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute and frame such just & equall Lawes, ordinances, Acts, constitutions & offices from time to time, as shall be thought most meeete & convenient for ye generall good of ye colonie: unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap: Codd ye -11- of November, in ye year of ye raigne of our souveraigne Lord King James of England, France & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano Dom. 1620.

| | | | |
|------------------|-----------------|-----------------|-----------------|
| John Alden | Richard Warren | John Turner | Samuel Maynard |
| William Bradford | John Willard | Thomas Eaton | Peter Dummer |
| Edward Winslow | Stephen Hopkins | John Clark | Samuel Eaton |
| William Brewster | Edward Tilly | John Cushman | George Burdett |
| Samuel Chilton | John Tilley | John Cullington | Richard Clark |
| Thomas Andrews | Thomas Cook | Thomas Hobbins | Richard Burdett |
| John Alden | Thomas Fones | John Dummer | John Burdett |
| Samuel Burdett | Thomas Tilden | George Smith | John Taylor |
| Christopher Hall | John Dighton | Thomas Willson | Thomas Doy |
| William Mullins | Samuel Eaton | Robert Woodman | Samuel Eaton |
| William White | | | |

LANDING IN PLYMOUTH



- The Pilgrims were blown off course and landed at Cape Cod.
- They resolved to sail southward but encountered “dangerous shoals and roaring breakers.”
- They began scouting expeditions and discovered Plymouth.

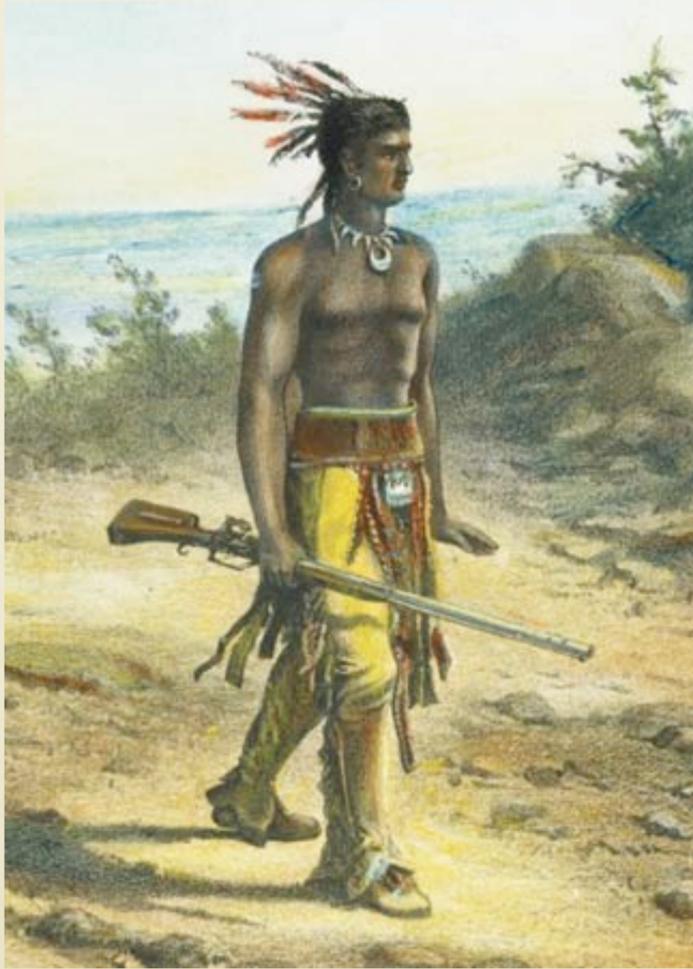
LANDING IN PLYMOUTH

- Had they arrived just a few years earlier, they would have been attacked and destroyed by one of the fiercest tribes in the region.
- In 1617, the Patuxet tribe had been wiped out by a plague. The Pilgrims thus landed in one of the few places where they could survive.

PILGRIMS & THANKSGIVING

- Life was hard for the Pilgrims. Out of 103 Pilgrims, 51 of these died in the first terrible winter.
- After the first harvest was completed, Governor William Bradford proclaimed a day of thanksgiving and prayer.

SQUANTO



- There was one survivor of the Patuxet tribe: Squanto.
- He was kidnapped in 1605 by Captain Weymouth and taken to England where he learned English and was eventually able to return to New England.

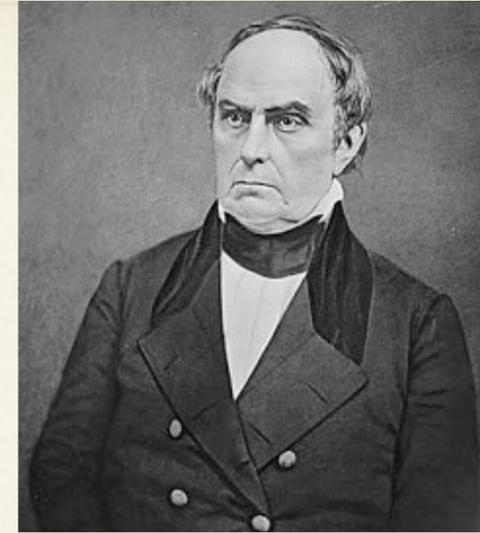
SQUANTO

- When Squanto learned that the Pilgrims were at Plymouth, he came to them and showed them how to plant corn and fertilize with fish.
- William Bradford said that Squanto “was a special instrument sent of God for their good beyond their expectation.”

LEGACY OF THANKSGIVING

- Americans held a bicentennial celebration of the landing of the Pilgrims at Plymouth Rock on December 22, 1820.
- At that occasion Daniel Webster declared the following:

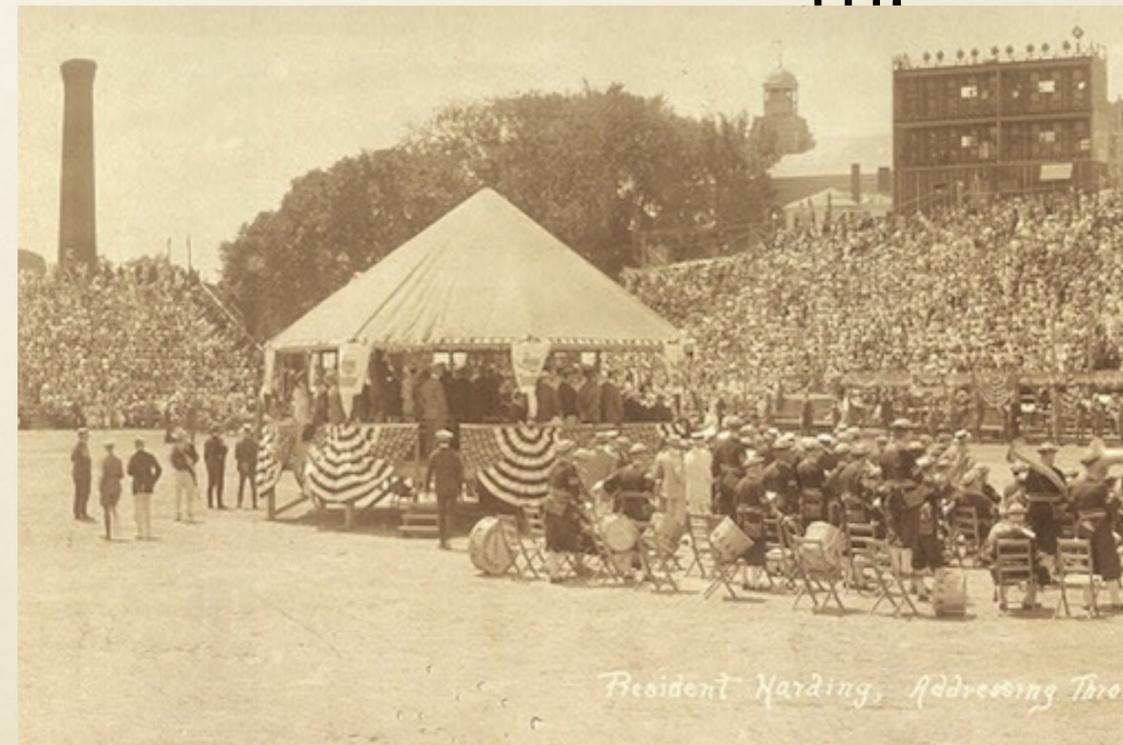
DANIEL WEBSTER



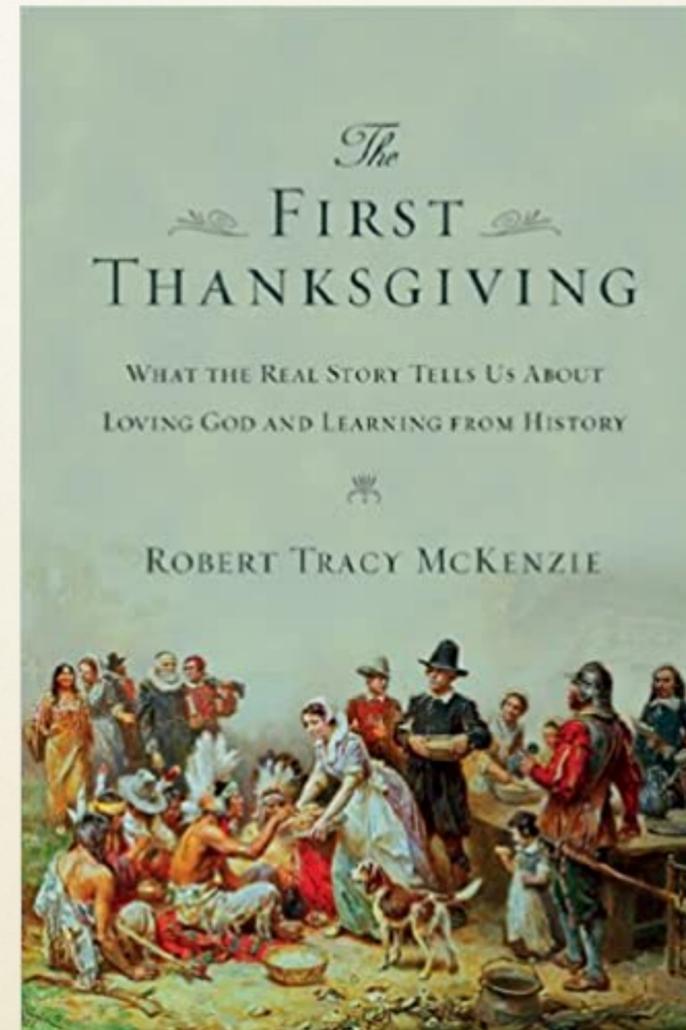
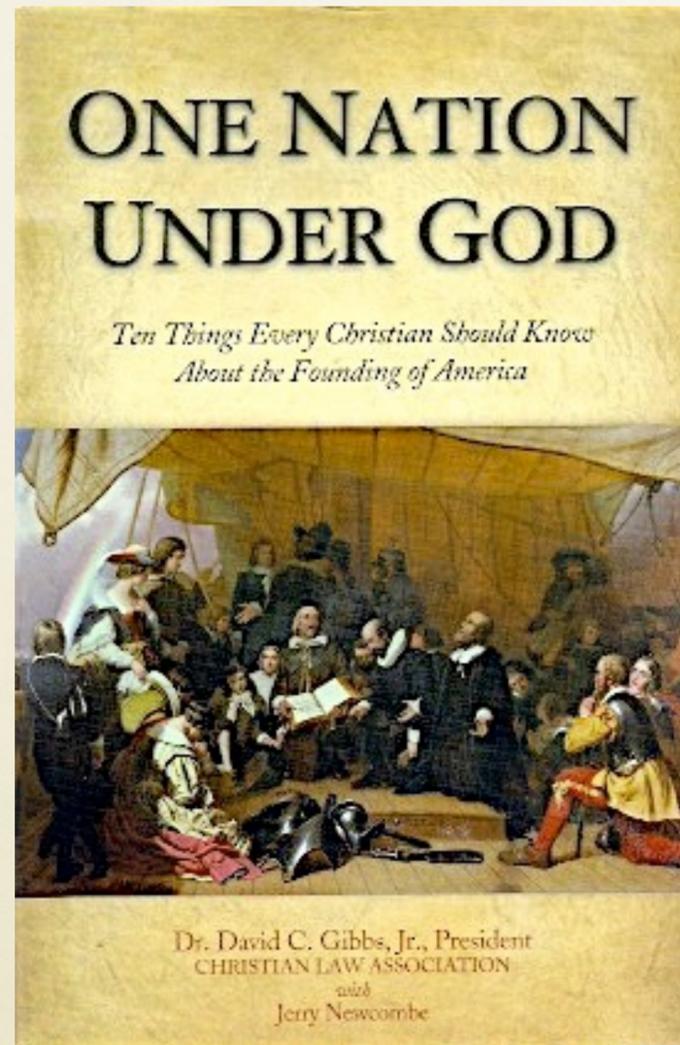
“Let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary.”

300TH ANNIVERSARY

- Speakers included President Warren Harding and Vice President Calvin Coolidge.
- The pageant caused the worst traffic jam in the history of Massachusetts.



RESOURCES



RESOURCES



Thanksgiving Quiz

Kerby Anderson offers a quiz concerning the origins of American Thanksgiving. This nation was founded by Christians, and