

# The Gospel of Matthew

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## **Session 10:** Matthew 9: New Wine, New Wineskins

Continues narrative of Book Two which begins with many miracles; demonstrates Jesus power and authority over the consequences of sin in the world – illness, impurity, isolation, death and demon possession and in Sermon on the Mount who would be part of eternal kingdom; now will open door to all who have faith

### **NOTES AND QUOTES**

What is sin?<sup>1</sup> (CCC1440) Sin is, before all else, an offense against God, a rupture of communion with Him and damages communion with the Church; often sickness was associated with sin

1. As Christians and members of the Kingdom of God have been given responsibility and power to do works of Jesus; often miss opportunities to be used by God; faith not just set of beliefs but action
2. Mat 9: 1-8: Healing of paralytic...was not only his faith but that of the friends who brought him to Jesus; – when Jesus forgave his sins caused questions as Jews believed only God could forgive sin – when Jesus healed paralytic physically and also forgave his sins, He was committing blasphemy... they could not accept that God had given that authority to a man. By forgiving the paralytics sin and physically healing him, showed Jesus had power and authority of God; God uses weakness of our lives to demonstrate His faithfulness and His strength; this passing of authority from God to Son of Man and then Son of Man breathing the authority into the apostles and the apostles breathing the authority to their successors and other biblical text is the basis for the authority given to priests in the Sacrament of Reconciliation (John 20:22-23, Mat 18:18, CCC 1440 - 1498)
3. There is a relationship between sin and sickness...by offering our suffering in union with Jesus, He changes the suffering to redemption
4. Mortal sin kills the life of the Trinity in the soul; Jesus wants to release all from sin
5. Jesus calls Matthew, a tax collector (considered perpetually *unclean* by Pharisees); Pharisees see themselves as physicians (but not allowed to touch anyone who needs them lest they become *unclean*) and Jesus equates Himself as such yet He is having contact with an *unclean* tax collector; Jesus states He states those that are well do not need a physician; God desires mercy, not sacrifice (Hosea 6:6<sup>2</sup> – context is restoration of Israel)
6. Pharisees idea of holy (*kadosh*) is being separate from others (*parush*)
7. Pharisees fast but Jesus disciples do not. They are concerned. Jesus responds (Mat 14 – 17) that bridegroom is still with them. When He is gone, they will fast (Israel understands that the bridegroom is God)
8. Interpreting scripture and new wine is put into fresh wine skins (Mat 9:14 – 17): Allegorical Sense (how it applies to Christ) – Jesus Christ cannot fit into Old Covenant, it will burst; needs to be new wine skin/a new covenant for this new wine; old temple is falling down and in the new temple there will be room for all; Moral Sense (how applies to us) – all now contain Spirit of God; no temple large enough to hold the people – God dwells in each of us; old covenant will wear out like a garment; new covenant last forever
9. Interpreting scripture and fasting: Moral sense (how relates to us) – our fast before Mass and communion is broken when hear words “*This is my body, this is my blood*”- the bridegroom is present, we consume the precious Body and Blood into our bodies and the fast is broken
10. Continued healings: Woman with hemorrhage – touched His garment (prayer shawl<sup>3</sup>); Official’s daughter dead but Jesus awakened her; healing two blind men; removing demon to heal mute person – Pharisees believe Jesus is possessed by demon
11. Jesus likens Himself as shepherd for lost sheep and Son of Man restoring the kingdom to include all
12. The Church does not replace Israel but is the New Covenant of the New Testament that restores Israel and Gentiles
13. Jesus gives authority to His disciples to go out and do what He has done; it is also our destiny

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<sup>1</sup> What is sin? an immoral act considered to be a transgression against divine law;"a sin in the eyes of God"; Only in the knowledge of God's plan for man can we grasp that sin is an abuse of the freedom that God gives to created persons so that they are capable of loving Him and loving one another (CCC 387) See also CCC 386 – 421)

<sup>2</sup> Hosea belonged to northern kingdom of Israel and began his prophetic career in the last years of Jeroboam II (786 – 746 B.C). He called on Israel to repent its sins of apostasy and warned of the judgment to come from God. His writings form the first of the Old Testament books of the Minor Prophets. **Hosea** was the son of Beerī and apparently belonged to the upper classes. God used Hosea to portray a message of repentance to His people. According to the **Book of Hosea**, God had him marry a harlot, a woman lacking any sense of fidelity. **Hosea** married the harlot and had children with her. Through **this** marriage God, showed His great love for His people, comparing Himself to a husband whose wife has committed adultery; it **would** take God to **teach Hosea** how to love and how to **teach** others to love. ...



<sup>3</sup>Prayer  
Shawl



The tallit (prayer shawl) was to remind the Jew of the commandments of the Torah. The Jews' search for a logical correlation between the *tallit* and the commandments of God was rewarded with intriguing discoveries. The numerical value of the word *tzitzit* (fringes) is 600. Each of the fringes contains 8 threads and 5 knots, making a total of 613. This number corresponds to the 613 commandments contained in the Torah.

It was also noted that in making the fringes one winds the long thread around the other threads between the 5 knots 7, 8, 11, and 13 times respectively. The first three numbers equal 26, which is the numerical value of the Tetragrammaton. The remaining number equals the numerical value of the word *ehad* ("one")—the last word in the opening verse of the Shema. The fringes of the *tallit* thus not only remind the Jew of the 613 divine commandments, but also underscore the central doctrine of Judaism, that the Lord is one.

Ethical and theological meanings have also been read into the symbolism of the *tallit*. According to the Midrash, wrapping ourselves in the prayer shawl is to aid us in attaining a proper mood of