

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2016: *The Book of Matthew***  
**Lesson 4 “Get Up and Walk! Faith and Healing”**

**Read for this week’s study**

Matthew 8; Leviticus 13:44–50; Daniel 7:7, 8; John 10:10; Matthew 9:1–8; 1 John 1:9.

**Memory Text**

“Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk?’” (Matthew 9:5, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Touching the Untouchable
- III. The Roman and the Messiah
- IV. Demons and Pigs
- V. “Get Up and Walk!”
- VI. Letting the Dead Bury the Dead
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Daniel Duda**

1. “Despite all that it accomplished in our behalf, the plan of salvation did not spare us from earthly sickness and earthly death. With this in mind, let’s consider several stories of healing, both physical and spiritual, and see what important lessons about faith we can derive from them.” (Sabbath afternoon)
2. “At that time one of the greatest examples of just how wretched and fallen Satan’s realm had become could be seen in the disease of leprosy. Though occasionally used as a form of divine punishment, such as in the case of Miriam (see Numbers 12:9–12), in the larger context of the Bible it’s a powerful and horrific example of just what it means to live in a fallen and broken world.” (Sunday’s lesson) And we might add Gehazi (2 Kings 5:27) as well. What is the significance of the fact that people attach certain general interpretations to a specific historic event (or two) that happened once or twice, yet then for centuries it colors their understanding of how God works? Is it possible that we might have some faulty understandings of how God works today based on a “clear” understanding of a historic precedent?
3. “Read Matthew 8:1–4. What importance can be seen in the fact that, in healing this leper, Jesus touched him (see, for example, Leviticus 13:44–50)? Perhaps, by

touching the leper, Jesus showed that no matter how bad our sin is, He will draw close to those who are willing to be forgiven, healed, and cleansed from it.” (Sunday’s lesson) Is there also a theological reason that Jesus shows that the problem is not that God is unwilling to help, and care for us? Or is it all about “bedside” manners?

4. “In that culture, the only person more despised than a Gentile like this would have been a leper; so, this officer perhaps assumes that Jesus wouldn’t want to enter his home, even though Jesus says that He will. By asking just for the Word of Jesus, not His actual presence, the centurion demonstrates great faith that speaks to us today: Jesus’ Word is as powerful as His touch. To this centurion, for Jesus to heal someone wasn’t a difficult thing. It was akin to a military officer giving orders to a soldier, which happened all the time.” (Monday’s lesson)
5. Because for Matthew Jesus is a new Moses, Jesus preaches five major sermons in Matthew (5-7, 10, 13, 18, 24-25). Chapters 8-9 are a transitional section before the next big sermon (chap. 10). They show what Jesus’ authority looked like in practice in everyday life. The section begins with two stories, about the leper and the centurion’s servant. In both cases Jesus has the power to heal, but Matthew’s point goes beyond that.
6. With the leper, Jesus is restoring and renewing a member of Israel. With the centurion, faith in Jesus’ authority is already spreading to people outside Israel. This is a sign of the wonderful gathering-in of the nations that God intends to accomplish. Jesus saw this man’s faith as an advance sign of Gentiles flooding into God’s kingdom.
7. But Jesus saw at the same time that despite his own best efforts, many of his own people would refuse to believe, and so would find themselves excluded from the gathering of the patriarchs of Israel – Abraham, Isaac and Jacob – with a great multitude from around the world. Jesus exercises his authority for the salvation of the world (28:18) and sets in motion a great celebration in which we are invited to share.
8. “The most important point is this: the destructive condition of the men in this story [8:25-34] is exactly the destructive condition that Satan desires for God’s children. But Jesus completely changed their lives. All that Satan seeks to do in our lives Jesus can and will undo for those who choose to give themselves to Christ. Otherwise we are helpless against Satan.” (Tuesday’s lesson)
9. The point of this story is that Jesus who has authority to teach people, as he was doing in the Sermon on the Mount (chaps. 5-7), also has authority over disease both close at hand and at a distance and over the winds and waves on the lake, and over the forces of evil. He is not just someone with good ideas. He is not just someone who will tell us how to establish a better relationship with God. He is someone with authority over everything that the physical world and non-physical [=spiritual] world can throw at us. Thus, we can trust this Jesus with every aspect of our lives.

10. Another important aspect for Matthew is that after Jesus quieted the storm, the disciples asked one another: “What sort of a man is he?” Now we get an answer from a most surprising source: the two (one in Mark & Luke) demon-possessed men yell: Jesus is “the Son of God!” This phrase will later be used by the disciples (14:33), by Peter (16:16), by the chief priest (26:63), and by the centurion at the foot of the cross (27:54). There is an important lesson to be learned in this chapter dealing with authority: if the demons say something which is true, it is still true. And even if a GC president (or the pope, or any priest) says something which is not true, it does not become true by the virtue of his authority!
11. The quarterly sees this lesson from the story of the healing of the paralytic (9:1-8): “The greatest faith of all is when we look deeper than our physical circumstances and instead focus on our eternal circumstances. So often our prayer requests are about our physical needs, and God does care about these things. But in His Sermon on the Mount, Jesus said we are to ‘seek first the kingdom of God and His righteousness.’ Thus, in the end, despite our immediate physical needs, how crucial that we keep eternal things ever before us in a world where so much is only temporal and fleeting.” (Wednesday’s lesson). [Our memory text is taken also from this story.]
12. Authority has had bad press in much of the world for a couple of hundred years. In the popular mind it goes together with abuse, repression, faceless civil servants in Washington or Brussels making life difficult for ordinary people like us. People with authority have the power to do whatever they want and get away with it because of the power behind them. Authority means power, which means force, which means abuse, violence, hurt.
13. Matthew shows that Jesus clearly has authority. Authority in teaching. Authority over diseases close and at a distance. Authority over the storm, over the demons. But what does he use it for? To put away sins, to change a person’s life from inside out. His authority has to do with the strange compelling power of freedom and love, freeing people from whatever was gripping them so tightly that they could not move. Yet some people get upset with Jesus for exercising his authority this way. Why? Was it because they felt they were losing their grip of authority over the people?
14. God’s traditional way of “forgiveness of sin” was through the temple-system, through established and authorized (there is the word again!) priesthood. They cannot imagine that God would, when the moment in the grand Bible story came, delegate that role to “one like a son of man”. Instead of rejoicing that this authority will now be let loose in the whole world, they are angry, seeing it as their own power undermined. And they will go after Jesus until they get him killed (26:64). But Jesus will “get up” (“arise”; see the language of the story!) and through his authority, will put away all the sins, heal and restore the whole world.
15. Interestingly, the lesson ends by going back to the two would-be followers of Jesus (8:18-22), to whom he tells some strange and harsh sounding things. “Jesus

questions whether the first man is really willing to give up everything—including his own bed!—to follow Him. This does not necessarily mean that a person will lose all earthly possessions if he or she follows Jesus but simply that a person needs to be ready to do so. Jesus then asks the second man whether he's truly willing to put Jesus ahead of His own family. At first glance, His words to the second man seem very harsh. [...] However, some interpreters argue that the man's father wasn't yet dead, or even at the point of death; instead, the man was basically saying to Jesus, "Let me get everything with my family all worked out, and then I will follow You." (Thursday's lesson)

16. For a devout Jew reciting "*Shema*" was the most important thing to do each day. But according to the rabbis, when a man's father dies, a proper burial comes first, before everything else, even "*Shema*" prayer. That's why Jesus shocks everybody by saying this most shocking of statements in all the gospels: "Let the dead bury the dead, you must follow me right now." (8:22) What Jesus is doing was so important, so urgent, so immediate that it was the one thing that mattered. Whatever else you were thinking of doing, this comes first.
17. That's why Jesus issues a solemn warning to the enthusiastic disciple who proclaims that he will follow him wherever he goes. Do you really know, he says, what you are letting yourselves into? This is not just an exciting and triumphant march following Jesus who has God's authority and watching him do powerful things all over the place. This is a commitment to an authority so that you can go to the darkest place of the world, into its deepest pain and use that authority for the people who are suffering in order to heal and help and empower.
18. Authority and suffering are strangely concentrated in this Jesus. No one at this stage quite understood Him, but everyone found him compelling. And if we, as Jesus' followers, learn to use authority the way he did, the world may again find Jesus compelling and many may want to follow him too!

### Thoughts from Graham Maxwell

What does faith mean? We've so often discussed it. Faith is used for everything from "believing what you know isn't so". This week on television somebody used that definition—faith is believing something that couldn't possibly be so. And your willingness to believe it shows that you *really* have faith.

Faith is not a leap in the dark either, which is a common philosophical explanation. For has our gracious God left us in the dark? How would anyone dare suggest that God, who has revealed Himself at such infinite cost, has left us in the dark? More than this, would the God you know, tempt you to trust a stranger you *don't* know? Look at the dangers involved in that. We warn

our daughters when they are walking home from school if a stranger offers you a ride in his car, don't get in. And there are sad stories in the newspaper from time to time about little girls who got in stranger's cars. Does God ask us as a stranger to get in His car? He doesn't ask us to run any such risk. He first reveals Himself. That's the good news. Then on the basis of this truth and this everlasting good news, God then has a right to ask us, "Do you find me worthy of your trust, your confidence, your faith? Do you still think I'm an untrustworthy 'quack' who would hurt you? Or do you find me a trustworthy physician? Could you trust me enough to be willing to stay with me long enough to let me heal you?" This is why the only requirement for healing and salvation is faith and trust. {Graham Maxwell. Excerpt from the audio series Romans, chapter 13, recorded January, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/25MMROMANS66> (Part 1) <http://pkp.cc/26MMROMANS66> (Part 2)

I think that when he said this, David showed himself way in advance of many modern theologians, who beg for forgiveness, but don't ask for the clean heart and right spirit. Nobody's going to be saved without the clean heart and the right spirit. Forgiveness doesn't get us into Heaven. That's legalism. Heaven will not be peopled with pardoned crooks, but with people who have new hearts and right spirits; and we don't have to use just this verse, but how about what Jesus said to Nicodemus? He didn't say, "Nicodemus, unless you be officially pardoned, you'll not get into the Kingdom." He said, "Unless you have a new heart and right spirit, and be reborn, you'll not see the Kingdom." That runs all through the Bible. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 –2 Samuel recorded November, 1981, West Covina, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

And forgiveness doesn't take care of that change. That's why salvation is more than forgiveness, it means healing the damage done. Sin really changes us. The legalist thinks he can go and get it just covered or erased or forgiven or pardoned or forgotten. That's legalism. But to recognize that sin damages us, we're never the same. Adam and Eve were never the same. They were hurt by this thing. They could not pass on a perfect nature to their children. They were weakened by this thing. That's why it's suicide to sin. The reasons for sin are not just it upsets our righteous Heavenly Father. It also is utterly destructive too and He does not wish us to destroy ourselves. There's every reason for not sinning. {Graham Maxwell. Excerpt from the audio presentation, We've Camped Around This Mountain Long Enough, #1, recorded July,

1989, South Dakota Conference Ministers Meeting} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/1MMCAMPED>

God gave them [sacrifices and rituals] in the beginning, didn't He? But they were misunderstood. The people thought, "If we offer these sacrifices, it will somehow appease the anger of God, and He'll be pleased." And that's been even carried down to the sacrifice of Christ, that if we point God to the fact that Jesus died in our stead, maybe His anger will be appeased. That's the heathen view. God was in Christ, reconciling the world unto Himself. These sacrifices were not to appease God. They were to say something to us that might lead us to be contrite, to be humble, to realize how serious sin is, and to say, "God, I really need not just to be forgiven, I need to be completely changed—a new heart and a right spirit, and all those things." If the sacrifice of Jesus doesn't lead us to that understanding, it does no good. And David was beginning to understand that. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 –2 Samuel recorded November, 1981, West Covina, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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Psalm 40:6 – Sacrifice and offering thou dost not desire; but thou hast given me an open ear ... (RSV) Literally, "Mine ears hast Thou digged." suggesting maybe they were full of wax and had to be dug out so he could listen. These words occur in Hebrews, referring to Jesus, don't they? God did not want sacrifice and offering, but He wanted an open ear, and in the Bible, the word "obedience" means literally, "a willingness to listen, an open ear." So this does affect our behavior too. But it's based on a willingness to listen. God doesn't want sacrifice, but He wants a willingness to listen, which might lead us to be won back to trust, and God can save all who trust Him. Some people offered sacrifices, but they weren't willing to listen. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Psalms, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/27MMPOGIA66> (Part 1) <http://pkp.cc/28MMPOGIA66> (Part 2)

## Further Study with Ellen White

Christ might have occupied the highest place among the highest teachers of the Jewish nation. But He chose rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might catch the words of the gospel of truth. He labored in the way in which He desires His workers to labor today. By the sea, on the mountainside, in the streets of the city, His voice was heard, explaining the Old Testament Scriptures. So unlike the explanation of the scribes and Pharisees was His explanation that the attention of the people was arrested. He taught as one having authority, and not as the scribes. With clearness and power He proclaimed the gospel message. {CH 318.1}

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick—the King of glory in the lowly garb of humanity. {MH 22.1}

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, “His going forth is prepared as the morning.” Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, “with healing in His wings.” Malachi 4:2. {DA 261.3}

Jesus was the healer of the body as well as of the soul. He was interested in every phase of suffering that came under His notice, and to every sufferer He brought relief, His kind words having a soothing balm. None could say that He had worked a miracle; but virtue—the healing power of love—went out from Him to the sick and distressed. Thus in an unobtrusive way He worked for the people from His very childhood. And this was why, after His public ministry began, so many heard Him gladly. {DA 92.1}

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:4. “And this is the confidence that we have in Him, that, if we ask anything

according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15. {MH 70.2}

Jesus looked upon the distressed and heart-burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him. {MH 71.1}

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole. {MH 17.2}

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy. {MH 19.4}

The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace. {MH 20.1}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power. {DA 759.1}

Over the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control. He who stilled the tempest and calmed the troubled sea spoke peace to minds distracted and overborne by Satan. {MH 91.1}

The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what everyone can do whose heart has been touched by the grace of God. {DA 340.1}

God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image.

{DA 294.4}

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all, easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unflinching tenderness and gentleness He met every form of human woe and affliction. Not for Himself, but for others, did He labor. He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden ones with whom He daily came in contact. {MM 19.3}

Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after. His love, pure and holy, blessed all who came within the sphere of its influence. His character was absolutely perfect, free from the slightest stain of sin. He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and woman from Satan's power. {MM 20.1}

He is the Creator, Redeemer, and Sustainer of the human race. He gives to all the invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." {MM 20.2}

**Recommended Reading:**

*Desire of Ages* Chapter 27 – "The Work and the Life"

*Ministry of Healing* Chapter 4 – "The Touch of Faith"

<https://egwwritings.org/>