

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 12, VERSES 22-23

NOTHING RECORDED

NOTHING RECORDED

NOTHING RECORDED

12:22 - Then was brought<sup>1</sup> unto him one possessed<sup>2</sup> with a devil<sup>3</sup>, blind<sup>4</sup>, and dumb<sup>5</sup>; and he healed<sup>6</sup> him, insomuch that the blind<sup>4</sup> and dumb<sup>5</sup> both spake, and saw<sup>8</sup>.  
 12:23 - And all the people<sup>9</sup> were amazed<sup>10</sup>, and said, Is not this the son of David<sup>11</sup>?

**CHRONOLOGY:** After April 30, 28CE, **In the Spring of 28CE (Possibly between May and July of 28CE)**. This chapter may have taken place during Jesus' ministry throughout Galilee which would have taken at the very least a month or two. It may also have occurred shortly after the Galilean ministry.

**LOCATION:** Somewhere in **Galilee**, quite possibly **Capernaum**

**COMMENTARY:** Jesus was brought a man who was both blind and mute. He was also possessed of an evil spirit. He was suffering both in body and spirit. His friends, having faith that Jesus could heal him, brought him to Jesus. We have no details as to how the exchange with Jesus took place; what questions were asked or how they approached Jesus. We only know that Jesus healed the man. The evil spirit was cast out, vision was restored and the ability to speak was regained. We know that Jesus used the priesthood to make this possible. We also know that it was the will of God the Father, or Jesus would not have done it. The people watching the miracle were amazed, astonished, and even bewildered. They had witnessed a healing beyond their medical knowledge. They witness a healing that was even beyond their spiritual ability. Their reaction was simple; this man must be the promised Messiah. He must be the descendant of David who was prophesied to come and save the children of Abraham from their enemies, infirmities, and ills.

**FOOTNOTES:**

1- **brought** – The word “brought” is translated from the Greek word “προσφέρω” or “prospheō”. It means to bring to, to lead, to attack or to assail.

A group of friends must have heard Jesus, or witnessed His power, or at the very least, they heard miraculous stories of His power to perform miracles. In an act of faith, they brought a friend who was blind and mute. It is significant that they brought their friend since no miracle can be performed without faith.

Jesus, and an entourage of faithful servants, ministered to the cities and villages throughout Galilee. It is difficult to say for certainty when the events of this chapter took place. It was either during the mission to Galilee or at the close of Galilee. Elder McConkie wrote, **“They – our missionary group – come into Capernaum, the site of so many of Jesus’ wondrous doings. Here there is brought to him ‘one possessed with a devil, blind, and dumb.’** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, pages 143-144).



So uncertain is the chronology of this chapter that Gaskill places it at another time point altogether. He places it just prior to the Sermon on the Plain and totally disassociated with the mission to Galilee. Gaskill wrote, **“On the same day Jesus healed the man with a withered hand (at the synagogue in Capernaum), He also healed a host of others (Matthew 12:15). In the process, there was brought to him a man possessed of the devil.”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 109).

In spite of the fact that various scholars disagree with the chronological order of this chapter, they do seem to agree that it occurred in Capernaum; though I personally do not find any facts to support that idea. I have placed the events of this chapter during or at the end of Jesus’ Galilean ministry as referenced in the previous chapter. This theory is supported by most scholars, including J. Reuben Clark who established the Bible Chronology for the authorized LDS Bible Dictionary.

2- **possessed** – The word “possessed” is translated from the Greek word “δαιμονίζομαι” or “daimonizomai”. It means to be under the power of a demon or devil. The Codex Sinaiticus translates the phrase “one possessed with a devil” as “a demonic”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 22, page 29).

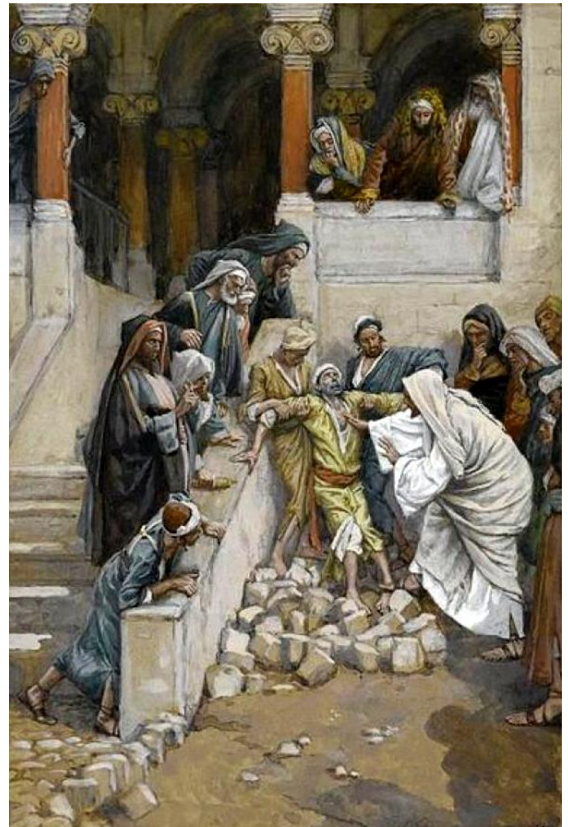
There is some debate as to the nature of the ills of the man brought to Jesus to be healed. Some scholars believe that his ailments were caused by demonic possession and the blindness and muteness were only symptoms of the possession. Whether the blindness and muteness were caused by the possession or not, those who favor this theory all agree that the possession was real and literal. Elder McConkie wrote, **“This poor suffering soul, what manifold miseries weighed him down. He neither saw nor heard, and to**

top it all – an ill much greater than the physical imperfections – he was possessed by a devil, by one of the evil spirits who craved a body, even such a one as this, and even for such a moment of ill-gotten tenancy as was here allowed.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 144).

Another group of scholars believe that the man was blind and mute and because people had such a poor understanding of medical issues they assumed that it was the result of a demonic possession. They would argue that there was no possession at all, but rather the blindness and inability to speak was due to causes the people couldn’t explain. Therefore, they explained the unknown by supernatural explanations. Barclay explained, “In the eastern world it was not only mental and psychological illness which was ascribed to the influence of demons and devils; all illness was ascribed to their malignant power. Exorcism was therefore very commonly practiced; and was in fact frequently completely effective.” (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 38).

The people of Jesus’ time commonly associated illnesses with punishments from God for sins and the recipient being possessed by evil spirits. “There is nothing in that to be surprised at. When people believe in demon-possession, it is easy to convince themselves that they are so possessed; when they come under that delusion, the symptoms of demon-possession immediately arise. Even amongst ourselves anyone can think himself into having a headache, or can convince himself that he has the symptoms of an illness. When a person under such a delusion was confronted with an exorcist in whom he had confidence, often the delusion was dispelled and a cure resulted. In such cases if a man was convinced he was cured, he was cured.” (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, pages 38-39).

We recognize that the former theory is true. The man was literally possessed of an evil spirit. Through acts of sin and disobedience, he allowed the devil opportunity to take possession of his physical body. He may have been blind and mute prior to his demonic possession, or it may have come as a result of the possession. This fact is unknown to us. Needless to say, this man found himself in a desperate situation.

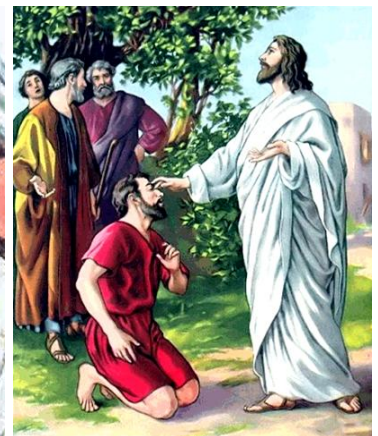
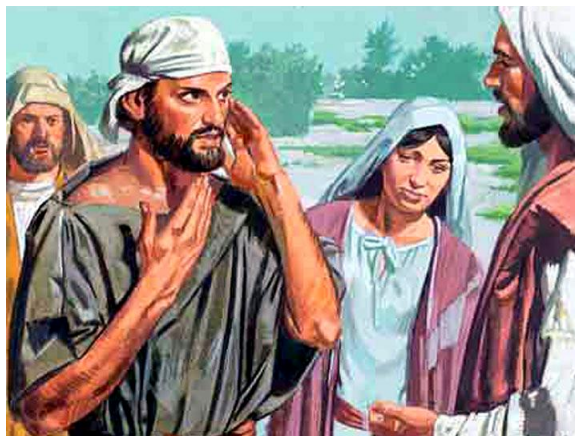
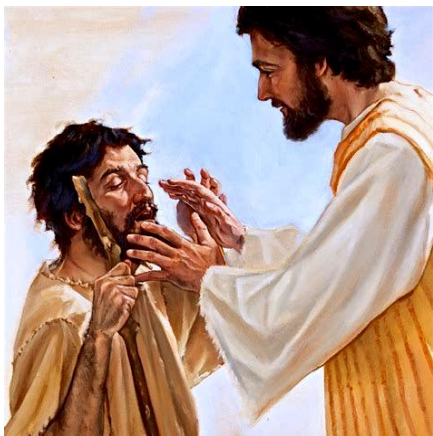


- 3- **devil** – The word “devil” is implied in the Greek word for possession and is not directly translated. When we speak of devils, demons and evil spirits, we are referring to the spirit children of God who rebelled in the pre-mortal realm and were cast out of heaven. These rebellious spirits were sent to earth without physical bodies, or a veil of forgetfulness. They follow Lucifer, chief among the rebellious spirits. “One of the fallen spirits subject to Lucifer had entered the body of a blind and dumb man.” (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 268).

We understand that the blind and dumb man must have committed some acts of sin to welcome evil spirits to have influence over him. President Cannon explained, “The spirit of evil takes possession of the wicked – the same spirit that is possessed by the damned; that spirit seizes upon them while they are in the flesh.” (Journal of Discourses, Volume 11, George Q. Cannon, May 6, 1866, page 233). The rebellious spirits that follow Lucifer can have no power over mortal men, unless we allow them. Gaskill explains, “The man possessed is a seeming archetype not only for the demonically possessed generally but more particularly for those who have allowed their lives to be ruled by the influence of Satan. As we noted earlier in this work, the Prophet Joseph taught, ‘The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power.’” (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 110).

- 4- **blind** – The word “blind” is translated from the Greek word “τυφλός” or “typhlos”. It means to be literally blind or mentally/spiritually blind. Symbolically, blindness symbolizes “ignorance; sin; dereliction of duty; failure to see the light and the right path; the undiscerning; the irrational.” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 22). Gaskill explains, “The man’s blindness reminds us of our unwillingness to be honest with ourselves and others, our willingness to acknowledge our sins, or our tendency to rationalize sinful behavior.” (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 111).

The ancient Jews correlated all diseases, illnesses, and physical abnormalities to sin, evil spirits, and consequences imposed by God. The Oral Law reinforced this belief. “The law also taught Israel that sickness could be expected when God’s law was disobeyed.” (Manners and Customs in the Bible, Victor H. Matthews, page 183). We understand that illnesses and physical abnormalities can happen as God’s plan for our progress and perfection. Sometimes bad things happen to good people because God trusts them to use their trials as stepping stones towards perfection. Note that evil spirits fall into another category altogether. Jesus understood the common belief of the day, that evil spirits and infirmities were connected. Matthews explains, “The Jews of that day were largely lacking in a scientific knowledge of medicine. This fact may be accounted for in their belief that sickness was caused by either the sin of the sick person, or of his relations, and that it was sent as punishment for that sin.” (Manners and Customs in the Bible, Victor H. Matthews, page 185). By casting out the spirit, and healing the man, Jesus left no question regarding His power to save.





- 5 - **dumb** – The word “dumb” is translated from the Greek word “κωφός” or “kōphos”. It means blunted, dull, lamed in tongue, dumb, dull in hearing, or deaf. **“Satan’s influence over the man was such that he could not see nor could he hear or speak.”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 109).

Symbolically, being deaf carries the idea that one is incapable or unwilling to listen to someone else’s ideas or the spiritual direction that comes from heaven. The symbolism of deafness is closely related to pride and sin. Similarly, Gaskill ties symbolic deafness to sin; which makes one deaf to the spirit. He wrote, **“The man’s muteness can represent the inability of those steeped in sin to communicate the gospel message to others and also the reality that sin keeps us from being a voice for good in the world and from being powerful testator of truth to others.”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 111).

Many of the healings performed by the Savior cured various illnesses and diseases. It was uncommon, in those days, for diseases and illnesses to find remedy. In fact, there was no cure for leprosy and many other plagues except where originally misdiagnosed. In most cases, people looked for cures for common ailments. This is not the case with this miracle. **“This man is not physically ill, though he has physical symptoms. His ailment is caused by the demon that possessed him, and his ‘cure’ is accomplished by the casting out of that devil and by the receipt of God’s Spirit.”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 110). This was beyond the grasps of the apostate Jews. They lacked the spiritual power to perform such works.



- 6 - **healed** – The word “healed” is translated from the Greek word “θεραπεύω” or “therapeuō”. It means to serve, do service, to heal, cure, or restore to health. The Codex Sinaiticus translates the word “healed” as “cured”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 22, page 29). **“Preserving none of the details, Matthew simply informs us that Jesus ‘healed him’ – meaning cast the devil out of him – so that he could again both speak and see.”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 109).

When my second son was born, my wife and I thought we had been blessed with a perfect child. Unlike our first born that was loud and energetic, this young man was quiet. As he grew, he would sit quietly and play with toys. He hardly ever made a sound. As time went by, our delight turned to concern. He didn’t make the babbling sounds that children make as they start learning to speak. In fact, at age four he wasn’t speaking at all. We could call his name, or warn him of danger, and he would respond. We took him to our pediatrician and we were told he was just delayed in his speech; not to worry. At age five, there was still no change. We looked into a specialist. The new doctor told us that Jared’s eardrums were deformed at birth. While he could hear tones, he was essentially deaf. This is why he was not speaking. The doctor scheduled Jared for surgery. They made an incision above his ear, pulled his ear out and performed plastic surgery on his ear drum. The other ear had a similar procedure through the ear canal. Later that day, we took Jared home with white domes covering his ears. We were told to give him ice cream and popsicles, and limit his activity. We moved the wingback chair in front of the television and turned on cartoons. We gave him a TV tray with popsicles and toys. When the television turned on, his eyes opened wide. He got up from the chair and walked to the television. With amazement and wonder, Jared heard his cartoons for the first time. It was a miracle. It was beyond my understanding as to how the doctor could heal my son. And yet medical science could surely explain the ailment and the cure.

Like the healing of my son, the healing of the blind mute was beyond the peoples comprehension. **“Jesus healed him. He saw; he spoke; the devil departed. It was no ordinary miracle, for the affliction was of no common kind; it was of such magnitude as to deserve special recitation in Holy Writ. We cannot doubt that the man somehow had gained faith to make possible and bring to pass the marvelous deed.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 144). At the same time, no one could explain how Jesus performed such a feat. Only those with a complete understanding of the workings of the spirit could explain the power of the priesthood.

Amazingly, the power to heal and cast out devil was not lost with Jesus. All those who have followed Him such that they have entered into sacred covenants and received the holy priesthood have the privilege of exercising that same healing power. It is exercised through proper authority, righteousness, and faith. They must also follow the process prescribed by heaven. Jedediah Grant taught, **“If any are sick among you, let them send for the Elders of the Church to pray for them, and to lay their hands upon them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick. People neglect to anoint with oil when they should and might use it. I have seen the Elders try to cast out devils, and to accomplish it they have fasted, and prayed, and laid on hands, and rebuked the devil, but he would not go out. I have then seen them bring consecrated oil, and anoint the person possessed of the devil, and the devil went out forthwith. That taught me a good lesson – that God Almighty, when He speaks, means what He says; and if a man’s works are right, his faith will be right; and if his faith is wrong, his works are wrong. When a man whose faith is right goes forth to administer to the sick, he will anoint with oil, as well as lay on his hands and pray. Unless you anoint with oil, your prayers will not rise higher than**

the fog, and you know that it seldom rises much higher than the tops of the mountains.” (Journal of Discourses, Volume 2, Jedediah M. Grant, March 11, 1855, pages 276-277). The oil represents Jesus Christ’ atonement. It is through and by the atonement of Jesus that all healings and miracles take place.

- 7- **spake** – The word “spake” is translated from the Greek word “λαλέω” or “laleō”. It means to utter a voice, emit a sound, to speak, to talk, to utter, or tell.

The man that was mute did speak. One might see this as the miracle, but it was only a consequence of the miracle. **“Jesus did not tend to the deafness or the blindness or the muteness of the man. Rather, He addressed the cause of those symptoms, thereby healing (with permanence) the root problem. The divine healer treats our spiritual disorders in the same way as He dealt with the demonic. Dealing with symptoms will never please any good doctor, nor does it satisfy our Great Physician. A clean heart is what He promises first; then all thoughts, words, and actions will be clean.”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 111).

- 8- **saw** – The word “saw” is translated from the Greek word “βλέπω” or “blepō”. It means to see or discern of the bodily eye. It can also be used metaphorically of the ability to understand.

Surely the man did more than see physically. One would hope that his spiritual eyes were also opened. I would hope that he saw that the Messiah stood before him. I would hope that he saw the majesty of the miracle through spiritual eyes and gained a testimony of the divinity of Jesus Christ. Gaskill wrote, **“He was a blind, mute man who neither saw nor spoke. Symbolically he neither recognized his Maker nor gave thanks to Him. What was visibly done in the case of one man therefore could be understood to have significance for everyone. Those who are outside the covenant or (as in the case of the Pharisees) who refuse to live faithful to the commandments are well represented by the man who is deaf, blind, and mute. They ‘have eyes, and see not; [and] have ears, and hear not’ (Jeremiah 5:21).”** (Miracles of the New Testament: A Guide to the Symbolic Messages, Alonzo L. Gaskill, page 110). If the man who was healed of physical blindness was not also healed of spiritual blindness then the miracle was of no eternal consequence. We must recognize this in our own lives. Regardless of our physical, mortal struggles, if we fail to see spiritually then nothing else matters.



- 9- **all the people** – The word “all” is translated from the Greek word “πᾶς” or “pas”. Used individually, it means each, every, any, all, the whole, everyone, all things, or everything. Used collectively, it means some of all types. The term “the people” is translated from the Greek word “ὄχλος” or “ochlos”. It means a crowd; a casual collection of people. It typically implies a lack of compulsion or organization by rulers or leaders. The Codex Sinaiticus translates the term “all the people” as “all the multitudes”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 22, page 29). **“We know that immediately thereafter, ‘all the people were amazed’ – as well they might be – and that hosts said, as though in unison, ‘Is not this the son of David?’ ”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 144).

How many people were present? If we take the present translation of Matthew, we might imagine a small crowd; however, the translation in the Codex Sinaiticus uses the word multitude. A multitude represents thousands. There is no way to know for sure, but suffice it to say that there were enough eye witnesses to eliminate any chance for someone to say that the miracle never happened.

- 10- **amazed** – The word “amazed” is translated from the Greek word “ἐξίστημι” or “existēmi”. It means to throw out of position, displace, amaze, astonish, or to throw into wonderment. It can also mean to be out of one’s mind, to be beside one’s self, or insane. The Codex Sinaiticus translates the word “amazed” as “astonished”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 23, page 29).

One might initially conclude that the amazement of the people was a sign that they believed. This is not the case. They were amazed, astonished and even awestruck, but belief and conversion are not necessarily consequences of amazement. I have been amazed by individuals performing magic acts, but I don’t believe in magic. Perhaps that is a poor analogy, because what Jesus did was no trick. It was the real deal. There was no magic, or sleight of hand. Jesus called down the power of heaven. Now it was up to the observers to seek spiritual confirmation and believe, or harden their hearts in disbelief. The Christian writer C. S. Lewis taught that we too must make spiritual choices in response to Jesus Christ: **“You must make your choice. Either this man [Jesus Christ] was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.”** (Mere Christianity, C.S. Lewis, 1952, page 41).



The people present had witness an incredible miracle, but greater things were to come. Jesus was preparing for the greatest act ever performed on the earth. If the people could not believe in His power to cast our devils or heal a blind, mute man, how could they believe His power to save us from death and sin. **“At the time of our Lord’s earthly ministry, the curing of the blind, deaf, or dumb was regarded as among the greatest possible achievements of medical science or spiritual treatment; and the subjection or casting out of demons was ranked among the attainments impossible to rabbinical exorcism. Demonstrations of the Lord’s power to heal and restore, even in cases universally considered as incurable, had the effect of intensifying the hostility of the sacerdotal classes; and they, represented by the Pharisaic party, evolved the wholly inconsistent and ridiculous suggestion that**



miracles were wrought by Jesus through the power of the prince of devils, with whom He was in league.” (Jesus the Christ, James E. Talmage, page 192). Some might use the same disbelief in regards to Jesus’ infinite atonement, but be not confused. He broke the horrible bands of sin and death that bind us all. Anyone who has lost a loved one to sin or death understands the magnitude of those bindings. They are very real. At the same time, the salvation that Jesus provides is equally as real. **“The Latter-day Saints and every other person who is entitled to salvation, and all except those who have sinned against the Holy Ghost, may know that Jesus is the Christ in the same way that Peter knew it. Miracles do not give this knowledge to mankind, though they may serve as collateral evidence to strengthen the believer. The miracles of Jesus were known to the Jews, yet they suffered him to be put to death as a deceiver of mankind and one possessed of a devil.”** (Journal of Discourses, Volume 10, Brigham Young, May 31, 1863, page 193). We must seek a spiritual witness of the divinity of Jesus so that we might believe and understand the physical miracles that occur in our lives.

- 11 - **the son of David** – The word “son” is translated from the Greek word “υἱός” or “huios”. It means a son, and is generally used of the offspring of men and not animals. The name “David” is translated from the Greek name “Δαβίδ” or “Dabid”. It is a transliteration of the Hebrew word “דָּוִד” or “David”. Translated literally, David means “beloved”. Another way of translating the phrase as “son of David” would be to say “beloved son”; one of the favored titles used by God the Father when speaking of His son; Jesus.



As one studies the limited accounts of the appearance of God the Father to mortal men, the title “Beloved Son” or “ben David” is consistent in the records as a title the Father seems to prefer for His Son.

The Father introduced the Son at Jesus’ baptism as follows; **“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”** (Matthew 3:17). Another record of the same event records, **“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”** (Luke 3:22). The Gospel Mark records, **“And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”** (Mark 1:11).

At the Mount of Transfiguration, the Father also introduces the Son as follows; **“And there came a voice out of the cloud, saying, This is my beloved Son: hear him.”** (Luke 9:35). Mark records, **“And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.”** (Mark 9:7). And finally Matthew records, **“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”** (Matthew 17:5).

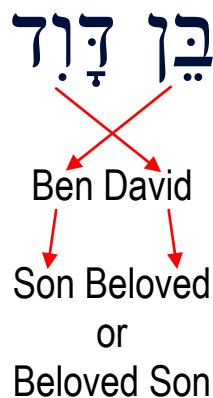
In the Parable of the vineyard, Jesus used the Lord of the vineyard to represent His Father in Heaven. The Lord of the Vineyard, seeing the problems in the vineyard says, **“What shall I do? I will send my beloved son: it may be they will reverence him when they see him.”** (Luke 20:13).

In a revelation that teaches of the pre-mortal events, we learn about the Father choosing Jesus to be the Savior and Redeemer of mankind. The Book of Moses records the Father saying, **“But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.”** (Moses 4:2).

In the latter days, the young prophet Joseph Smith received an answer to a sincere pray. We often refer to his answer as the “first vision”. During this vision of the Father and the Son, Joseph Records, **“It no sooner appeared than I found**

myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is **My Beloved Son**. Hear Him!” (Joseph Smith History 1:17).

Finally, when appearing to the Nephites, the resurrected Jesus Christ was introduced by His Father as follows; **“Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.”** (3<sup>rd</sup> Nephi 11:7).

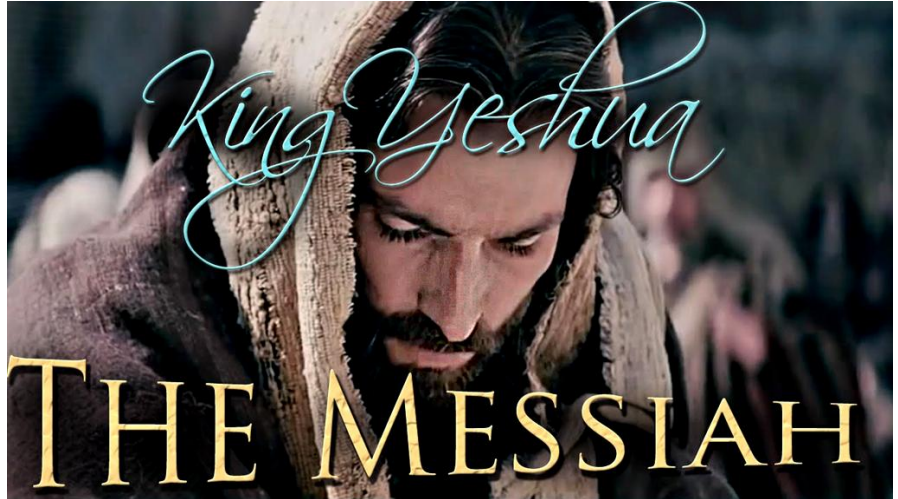


The Jews of Jesus’ time revered their “beloved” King David. One can easily see the play on words. They also understood that the promised Messiah would come through King David’s lineage. A well known scripture teaches, **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall**

be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, **upon the throne of David**, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” (Isaiah 9:6-7). One of the qualifying attributes of anyone claiming to be the Messiah was proof of Davidic lineage. The prophet Jeremiah wrote, “In those days, and at that time, will I cause the Branch of righteousness to **grow up unto David**; and he shall execute judgment and righteousness in the land. In those days **shall Judah be saved, and Jerusalem shall dwell safely**; and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.” (Jeremiah 33:15-18). Another title for the Messiah is “The Lord our Righteousness”. Jeremiah seems to connect the is Messianic title with the Lineage of David. He does so again this passage, “Behold, the days come, saith the Lord, that I will **raise unto David** a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” (Jeremiah 23:5-6).

Two cities were associated with King David. The first was the city of his childhood; Bethlehem. His grandfather Boaz made Bethlehem His home. The Hebrew form of the city is "בֵּית לֶחֶם" or "Bet Lechem", meaning "house of bread". This is interesting since Jesus refers to Himself as the bread of life. It was prophesied that the Messiah, a son of David, would come forth from Bethlehem. The prophet Micah foretold, “**But thou, Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**” (Micah 5:2).

The second city significant to King David is Jerusalem. Jerusalem is often referred to as Zion. In fact, it is built upon a mount called Mount Zion. Where Bethlehem was to be the birth place of the Messiah, Zion is where he was to establish peace. It was at Jerusalem that Jesus worked out the atonement that saved us from death and sin, providing us the opportunity for everlasting peace. The great enemy called sin was conquered there. The Psalmist wrote, “**The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**” (Psalms 110:1-2).



As the crowd of this chapter witnessed the majesty of Jesus' power to heal and save, they “were amazed. They began to wonder if this Jesus could be the Son of David, so long promised and so long expected, the great Saviour and Liberator. Their doubt was due to the fact that Jesus was so unlike the picture of the Son of David in which they had been brought up to believe. Here was no glorious prince with pomp and circumstance; here was no rattle of swords nor army with banners; here was no fiery cross calling men to war; here was a simple carpenter from Galilee, in whose words was wisdom gentle and serene, in whose eyes was compassion, and in whose hands was mysterious power.” (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 39). And yet, they could not explain the power He commanded and the miracle He had just performed. Could He be the promised Son of David? The “**Son of David is used as a title of honor and dignity in the genealogy.**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page CLVII). They would have all recognized the claim as one of Messiahship. It would have been an implication that Jesus was the Son of God. Albright wrote, “**In Matthew the idea of Jesus as a son is so intimate that it marks him off from his contemporaries completely, Jesus is ‘God’s Son’...**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page CVLIII).