

## Matthew Lesson 09

### Matthew Chapter 9

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Memory verses for this week: *Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

**Introduction:** In last week's lesson, we studied about Jesus healing the various people with afflictions. He later proved his claim as being equal with God when he calmed the storms on the sea, and then casting out the demons from the men and placing them in the swine. In this ninth chapter of Matthew, Jesus continues to heal people and enlarge His ministry. He now begins to receive opposition from the 'religious community.' He also begins to speak of the church. In the last half of this chapter, Jesus performed four miracles. Each was by faith, The chapter concludes revealing the compassion of our Lord.

#### I. Jesus Heals the Palsied in Capernaum

*Mat 9:1 And he entered into a ship, and passed over, and came into his own city.*

*Mat 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

Upon leaving the region of Gadara on the southeastern portion of Galilee, Jesus entered into a ship, and passed over, and came into his own city. The reference to "his own city" is Capernaum which Jesus took as His hometown upon entering His ministry. It is located on the northern shore of Galilee.

Apparently some friends of the man with the palsy brought him to Christ to be healed. Jesus says their faith in making this act, and he blessed the man for it. Our faith must be put to work for others to see that we are real in our Christianity. If you have no action in your life in the work of the Lord, God is not glorified.

*James 2:17 Even so faith, if it hath not works, is dead, being alone.*

*James 2:18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.*

*James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

*James 2:20 But wilt thou know, O vain man, that faith without works is dead?*

*James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?*

*James 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?*

*James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

*James 2:24 Ye see then how that by works a man is justified, and not by faith only.*

On arrival there they brought to him a man sick of the palsy, lying on a bed  
Jesus saw them and said to the sick man; *"Son, be of good cheer; thy sins be forgiven thee."*

The account here evidently is the same account told in Luke 5:18-26 wherein the man is let down through the roof. Notice that the criteria by which Jesus healed was their faith. In most cases of Jesus' healing, there was evident faith involved. (See Matthew 8:10, 26, 9:22,29)

It is noteworthy that Jesus did not immediately heal the man. Rather, He forgave his sin. The word translated as palsy {paralutikov *paralytikos*} is whence the English word *paralytic* derives. In any event the man likely was paralyzed or had lost control of his body.

*Mat 9:3 And, behold, certain of the scribes said within themselves, This man blasphemeth.*

Opposition to Jesus ministry begins to surface. It is noteworthy that such opposition found its root in the 'religious community.' Frequently, the sharpest opposition to Bible-believing Christianity comes from religious professionals.

The word translated as scribes (grammateuv *grammateus*) refers to a man learned in the Mosaic Law and in the sacred writings, who was an interpreter or teacher thereof. Scribes examined the more subtle questions of the

Law and added embellishments and decisions of various rabbis to elucidate its meaning and scope. In so doing, they in fact complicated the Law to the detriment of Judaism.

Since the advice of men skilled in the law was needed in the examination and the solution of difficult questions, they were obviously in the Sanhedrin. They frequently are mentioned in connection with the priests and rabbis.

Modern rabbinical Judaism finds its roots in the interpretations and practices of the ancient scribes. These were the professional copyists of the Law and therefore considered experts.

*Mat 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*

*Mat 9:5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*

Some of the leading religious leaders, the scribes, heard what Jesus said and said "This man blasphemeth." But I am sure they were surprised when Jesus knew their thoughts and responded to them. Jesus questions them and asks what is more difficult, to forgive sins or to say to the man with the palsy to arise and walk. The scribes could claim that there was no proof that his sins were forgiven, but they would have a hard time arguing the point if the man arose and walked away. Back then, many people (mainly the Pharisees) thought that the sickness was the result of sin.

The Deity of Christ is evidenced here. He knew their thoughts.

*2Ch 6:30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)*

The Lord put His critics on the defensive, for indeed the forgiveness of sins and healing are both of God. To validate His divine authority, He not only forgave the man, but healed him completely.

Notice also the term "the Son of man." Jesus used this in referring to Himself about eighty times in the New Testament. It refers to His humanity even as the term "Son of David" is a reference to His royal Jewish heritage and as His title "Son of God" reveals His divine nature.

*Mat 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

*Mat 9:7 And he arose, and departed to his house.*

*Mat 9:8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.*

Reference here is made to the house of Jesus. "*And he arose, and departed to his house.*" Apparently when at or near Capernaum, a house was made available to Jesus.

It is known that Peter had relatives at Capernaum. Perhaps through that contact, Jesus had a house offered for His use when needed. It is apparent throughout the gospels that Jesus did not spend a great deal of time in Capernaum.

Matthew returns to the healing of the palsied man. The man, sick of the palsy, took his bedding and headed home. It is obvious that the common people heard and observed Jesus uncritically, praising God for His ministry.

The religious professionals of the day utterly opposed Him to the very end. That should give insight into the world of 'professional religion.'

Jesus told them that he was going to give them a demonstration to prove that he had the power on earth to forgive sins. He tells the man with the palsy to arise and take up his bed, and to go to his house. And immediately, as in all examples in the bible of Christ healing, the healing was total, complete, and exactly what the man needed.

The man walking away proved that Jesus had the power to forgive sins. You and I cannot forgive sins—only the Lord Jesus can do that. And since we cannot forgive sins, we cannot make a man walk. Satan is a deceiver, and we need to really question the false healers of our day. These that do these false examples of healing don't do things the way Christ did, and they do not have the power to heal. God and God only can heal, and if someone is healed, it will be God's Will.

We need to make sure that God receives the glory if someone is healed, not some false prophet coming in sheep's clothing. In verse 8 it says the multitude marvel and glorified God for what they had witnessed. No one ever had the power that Jesus had.

## II. The Call of Matthew

*Mat 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.*

It says that Matthew was a tax collector. When Christ came by, he gave him the command to come and follow. Matthew did not argue, but arose and followed Christ. God's command to all who are saved is to follow Him. If we want to be a disciple, we must learn to crucify self and our flesh, and live for God and glorify Christ with our lives.

The Roman government had a tax station at Capernaum. Located at the crossroads of thriving commercial routes, the Roman government was determined to extract every shekel it could. The word translated as *receipt of custom* (telwnion *telonion*) refers to toll house, or the local office of the department of revenue.

Matthew clearly was a tax collector, notwithstanding the fact he was a Jew. We are not told anything about his spiritual condition or conversion. But Jesus certainly knew his heart.

Living in Capernaum at the time, Jesus may have otherwise known him, if only casually. Mark and Luke refer to him as Levi and as a publican (a revenue agent working for the Roman government).

Publicans were notorious for their graft. Though this is not imputed to Matthew, nevertheless, Jesus called one whose background was questionable. The lesson is that God can use virtually anyone in His service.

His call to Matthew was simple: "Follow me." That same call was made to many of Jesus' disciples and is the essence of being a disciple.

Matthew thereupon "arose, and followed him." He apparently up and quit a good paying position to follow Jesus.

Matthew Henry said this about Matthew's call:

We find not that Matthew looked after Christ, or had any inclination to follow him, though some of his kindred were already disciples of Christ, but Christ prevented him with the blessings of his goodness. He is found of those that seek him not. Christ *spoke first*; we have not chosen him, but he hath chosen us. He said, *Follow me*; and the same divine, almighty power accompanied this word to convert Matthew, which attended that word (v. 6), *Arise and walk*, to cure the man sick of the palsy. Note, A saving change is wrought in the soul by Christ as the *Author*, and his word as the *means*. His gospel is the *power of God unto salvation*, Rom. 1:16. The call was effectual, for he came at the call; *he arose, and* followed him immediately; neither denied, nor deferred his obedience. The power of divine grace soon answers and overcomes all objections. Neither his commission for his place, nor his gains by it, could detain him, when Christ called him. *He conferred not with flesh and blood*, Gal. 1:15, 16. He quitted his post, and his hopes of preferment in that way; and, though we find the disciples that were fishers occasionally fishing again afterwards, we never find Matthew at the receipt of custom again.

### III. Jesus Answers the Pharisees

*Mat 9:10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.*

*Mat 9:11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?*

It is interesting that the publicans and sinners came and sat with Christ and his disciples. You would have thought it would be the religious people who came to Jesus, but they did not see their need. Until a man or woman sees themselves as a sinner, they will never be saved. These self righteous Pharisees ask the disciples why that Jesus would eat with publicans and sinners. What a bad attitude to have. I am thankful that Jesus wants to have something to do with the wicked and the lost, or I would never have found Christ as my personal Lord and Savior. Jesus loved me when I was unlovable, and came and died for our sins, the just dying for the unjust. What love God has for us.

*Mat 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.*

*Mat 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

The word translated as publicans (telwnhv *telones*) refers to the Roman tax collectors of which Matthew was one. These were Jews who agreed to work for the hated Roman government to collect taxes on their behalf.

They generally were given a quota of taxes which could be collected anyway necessary. Anything they could extract over and above that was theirs to keep. They came to be known for their harshness, greed, and deception.

They were backed by the force of Rome. Thus, publicans were, as a rule, hated by their fellow countrymen. What house Jesus ate with these publicans and other 'sinners' is not mentioned. However, in Luke's account, it is noted as Levi's (Matthew's) house.

Jesus makes reference to *Hosea 6:6*. "*But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*"

He told his critics to go and learn what that verse meant. The quotation, "I will have mercy and not sacrifice," is a reference to how God is more interested in being merciful than dwelling upon the letter of the Law (sacrifices).

Jesus did not in anyway violate the integrity of the God's Word. Rather, He showed that there are priorities in God's work (mercy before sacrifice). His association with sinners was not a violation of the principle of separation for his motive was to seek to reach them with the gospel.

There undoubtedly is a great disdain in His reference to the *righteous*. The Pharisees who accosted Jesus considered themselves as righteous because they thought they kept all the minutia of the 613 rabbinical traditions.

Jesus informed them that He did not come to call the 'righteous.' It was those who would admit and acknowledge their sin that were candidates for repentance. Before one can be saved, he must acknowledge his sin and hence his need for a Savior. The Pharisees in their self-righteousness would not do so and to that degree were not candidates for God's mercy and salvation.

We all are in need of the Great Physician to save us. The only righteous ones in God's eyes are those who are saved. God can see us as pure through the blood of Jesus Christ... with his imputed righteousness, certainly not our own.

*Mat 9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?*

*Mat 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.*

The disciples of John (probably Andrew and Philip) come and ask a question to Christ. They wanted to know why they and John had fasted (like the Pharisees), but the disciples of Christ did not. Jesus answers them with an answer of love (unlike the rebuke he gave the Pharisees), and says that the time would come when they would need to fast. This would be after Jesus died and the church will be waiting for the bridegroom to come.

Here, John the Baptist's disciples came to Jesus and wanted to know why Jesus' disciples were not careful about Jewish fastings. It is evident that John's disciples were caught up in the religious asceticism of the day in outward fasting.

The disciples of Jesus did not because their Master, as a rule, did not. Jesus' answer alludes to the yet to be revealed birth of the church. Jesus spoke in terms of a wedding (the future marriage of the Lamb to the church) which is always a time of rejoicing and not of fasting.

He noted that the days were coming when the bridegroom (Christ) would be forcibly taken from the disciples and then they would fast. That certainly came to pass in the days and years after our Lord's death and return back to heaven. Then, the disciples faced the sorrow of His death.

Even after His resurrection and ascension, the disciples faced intense persecution. Then, they learned to fast in the absence of their Lord. See Acts 13:2-3 and 14:23.

Fasting in the Bible was a means of humbling one's self before God in times of trouble and intense prayer. Jesus here began to teach to the fact that a new era, a new spiritual body (the church), and a new circumstance (His death and ascension) were impending.



#### IV. Parable of the Garment and Bottles

*Mat 9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.*

*Mat 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

In that same immediate context, Jesus set forth a parable that something new and distinct is not added to that which is old. He alludes to how new cloth usually is not patched onto an old garment nor is new wine placed into seasoned, leathern, wine bottles.

In the case of wool or linen, it will shrink. Sewing new unshrunk cloth as a patch onto an old garment would only cause the original tear to wad or be worse. Upon washing, the new would shrink.

In the case of the bottles, skins were sewn together to hold new wine in a flask (bottle-type container). New wine, if allowed to ferment, will release gasses which will crack and split an old, dried-out wine skin. Rather, fresh grape juice was placed into new, leathern, wine flasks preserving both the wine and the 'bottle.'

The application of the parable undoubtedly is how that the coming church will be a new entity and completely distinct from the Old Testament covenant with Israel. God has not poured the church into the old container of Israel. Neither has He sewed it onto the old cloth of the covenant He made with Israel.

The context of verse 15 lends credence to the concept of the bride as a new, spiritual entity—namely, the church. Here is clear indication that the church is distinct from and totally different than Israel. Contrary to Covenant and Reformed theology, the church is not a continuation or 'variation' of Israel. It is totally distinct.

Israel, and the covenant God made with it, still remains. But the church exists independently and parallel to Israel.

Also, Christ is also basically teaching here that grace and the law simply do not mix. The old dispensation of the law was being replaced by a newer and greater dispensation... the dispensation of the New Testament known as the dispensation of Grace. (and the church age.) Christ tells them that you can't take the living truth of the gospel and put it into the ordinances of the law. The new wine goes into new bottles.

I liked what J. Vernon McGee said about these verses.

Our Lord is saying this: The old covenant, the old dispensation of law, was ending, and He had not come to project it or to continue under that dispensation. Actually, He had come to provide a new garment, and that new garment was the robe of righteousness which He gives to those who do nothing more than to trust Him.

The “bottles” were the wineskins of that day. They were fashioned of animal skin. You can see that when new wine would be put into a new wineskin, it would expand. But an old wineskin had reached the place of maximum expansion; when it was filled with new wine, it would naturally burst open and the wine would be lost.

Our Lord is saying this, “I haven’t come to sew patches on an old garment. I have come to present a new garment, something which is altogether new.” This was very radical. John summed it up in his Gospel when he said, “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

## **V. Jesus Heals the Woman with Issue of Blood and Raises the Young Girl from the Dead**

*Mat 9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.*

*Mat 9:19 And Jesus arose, and followed him, and so did his disciples.*

*Mat 9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:*

*Mat 9:21 For she said within herself, If I may but touch his garment, I shall be whole.*

*Mat 9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.*

A certain ruler came and worshipped Jesus. It is noteworthy that Jesus accepted the worship of this ruler which denotes His Deity.

The man pled with Jesus that his daughter was at the point of death. Notice the faith on the part of this man: “**But come and lay thy hand upon her, and she shall live.**”

In each case in this chapter, Jesus healed as people trusted Him. The bible says “*Jesus arose, and followed him, and so did his disciples.*”

Jesus journey to the ruler's house was interrupted by a woman who for twelve years evidently had had serious health problems. She had enough faith that if she could just touch the garment of Jesus, she would be healed.

It is noteworthy that there was no power in the garment of Jesus. But Jesus, realizing what was happening, turned and healed her. The word translated as whole (swzw sozo) is the word usually translated as 'saved.'

Evidently, not only did Jesus heal her body, He also saved her altogether.

Notice again that it was the faith on the part of this woman which imparted deliverance, both physically and spiritually.

Faith is a gift from God.

*Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

*Eph 2:9 Not of works, lest any man should boast.*

*Mat 9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

*Mat 9:24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.*

*Mat 9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.*

*Mat 9:26 And the fame hereof went abroad into all that land.*

Jesus arrived at the ruler's house and saw the middle-eastern bereavement customs already under way. Some were singing mournfully, others were wailing, and others were causing general commotion.

The word translated as minstrels (aulthv *auletes*) literally refers to 'flute players.' By extension, the thought is of musicians. As Jesus ordered them to move away, they laughed at Him mockingly. Unbelievers often mock and deride those who believe that God can miraculously intervene.

What they said did not deter Christ in his service to God. When others make little of us or have negative things to say about us, sometimes it affects us and we don't serve the Lord the way we should.

Because of the father's insistent faith, Jesus brought her back to life. Once again, the simple spiritual principle of faith is at hand. This man, desperate to see his daughter healed, did the best he could do. He committed her into Jesus' keeping. The problem was no longer that of the distraught father. Rather, it now was Jesus' problem to deal with.

In simple faith, he pled with Jesus to intervene and heal. That He did. Jesus' reputation spread throughout Galilee.

## **VI. Blind Men Healed and a Demon Cast Out**

*Mat 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.*

*Mat 9:28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.*

*Mat 9:29 Then touched he their eyes, saying, According to your faith be it unto you.*

*Mat 9:30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.*

*Mat 9:31 But they, when they were departed, spread abroad his fame in all that country.*

The blind men came to Christ crying out for mercy. He questions them and asks if they truly believe that He can heal their eyes. They said, "Yea Lord." He tells them that according to their faith, be it unto you. How much faith do we have? Do we pray half heartedly or do we bring the power of heaven down to earth when we pray.

*Mat 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

*Mat 17:21 Howbeit this kind goeth not out but by prayer and fasting.*

*Mat 9:32 As they went out, behold, they brought to him a dumb man possessed with a devil.*

*Mat 9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.*

*Mat 9:34 But the Pharisees said, He casteth out devils through the prince of the devils.*

As Jesus continued they brought to him a dumb man possessed with a devil. He could not speak and may have been deaf as well. Notice that he was “possessed with a devil.”

Satan’s minions, commonly known as demons, are fallen spirits and often seek to enter into or control bodies, particularly human. At times their presence is mistaken for physical or mental illness. When Jesus cast the demon out, the dumb man spake and the multitude of people marveled.

Notice that the ‘religious professionals’ sought to dismiss the power of God by claiming that Jesus cast out demons by the prince of demons (i.e., Satan).

Not only did they refuse to acknowledge His divine power, they blasphemed Him by accusing Him of acting in Satan’s name. Apostates, liberals, and traditionalists are usually in their positions for ulterior motives and rarely are willing to acknowledge the power of God. They will always seek some alternative reason.

*Mat 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*

*Mat 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:*

*Mat 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?*

*Mat 12:27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.*

*Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*

*Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.*

*Mat 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

*Mat 9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;*

*Mat 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

Jesus was constantly about doing the Heavenly Father's business. He taught in the synagogues, preached the Gospel, and healed those that were sick. He truly cared, and said that the people were like sheep without a shepherd. And he told them that the harvest is plenteous, and there is a great need for laborers in the field. God help us all to be better witnesses for Jesus and to try and reach the lost each opportunity that we have. Our time is running out, and we need to reach all we can while there is still daylight left.

Matthew here summarizes Jesus ministry in Galilee. Notice how that Jesus *went*. His ministry was active in going where needy lives were. Scattered across the hills of Galilee were numerous villages and towns. Jesus made it a practice to visit as many of these as He could, teaching and preaching in their synagogues.

His message was the "gospel of the kingdom" which has been noted earlier, particularly in the Sermon on the Mount. It essentially was "the kingdom of heaven is at hand" because the King had arrived (Matthew 10:7). It moreover was announcing to Israel their need to repent for the impending kingdom. Later in His ministry, Jesus' message would shift its focus to Calvary. See Matthew 16:21. However, at this point in time, His message remained the gospel of the kingdom.

Jesus further sought to meet the needs of the people about him in "healing every sickness and every disease among the people." His ministry thus was both strategic in offering the kingdom of God while at the same time meeting the needs of those who would come to Him in simple faith.

Matthew moves on to another most important factor in His ministry.

*"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."*

It is noteworthy that before He saw the needs of people about Him, He first *went*. That principle remains true to this day.

We rarely will become burdened for people and their spiritual needs until we *go* to them. In so doing, He saw their true spiritual condition. They were weary and dying spiritually. Furthermore, He saw the multitudes about Him as

a flock of sheep without a shepherd. It is remarkable that although Jesus no doubt was quite aware of the sinfulness and hardness of those about him, He focused on the fact that they were like sheep without a shepherd. His compassion and kindness are evident.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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**Practice Random Acts of Kindness. Each act spreads, and many will be blessed.**