

Matthew 9
Part 2 (18-38)

Three cases of healing and one brought back from the dead

- V. Jesus heals and restores life. (18, 19)
 - A. Jesus is informed that the daughter of a ruler is dead. (18)
 - 1. Both Mark and Luke give the name of this ruler, Jairus. (cf Mk 5:22; Lk 8:41)
 - 2. In addition, we are told he was a ruler of the Synagogue.
 - a. Luke adds she was his only daughter. (cf Lk 8:42)
 - b. She was twelve years old.
 - 3. “Worshipped him,” means to fall down before Him. (cf 8:2; 14:33; 15:25; 17:14; Lk 17:15, 16; Acts 10:25, 26)
 - B. Jesus and His disciples immediately respond to the request. (19)
 - 1. It was unusual for a ruler to come to Jesus. (cf 26:57)
 - a. They were often too busy plotting against Jesus. (cf Mk 14:1)
 - b. The exceptions would be when they tried to trick Him. (cf Jn 8:3-7)
 - 2. His great distress over his daughter made him come to Jesus.
 - a. Often, problems in our lives cause us to draw closer to Him also.
 - b. Some have been led to salvation because of problems and distress in their lives.
 - c. This situation is interrupted by another case of healing.
- VI. On the way to heal Jarius’ daughter Jesus heals a woman with a blood disorder. (20-22)
 - A. Jesus encounters a woman with an issue of blood for twelve years. (20, 21)
 - 1. We are not told specifically what this problem was. (cf Lev 15:25-27)
 - a. There is a reason the scriptures mentions the length of time she had this problem and the number of physicians who tried to help her. (cf Lk 8:43)
 - b. Jesus immediately healed this long illness, which grew worse instead of better.
 - c. His instantaneous cure could not be mistaken. He worked miracles and all knew it.
 - 2. She only wanted to touch the hem of His garment.
 - a. This language is used several times in the New Testament. (cf 14:36; Mk 6:56)
 - b. She knew there was something special about this man.
 - B. Jesus knew the healing power had gone out of Him. (22) (cf Mk 5:27-29; Lk 8:46)
 - 1. He comforts her.
 - a. Comfort was necessary due to her fear shown. (cf Mk 5:33; Lk 8:47)
 - b. Her fear stemmed from the fact that the issue of blood made her unclean. (cf Lev 15:25)
 - c. She feared her impurity would offend Jesus.
 - d. Jesus responded by calling her “Daughter”, a word of tenderness and affection.
 - 2. He commends her faith.
 - a. Her faith had brought her to Jesus.
 - b. Her faith caused her to push her way through the crowd.

- c. Now her faith is rewarded by her complete cure.
Note: Her faith was not the source of the healing, it simply brought her to Jesus.
(cf Heb 4:2)
- VII. Jesus arrives at the ruler's house. (23-26)
 - A. He sees a customary death bed scene. (23)
 - 1. "Minstrels" means pipe players or a flute players. (cf Rev 18:22)
 - 2. "People making noise" means crying loudly in grief; wailing.
 - a. We can still see this type of behavior in some eastern countries.
 - b. The Jews had a history of this type of action. (cf 2 Chron 35:25; Jer 9:17-20; Acts 9:39)
 - c. They would often hire others to help with the wailing. (cf Amos 5:16)
 - d. Since this man was a ruler, he had the money to hire additional wailers.
 - B. Jesus commands them to leave the room while He restores the girl. (24, 25)
 - 1. "Sleepeth" does not mean Jesus was teaching she was only asleep. They knew better. (cf Lk 8:53)
 - a. He is saying she is not going to stay dead. (cf Jn 11:4, 11-13)
 - b. It is not unscriptural to speak of death as sleeping. (cf Acts 7:60; 1 Cor 15:6; 2 Pet 3:4)
 - c. It is unscriptural to speak of death as ceasing to exist. The soul doesn't sleep, just the body. (cf Lk 16:19-23)
 - 2. Jesus raises her from the dead before five witnesses. (cf Mk 5:37-40)
 - a. No deception done by our Lord.
 - b. Interestingly, it is the unbelievers who insist the girl was dead.
 - c. This is the only time Matthew records Jesus restoring life.
 - d. His fame grew beyond what it was. (cf 5:1; 8:1, 18)
- VIII. Jesus heals two blind men. (27-31)
 - A. Two blind men cry out for help. (27)
 - 1. They called Jesus, "Thou son of David".
 - a. The Jews understood the Messiah would be David's descendant. (cf 22:41, 42; Jn 7:42; Rom 1:3; Rev 22:16)
 - b. How did they know this? Prophecy. (cf Isa 9:7)
 - 2. These blind men must have heard of the daughter being healed, and knew it was the Messiah.
 - B. Jesus gives them sight. (28-30)
 - 1. He may have gone back to Matthew's house (9:10) or maybe Peter's house (8:14) or maybe some other house in Capernaum. (probably not His house. cf 8:20)
 - 2. Why ask "Believe ye"? Being blind these men could not see the evidence of the miracle for themselves. (2 Cor 5:7)
 - 3. With a touch He gives them their sight. (cf 20:34; Jn 9:6, 7) No theatrics.
 - C. He commands them to tell no one. (30, 31)
 - 1. His fame was growing. (cf 4:25; 5:1; 8:1; 8:18; 9:8)
 - 2. His purpose wasn't just to heal; it was also to preach. (cf 4:17, 23; 9:35)
 - 3. This growing crowd would keep Him from fulfilling His divine purpose. (cf Mk 1:44, 45; Jn 6:15)

Note: Mark records that Jesus gave the same command to the girl's parents. (cf Mk 5:43)

4. These men could not keep silent. I think we can relate.
- IX. Jesus heals a demon possessed man. (32-35)
- A. The demon was cast out and the man spoke. (32, 33)
 1. Demon possession took many forms in the first century. (cf 12:22, 23; 17:15)
 2. Jesus' healing was total. The multitudes were amazed.
 - B. The Pharisees make harsh accusations, but it doesn't slow Jesus at all. (34, 35)
 1. The "prince of the devils" would be Beelzebub. (cf Mk 3:22; Lk 11:15)
 2. Jesus shows the fallacy of this argument in Matt 12:24-30.
- X. The great need for more laborers in the harvest. (36-38)
- A. Jesus uses His popularity to teach the disciples. (36)
 1. Attention was gained through the working of the miracles.
 2. His following were as sheep without a guiding influence. (cf Jer 50:6)
 3. He would be their shepherd if they would follow Him. (cf Jn 10:1-4)
 - B. Jesus points to the harvest. (37, 38)
 1. He changes from sheep to a harvest field.
 2. The great harvest indicates a great number of harvesters needed.
 3. Verse 38 should be our prayer. A harvest must have harvesters.
 4. Let us grow to be harvesters.
 5. Jesus will send these very disciples out as harvesters in the next chapter.

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