

Questions for Matthew 9:18-38

For Bill Smith:

1. Is it significant that Jarius, the ruler of the synagogue (Luke 8:41) is worshipping Jesus even though the Pharisees were beginning to show opposition to Him? (Verses 18-19)

Bill Smith: "Absolutely! A leader of the Jewish synagogue bowing down before Jesus in worship!? One writer said this Jewish ruler had more than personal pride among his peers to forfeit. His social standing would be at risk."

Landon Shaw: "I would say yes it is significant because it shows that not all Jewish leaders of the synagogues blindly hated Jesus. Some of them recognized him as the Messiah. I think something that's also important to notice here from these two instances is that we have a Ruler and then we have a normal citizen that have different problems, but have decided there is only one solution. Although they aren't equal socially or have the same religious status, they are equal in their exhibition of their faith and trust in Jesus. And so it is a good message that nothing we could have in this world can affect the worthiness of our faith to Jesus and God."

Bart Shaw: "Yes, this man was a respected ruler in Hebrew society. We must not judge the overall attitude of the synagogues by the Pharisees (see Matthew 12:9; Matthew 13:54), although some synagogues rejected Jesus (Matthew 10:17). Some 3000 including priests and Levites were baptized on the day of Pentecost. Jarius was most likely among them as a repentant believer in the Lord. Many rulers did see the truth and obey it."

For Hunter Smith:

2. Jesus says in Luke 8:46 in regard to this woman with the issue of blood, "Somebody hath touched me: for I perceive that virtue is gone out of me." What does this mean? Was Jesus healing people without Him knowing it? (Verses 20-22)

Hunter Smith: "No.....

But for clarity and greater detail (and as the rest of the congregation uses the NKJV), here are the applicable verses in Luke 8 that speak to this event:

43 Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any (Mark says she “grew worse”), 44 came from behind and touched the border of His garment. And immediately her flow of blood stopped.

45 And Jesus said, “Who touched Me?”
When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’ ”

46 But Jesus said, “Somebody touched Me, for I perceived power going out from Me.” 47 Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

48 And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.”

As we see in these verses, Luke the Physician (and Mark) give us a better description of this interesting event. The woman’s ailment, whatever it may be, was deemed unclean per several OT commandments (re: Lev. 15:25). As such, she felt unfit to touch or even publicly present herself to Jesus. I believe this clearly explains her “hiding” in the multitude as seen in Luke 8:47. Jesus, therefore, knowing the heart of this woman, poses a question of faith to her. For example, consider the following verses:

- Gen 3:9, “Then the LORD God called to Adam and said to him, “Where are you?”
- Gen 4:9, “Then the LORD said to Cain, “Where is Abel your brother?”
Was God incompetent to the point where He didn’t know where Adam or Cain was? Of course not. Rather, God was testing these individuals’ faiths. In the exact same way, Jesus here asks this question to woman with purpose, i.e. to test her faith. Jesus didn’t want her to receive this blessing secretly, not only for the woman’s own good, but also for the multitude’s; this woman’s remarkable faith, thanks to Jesus’ questioning, was now a teaching point for all in the crowd. Had the woman slipped away secretly, no one else would have benefited (including the woman herself, to a degree) but thanks to this simple question, Jesus is able to make a positive example out of her to the whole multitude.

A couple miscellaneous notes concerning this passage:

- Jesus uses the term “daughter” to describe the woman. This endears much more love, tenderness, and affection.
- It was the “power” of Jesus that cured her, but this was only permitted and exercised in conjunction with her own personal faith and Christ’s discretion. No one can be saved by the power of Jesus alone, one can only be saved when the “power” of Christ is combined with a strong, unwavering faith (faith, not the woman’s touch, is really what saved her...”your faith has made you well”)
- For clarity, Jesus permitted her to be healed. This was only done via a prerequisite understanding of the woman’s faith. So, in contrast to the question itself, Jesus was always healing people knowingly.”

Loren Gorrell: “Luke 8:47 – the woman declared to Jesus why she had touched Him. It seems Jesus was seeking this woman to acknowledge Him and demonstrate to the crowd that because of faith a miracle had just been done that the crowd would otherwise have been unaware of. It was a form of confession for the woman.

Romans 10:9 – That if you confess with you mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead you will be saved.

Touched the hem of His garment. Perhaps she had superstition about His Hem being extra Holy (Numbers 15:38-39) Perhaps she felt guilty of being unclean (Lev. 15:25). She decided to steal healing by faith. Perhaps Jesus looked at her like Rahab. She was unclean but God accepted her faith.

For Dennis Nilson

3. Why did the people laugh at Jesus when He said that the girl wasn’t dead but sleeping? (Verses 23-26)

Dennis Nilson: “Before we look at the specific question I think it is important to acknowledge the great faith Jarius had in Jesus. Faith like that reveals that he knew, for sure that Jesus was not just a man because only God could restore life back into a dead body. So, probably not wanting to leave his daughter's side, even for a brief time, he stays until the last bit of hope of her recovery is gone, then he seeks out Jesus. When the Lord arrives and states that the girl is not dead, it sparks an emotional, dismissive response at the perceived naivety

of Jesus. Those people who ridiculed Him were reacting the only way they knew how out of their own human experience. They knew she was indeed dead, and furthermore they knew dead people do not come back to life. It's obvious they did not have the same faith in Jesus as did Jarius.”

Loren Gorrell: “Barnes proposes many present were Sadducees who did not believe in the resurrection. They thought the girl was forever gone and had ceased to exist. They were ridiculing with laughter the religious perspective of Jesus. Matthew 22:23

Used the same term for Lazarus – John 11:11. The body is inactive and decaying but the soul still exists.”

Logan Shaw: “Death is one of the constant truths in life, so to have someone come and say someone that is dead isn’t dead but is actually just sleeping seems crazy. What these men didn’t have was a faith in the Lord Jesus Christ and this clouded their vision.”

Austin Maddox: “I don’t believe that this laughter was merely amusement. I think it came from a deeper place of hurt. Jesus claim that she is not dead but rather sleeping would incur the ire of many because it is a direct insult to them being able to tell the difference between sleep and death. Also, it could be something that was taken very personally because it appears that Jesus is making light of a very serious situation. A young child has just died, and this stranger has the gall to say that maybe she is just sleeping? But what Jesus said was meant to be words of comfort, and also to give us a proper perspective of what death truly means. Death is far from the end. Because of the hope of resurrection, death becomes nothing more than a brief rest in view of eternal life. Notice that even though the people are not shy about their disdain at the statement of Jesus, they are still put out from the room where she was. Why did Jesus want them gone? Perhaps because of their lack of faith. Jesus doesn’t do miracles to spite other people, but rather to teach lessons such as with the paralytic earlier in the chapter.”

For Lance Nilson

4. How did these blind men know that Jesus was the Son of David? Why did they immediately disobey His command after healing them? (Verses 27-31)

Lance Nilson: “From what I can tell most Jews knew that the Messiah would appear. The term Son of David is a stock phrase that not only pointed back to Jesus’s royal origin but also was a reminder of the promises God made to both David and Abraham. I would imagine as a blind man they would develop a better

sense of hearing and listening to what goes on around them so they are aware of what is happening in the world around them. Most likely these men heard on the streets of Capernaum that Jesus (Son of David) was the name of the one to come. No doubt the news about the man who raised the ruler's daughter from the dead and healed the woman who touched the hem of his garment, spread like wildfire and they knew that their faith about the messiah had been realized. Spiritually these men showed faith that what they heard was true and that led to a faith that this was the messiah. We read in 2 Cor 5:7, "For we walk by faith, not by sight." These men, although physically handicapped, had clearer vision than the unbelievers in the most important way. Their faith came by not only hearing the word but listening to it. Romans 10:17 "So then faith comes by hearing, and hearing by the word of God." These blind men did not let their hearts become darkened like we read about a few chapters back in Matthew 6:22-24. Jesus touched their eyes and they gained their sight, but today God's word is what can touch our physical and spiritual eyes and flood our spiritual lives with light. After Jesus healed the men they spread his fame abroad even after Jesus warned them to tell no one. This was more out of zeal than an act of prudence. Although, the intent was good and honest it cannot be justified, being done against a charge made by Jesus. This is what gets a lot of the religious community today in trouble. Isaiah 55:9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts then your thoughts." Although the blind men had faith, and they had the best of intentions... Obeying Jesus is always the answer."

Bart Shaw: "About 17 verses in the NT describe Jesus as the "son of David." Jesus was the fulfillment of the prophecy of the seed of David ([2 Samuel 7:12-16](#))--the promised Messiah, the lineage of David. It is a Messianic title which was being used by the people of that day who were excited to hear that Jesus was indeed the answer to the long awaited prophecies about the coming Messiah.

Jesus was addressed as "Lord, thou son of David" several times by people who were seeking healing--they were declaring their faith in Him. Calling Him "Lord" expressed their sense of His deity, dominion, and power, and calling Him "Son of David," expressed their faith that He was the Messiah.

Why did they tell the news abroad? They were excited to be healed. They could not restrain their enthusiasm, plus it would be difficult to hide such a

thing to the people who had known them all their life. When you are given sight, you want to tell it abroad.”

Loren Gorrell: “Then blind men understood Jesus as the messiah. The term son of David was a Jewish phrase for the messiah.

Isaiah 9:7

2 Samuel 7:12-16

Coffman points out the irony. Even blind men clearly understood Jesus was the messiah, what the scribes and Pharisees would not see.”

Logan Shaw: “Son of David was the title prophesied in scripture, and seeing Jesus’s works they had faith that it was him. They were incredibly overwhelmed with the power that they had been shown. For me, even when something isn’t an incredibly big deal, if I think something is important I want to tell everyone about it, even if I know I shouldn’t. I imagine that feeling was about as intense as it could get for someone who had just had an entire new quality of life opened to them.”

For Matt Kudrna

5. Had anyone ever exorcised a demon out of a person before Jesus? Why did the Pharisees automatically attribute this deed to the devil? (Verses 32-34)

Matt Kudrna: “First of all, we need to understand that the word “exorcist” only appears once in the bible (Acts 19:13). “Exorcism” or “exorcise” are not found. In the account given in the book of Acts, the men who are called “exorcists” fail in their attempt to cast demons out. The Greek word exorkistés comes from the word exorkizo (to administer an oath), which is used several times in the New Testament. Therefore, we need not understand “exorcist” as someone who exclusively casts out demons, rather as one who “binds by an oath”.

Second, David may have cast out a spirit from King Saul. The account in reference is that of 1 Samuel 16:14-23. Here it is said the Spirit of the Lord departs from Saul and it is replaced with an evil spirit from the Lord that torments Saul. There is debate about whether these spirits are referencing the mental state of Saul or actual otherworldly entities. It seems to me that the latter is the case because the evil spirit is contrasted with “the Spirit of the Lord”, which always implies the presence of the Lord as being with someone (Judges 3:10, 6:34, 11:29, Luke 4:18). This evil spirit was sent to punish King Saul for his disobedience to God. When David was brought into the presence of Saul to play

the harp for him, the spirit would leave Saul. This passage is the only instance of a potential demon removal until Jesus Himself does it.

The Pharisees could not deny the miracle that had been wrought (see also Matthew 12), but they could not admit that Jesus worked these things by the power of God. Therefore, they could only leap to the conclusion that Jesus was working under the power of Satan. In Matthew 12 and Mark 3:23-26, Jesus bests the Pharisees with logic. He asks them why it would make sense for Satan to work against himself in this manner (“a house divided against itself cannot stand.”)

Levi Shaw: "I don't think so. The Pharisees were looking for a way to act like it wasn't a miracle, so they said Jesus was channeling the devil. They did NOT want to believe Jesus as the Messiah."

Landon Shaw: “In first Samuel we do get to see David cause the Evil Spirit that God sent after Saul to leave once he would play his harp for him and cause it to leave, but this wasn't full proof. You can't call this casting out because by definition it would mean that it had to be completely gone. The evil stayed with Saul, it would only stop attacking him periodically. Jesus was the first person to be able to completely get rid of a demon from someone. But it is unknown what this spirit was. But Jesus is the first person in the Bible to be able to The Pharisees ascribed this to the Devil because they wanted to paint Jesus as evil and cause people to not think he was the messiah, rather that he was in a partnership with the devil.”

For Grant Zane

6. What does Jesus want His laborers to harvest? (Verses 35-38)

Grant Zane: “For a short answer, people. In this account we see that Jesus is teaching and healing the people. Jesus is said to be “moved with compassion” when he sees the multitudes since they are “like sheep having no shepherd.” It is following this observation that Jesus turns to his disciples and mentions the metaphor of there being a plentiful harvest but there being a lack of laborers. It is clear that the people (as the harvested product) are ready to be gathered in, but there only needs to be someone who will gather them up for the collection. We can see that there is an abundance of work to be done and it can only be accomplished by not only gathering the harvest, but by training those who have been gathered to continue to do the same--that is, they themselves are to gather and teach how to gather. The work is too much for one person to do. Even with Jesus teaching the twelve apostles how to save the lost, it is too

much work for them and they are taught to teach others how to lead people to Jesus. It is a solution consisting of converting one to Christianity and then teaching them how to teach others resulting in exponential growth.”

Bart Shaw: “The people of Judea. He compares Judaea and the neighboring countries to fields covered with ripe corn, where nothing was wanting but reapers. See John 4:35 with the conversion of the Samaritan woman.”