>>>>>>> Matthew – Lesson 25 <<<<<<<

1) Now we enter the story of Jairus's daughter. The parallel accounts are in Mark 5:21-43 and Luke 8:40-56.

2) Here we get two for one so to speak. This is also the story of the woman who is healed of an issue of blood by her faith.

Matthew 9:18–26 (ESV)
A Girl Restored to Life and a Woman Healed

18 While he was saying these things to them, behold, a ruler came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live." **19** And Jesus rose and followed him, with his disciples. **20** And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, **21** for she said to herself, "If I only touch his garment, I will be made well." **22** Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. **23** And when Jesus came to the ruler's house and saw the flute players and the crowd making a commotion, **24** he said, "Go away, for the girl is not dead but sleeping." And they laughed at him. **25** But when the crowd had been put outside, he went in and took her by the hand, and the girl arose. **26** And the report of this went through all that district.

3) Here we have two stories of faith in Jesus, overcoming fear.

   a) Jairus would, as a synagogue ruler of the of any importance at all have been subjecting himself to serious questions by going to Jesus for help for a daughter he already sees as dead.

   b) The woman with an issue of blood did not know the humiliation and pain she might endure for approaching and touching a "rabbi" but she was willing to risk it because she believed that Jesus could and would heal her.

4) Because of the tremendous needs in their lives at this point they were both willing to risk whatever might come because they had faith in Jesus and his ability to heal.

5) I think it is important for us to see that both of these folks also exhibited within their hearts and minds the very attitude we talked about back in our James study.

James 1:6–8 (ESV)

6 But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. **7** For that person must not suppose that he will receive anything from the Lord; **8** he is a double-minded man, unstable in all his ways.

6) We commented regarding these particular verses and others in James that it is necessary for us to believe with faith that what we ask for WILL be done – not just that it CAN be done.

7) In both these cases, we see exactly that attitude and degree of faith.

   a) Jairus says: "My daughter has just died, but come and lay your hand on her, and she will live."

   b) The woman thinks to herself: "If I only touch his garment, I will be made well."

8) The other, in fact, the only other requirement for these two was that it be God's will.
   a) In both of these cases it obviously was:
      i) In the case of Jairus, "Jesus rose and followed him, with his disciples." And in the end, his daughter is raised from the dead.
      ii) In the case of the woman, Jesus says: "Take heart, daughter; your faith has made you well." And instantly the woman was made well.
9) Given the premise that we do NOT always ask with the faith or belief or that we are simply not convicted that God WILL do what we ask.

What are some reasons you might think of that cause that lack of faith, unbelief, or simply not being convicted that He will?

   a) True lack of faith.
   b) Not sure that what you want to ask for will be answered in the way you want so you either are timid "ask but not without a caveat or way out" OR you don't ask at all …
      i) You think you are giving God a way out but it is really you who is looking for the way out.
      ii) Your will be done but really saying it so you don't have to be disappointed, or have to explain why your request was not granted.
   c) Knowing that what you are asking for does not fall within God's will even before you ask.
      i) In this there is perhaps also, the idea of things being too trivial for God to consider.
   d) Not wanting to go against what you perceive as God's will.

10) Before we move on, I would like to talk for a moment about the ending to Jairus's story.
   a) Here in Matthew, he says that "**26** And the report of this went through all that district."
   b) However, in Mark and Luke both, Jesus instructs the parents not to tell…

Mark 5:43 (ESV)

43 And he strictly charged them that no one should know this, and told them to give her something to eat.

Luke 8:55–56 (ESV)

55 And her spirit returned, and she got up at once. And he directed that something should be given her to eat. **56** And her parents were amazed, but he charged them to tell no one what had happened.

11) We just observed a very public healing of the woman with an issue of blood.

So, what is the difference? Why commit them to secrecy?

   a) The crowds may not have been totally aware of the woman's prior situation.
   b) There is a difference in "healing" and "bringing back to life."

1) This next incident is very similar in its faith message.

Matthew 9:27–31 (ESV)
Jesus Heals Two Blind Men

[27] And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." [28] When he entered the house, the blind men came to him, and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." [29] Then he touched their eyes, saying, "According to your faith be it done to you." [30] And their eyes were opened. And Jesus sternly warned them, "See that no one knows about it." [31] But they went away and spread his fame through all that district.

2) Again, as in the last incident, the faith of the blind men was the key to their healing.
3) And as in the last passage, Jesus warns them sternly not to reveal what had happened to anyone.
   a) But, despite that, they do and His fame as a healer continues to grow in this area.

1) Next, we have another exorcism…

Matthew 9:32–34 (ESV)
Jesus Heals a Man Unable to Speak

[32] As they were going away, behold, a demon-oppressed man who was mute was brought to him. [33] And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, "Never was anything like this seen in Israel." [34] But the Pharisees said, "He casts out demons by the prince of demons."

2) Ok, first, this is a very different demon possession than that of the men in the Decapolis.
   a) It makes one wonder how they determined that it was a demon and not just an ailment that the man was suffering from.
   b) In Second Temple Period Jewish thinking, certain symptoms were commonly attributed to spirits.
      i) Some conditions were frequently interpreted as demonic if:
         (1) they appeared suddenly,
         (2) were severe or lifelong,
         (3) were resistant to normal remedies,
         (4) or involved loss of control over speech, sight, hearing, or the person was exhibiting self-destructive behavior.
   c) This does **not** imply that everything was attributed to demons, but it explains why **muteness** could plausibly be seen as a demonic affliction.
3) However, after the demon is cast out the man could speak so, though it is not stated that the possession was the original cause of his muteness it appears that it was.
4) That being said, it is really interesting what the reactions of the crowds and the Pharisees are and how they differ.
   a) The crowds are amazed – the Pharisees are hard against even considering the miracle of casting out the demon.

b) They instead make a ridiculous and blasphemous accusation against the Son of God.

i) Casting out demons by the "prince of demons" i.e. Satan himself!

5) In this passage, Jesus makes no reply – it appears He simply ignores them.

6) However, in a passage further over into Matthew, 12:22 ff there is a similar story of a man who is blind and mute from which Jesus casts out a demon healing the man. Here we read:

Matthew 12:24 (ESV)

24 But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons."

a) In this passage, Jesus responds to their accusations with a rather long explanation and inditement.

Matthew 12:25–26 (ESV)

25 Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. **26** And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

7) Jesus continues, challenging them by asking by whom their sons cast out demons, and concludes with calling them out for the blaspheming of the Holy Spirit.

a) We will look at this passage in detail in a bit.

8) Continuing with our current passage, let's talk a bit about the differences in reactions – crowds vs. Pharisees.

9) The crowds said: "Never was anything like this seen in Israel."

a) First, there were other people including the disciples of the Pharisees and other Jewish exorcists who cast out demons.

i) However, these were normally done using incantations and rituals and ritual devices.

ii) They invoked sacred names and angels.

b) Jesus did none of that.

i) Usually by a single word.

ii) As we have seen, sometimes the demons recognized him even before he speaks and then obey instantly.

c) In this case the mute man began to speaking, so, I think one can clearly see why the crowds would react in this manner.

But why do you think the Pharisees said: "He casts out demons by the prince of demons?"

d) If we look at it, the Pharisees are in the same boat they have been in before.

e) They cannot deny the exorcism – they saw it with their own eyes.

f) However, their disciples obviously had to use all the incantations, sacred names, and ritualistic items in order to accomplish the same thing.

g) If they considered the manner in which Jesus accomplished this, their assumption mentally and honestly within themselves could only be that Jesus had a power that only God or His true representative would have.

h) So, they only had two choices, admit that Jesus was that or figure away to discredit him, hence the accusation.