

## Jesus – The King of the Jews #24

### The Power Over Death

Matt 9:18-26

#### Introduction:

- Perhaps no man in modern times has seemed before the eyes of the world to have been more at peace with himself /others than Mahatma Gandhi
  - He was the image of a tranquil soul possessed perfect inner harmony
  - Fifteen years before he died, he wrote, "I must tell you in all humility that Hinduism as I know it entirely satisfies my soul.
  - It fills my whole being and I find a solace in the Bhagavad and Upanishad that I miss even in the Sermon on the Mount."
- But just before his death he wrote, "My days are numbered. I am not likely to live very long, perhaps a year or a little more. For the first time in fifty years I find myself in the slew of despond." Even the tranquil Gandhi had to face the reality of death and the inability of his man-made religion to give him answers or comfort in face of it.
- Cemeteries have been a companion of man throughout history, a constant reminder that he is mortal.
  - We live in a dying world, before us looms the inevitability of death
  - We are deteriorating human beings in a deteriorating world that is marked by tragedy, sorrow, pain, and death.
  - Since the Fall, the curse has sent the earth and all of its inhabitants careening and spiraling into disasters, tears, sickness, and the grave.
- Years ago, when a body was exhumed and the casket was dug up people would sometimes notice scratch marks on the inside of the casket.
  - Medicine was not as advanced then as it is today and people figured out that, at least some of the time, their loved ones were buried alive
  - Someone came up with the idea of a small hole in a casket and running a string through the hole and up to the surface to a bell
  - For seven days, family and friends would take turns in the graveyard listening for the bell to ring.
  - The most difficult duty was the one who had to stay in the cemetery all night listening for the bell to ring.
  - That unlucky person had the "graveyard shift."
  - Eventually that phrase was used to describe the night shift at any job.

#### I. Jesus Was Accessible – vs 18

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.

##### A. The Ruler – vs 18 – "certain ruler"

- This was a ruler of the synagogue in Capernaum
- He held the highest religious position in Capernaum
- Therefore, he had a very prestigious position among the Jews.
- But in spite of his prestigious position, he experienced a great trial.

##### B. The Reason – "daughter is now dead"

- The daughter was twelve years old, in the first year of her womanhood according to Jewish custom.
  - The day after his 13<sup>th</sup> birthday a Jewish boy was recognized as a man, and a day after her 12<sup>th</sup> birthday a Jewish girl was recognized as a woman.
  - Jairus's daughter had just come into the flower of womanhood, but to her father she was still his little girl, whose life was dearer to him than his own.
- The Jewish religious establishment had no resources that would help a father facing such a tragedy
- Jairus knew that the only hope for his daughter lay in the Man that the religious establishment ridiculed and despised

BYZ **Matthew 9:18** Ταῦτα αὐτοῦ

λαλοῦντος αὐτοῖς, ἰδοῦ, ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

Is even now dead (arti eteleutēsen). Aorist tense with arti and so better, "just now died," "just dead"

**ἐτελεύτησεν** verb ind aor act 3ps from **τελευτάω** -intransitively in the NT *come to an end*; euphemistically *die*  
**ἐπίθες** verb imper aor act 2ps from **ἐπιτίθημι** (1) active; (a) literally *lay on, put or place on* (MT 27.29); ritually *lay hands on* (MK 5.23); (b) figuratively, of blows *inflict* (LU 10.30); as increasing an existing quantity *add on or to* (RV 22.18); as giving an additional name *nickname or surname* (MK 3.16, 17); (c) idiomatically **ἐπιτιθέναι ζυγὸν ἐπὶ τὸν τράχηλον** literally *put a yoke on the neck*, i.e. *impose many requirements* (AC 15.10); (2) middle, as giving to someone what he needs *furnish, provide* (AC 28.10); of hostile intent *set on, attack* (AC 18.10)

### C. The Respect – "Worshipped him"

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.

- The worship of Christ showed great respect for Christ.
  1. Man doing the worship.
    - a) *This was unusual respect in that it was a ruler of a Jewish synagogue who worshipped Christ.*
  2. Moment of worship.
    - a) *He worshipped Christ during the time of great trouble / sorrow*
    - b) *We must worship God in spite of our troubles.*
    - c) *Too often when troubles pile up, we forsake worship thinking we haven't the time.*
    - d) *But in time of trouble, you need to worship all that much more.*

### D. The Request – "lay thy hand upon her"

1. The request reveals some weakness in the faith of the ruler.
2. While the ruler had faith in Christ, it was not as strong as the centurion's faith; for the ruler thought it was necessary for Christ to be present to work the miracle.
3. Though human resources could not help the daughter, Jairus was convinced that Jesus' power could

## II. Jesus was Available – vs 19

19 And Jesus arose, and followed him, and so did his disciples.

1. God does not wait for perfect faith until He works.
2. This does not condone poor faith, but God delights to honor even small faith in order to encourage it to be bigger faith.
3. Jesus could have healed the girl from a distance, but He decided to go with the ruler
4. He was willing to be interrupted and he was willing to go out of his way to serve others in the Father's name

## III. Jesus was Touchable and Impartial – vs 20-22

- The working of a miracle for the ruler of the synagogue was delayed.

### A. The Trouble – vs 20

*"Behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment"*

1. The trouble interrupting Christ's trip to the ruler's house was another serious health problem
2. The woman's **hemorrhage**, perhaps caused by a tumor or other disease of the uterus, caused her to be ceremonially unclean according to OT law.
  - a) *Because she continually bled, she could not even be temporarily cleansed and was therefore continually unclean.*
  - b) *Mark, not seeking to protect the medical profession, tells us that she "had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse" (Mark 5:26).*
  - c) *The physician Luke, perhaps concerned about the reputation of his profession, says that this particular case was humanly incurable, that she "could not be healed by anyone" Luke 8:43.*
3. The stigma and humiliation of such a **hemorrhage** were perhaps second only to those of leprosy.
  - a) *Such affliction was not uncommon, and the Jewish Talmud prescribed eleven different cures for it.*
  - b) *Among the remedies, most of them superstitious, was that of carrying the ashes of an ostrich egg in a linen bag in the summer and in a cotton bag in the winter.*
  - c) *Another involved carrying around a barleycorn kernel that had been found in the dung of a white female donkey.*

BYZ **Matthew 9:19** Καὶ ἐγεροθεις ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

BYZ **Matthew 9:20** Καὶ ἰδοῦ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.  
Hem (κρασπέδου)  
border - The fringe worn on the border of the outer garment, according to the command in Numbers 15:38. Dr. Edersheim ("Life and Times of Jesus") says that, according to tradition, each of the white fringes was to consist of eight threads, one of them wound round the others; first seven times, with a double knot; then eight times with a double knot; then eleven times with a double knot; and, lastly, thirteen times. The Hebrew characters representing these numbers formed the words Jehovah One.

**αἰμορροοῦσα** verb ptc pres act nfs from αἰμορροέω  
- from αἷμα (blood) and ῥέω (flow); suffer with a hemorrhage, bleed, lose blood (MT 9.20)

## B. The Timing

*"A woman, which was diseased with an issue of blood... came behind him"*

1. No sooner had Christ started with the ruler to go to his house than a woman with a serious health problem interrupted the trip.
2. This could have been very discouraging to the ruler.
3. It is especially hard to face a delay or other problems right at the beginning of what looks like a remedy to your problem.

## C. The Training

- The delay, though frustrating, would help train the ruler in character.
  1. It would encourage unselfishness.
    - a) *When we are encumbered with some serious problem, it is not easy for us to see other people's problems.*
    - b) *But this interruption would help one to grow in unselfishness.*
  2. It would encourage patience.
    - a) *We all need more patience, if we are to do well spiritually.*
    - b) *Having to wait out this interruption would give the ruler opportunity to grow in patience.*
  3. It would encourage faith.
    - a) *The healing of this woman with a bad case would encourage the ruler's faith to heal his daughter who was also a bad case.*
    - b) *Anything that encourages our faith is worthwhile.*

## D. The Coming for the Miracle – vs 20-21

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

- The woman had found no help in the world so she came to Christ for help. Wisdom comes to Christ for help.
  1. The concealing of her coming -- *"Came behind him"*
    - a) *The woman endeavored to conceal her coming to Christ by coming up behind Him.*
    - b) *This was not cowardliness, rather she had learned in 12 years of hygienic problems to keep her presence as unnoticed as possible.*
  2. The confidence in her coming – vs 21 – “touch”
    - a) *This woman had a much higher esteem of Christ than the religious leaders of her day.*
    - b) *She believed He had power to heal her even if she only touched His garment.*
    - c) *The woman's confidence in Christ is a great rebuke to much of mankind.*

## E. The Curing in the Miracle – vs 21-22

- The woman did not come to Christ in vain, for He cured her of her physical problem.
  1. The contact in the curing – vs 21 – “touch”
  2. The completeness of the curing -- *"Whole"*
    - a) *The cure was complete, not partial. The word translated "whole" carries with it the idea of saving and delivering one.*
    - b) *This emphasizes completeness. The woman was no longer plagued with this problem.*
  3. The celerity of the curing – vs 22

*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) *The curing of this problem was immediate.*
    - b) *As we have noted before in Christ's miracles, if the miracle had not happened immediately but rather had taken days or weeks to occur, people would not have attributed the miracle to Christ but rather to someone or something else.*
    - c) *The celerity of the miracle demonstrates the great power of Christ.*

BYZ **Matthew 9:21** Ἐλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.  
Ἐλεγεν verb ind imperf act 3psr from λέγω - strictly *gather and lay in order*, hence, used of logical expression; (1) *say, speak, tell, narrate* (MT 3.9); (2) *tell of, report, recount* (MK 1.30); (3) with the sense derived from the context; (a) in direct discourse *ask, say* (MT 9.14)

BYZ **Matthew 9:22** Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.  
Θάρσει, verb imper pres act 2ps from θαρσέω - only imperatively in the NT *be of good cheer! don't be afraid! take courage!*

## F. The Communications After the Miracle – vs 22

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.

- The woman had intended to gain her healing then disappear into the crowd. But Jesus saw her and spoke to her.
  1. The comfort in the communications
    - a) *The woman had lived for twelve years in fear of public revelation and embarrassment and criticism.*
    - b) *Attempting to disappear into the crowd after the healing would also indicate a fear of reprisal from Christ.*
    - c) *But the words of Christ to her would be most welcomed. "Good comfort" is not reprisal or embarrassment.*
  2. The cause in the communications – "faith"
    - a) *Instead of the condemnation, she is complimented for her faith*
    - b) *A Divine compliment about your faith is a very high compliment.*
    - c) *Men live for compliments about their achievements.*
    - d) *Many earthly achievements do not impress God, but faith does and eternity will honor faith not fortune or fame.*

## IV. Jesus was Powerful – vs 23-26

### A. The Derision Before the Miracle – vs 24-25

- When Christ reached the ruler's home, He met up with the skeptics who were filled with derision for Christ.
  1. The cause of the derision – vs 24

*"He said to them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn"*

    - a) *Christ was not speaking of soul sleep nor was He denying the report that the ruler's daughter had died.*
    - b) *He was simply stating the fact of the condition of death—the body in this state is spoken of figuratively as sleeping. The soul, however, does not sleep. It is always active.*
    - c) *What Christ said was a different view of death than the traditional view and hence it was unacceptable to the professional mourners and so they laughed at Christ.*
    - d) *The arrogance of the human mind is such that anything not understood by the human mind about God is rejected and scorned.*
  2. The character of the derision – "laughed him to scorn"
    - This derision was very pronounced.
      - a) *It was cruel.*
        - (1) The word translated "scorn" means to "deride, to jeer at... to laugh... to ridicule"
        - (2) It was gross disrespect to say the least.
      - b) *It was continuous.*
        - (1) The tense of the verb "laughed" is the imperfect tense which means it was continuous scolding.
        - (2) Not satisfied to make a few derisive remarks, they simply kept on making them continuously.
  3. The condemnation of the derision

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

    - a) *The words "give place" mean to "depart" and the words "put forth" involve force.*
    - b) *Jesus ordered the scorers to leave and He forcefully helped them leave.*
    - c) *They were not permitted to witness the great miracle. Great spiritual privilege was denied them.*
    - d) *When one disrespects the things of God, he will forfeit much blessing and experience the judgment of God.*

BYZ **Matthew 9:23** Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, The flute-players (tous aulētas). The girl was just dead, but already a crowd "making a tumult" (thoruboumenon) with wild wailing and screaming had gathered in the outer court, "brought together by various motives, sympathy, money, desire to share in the meat and drink going at such a time" (Bruce). These when put out by Jesus, "laughed him to scorn" (kategelōn), in a sort of loud and repeated (imperfect) guffaw of scorn. Jesus overcame all this repellent environment  
**θορυβούμενον**, verb ptc pres pass ams from **θορυβέω** (1) active *throw into disorder, disturb*; **θορυβεῖν τὴν πόλιν** start a riot in the city, set the city in an uproar (AC 17.5); (2) passive *be troubled, be completely upset* (AC 20.10); of a crowd *make a commotion, be all disturbed* (MT 9.23)

BYZ **Matthew 9:24** λέγει αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.

## B. The Doing of the Miracle – vs 25-26

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land.

### 1. The passion in the doing – vs 25

*"He went in, and took her by the hand"*

- a) *The taking of the hand of the girl showed the compassion of Christ for the girl just as touching the leper and touching the hand of Peter's mother-in-law displayed that compassionate touch of the Savior in healing.*
- b) *Christ was not a heartless healer. He had great compassion for the people.*

### 2. The proof of the doing – vs 25 -- *"The maid arose"*

- a) *Dead people do not get up out of bed. But this young girl "arose."*
- b) *That was superb proof of the miracle. Always when Christ worked a miracle, the proof was most obvious.*
- c) *Modern day religious healers lack the excellent proof Christ had when He healed people.*
- d) *Many today who they claim are healed have not evidenced that their case is as serious as it is claimed to be.*

### 3. The publicity after the doing – vs 26

*"And the fame hereof went abroad into all the land"*

- a) *Word got around that Christ had raised the dead.*
- b) *But "fame" is not "faith."*
- c) *Popularity does not indicate a spiritual awakening.*
- d) *Though the works of Christ were spread abroad, few people truly believed in Him.*
- e) *Great crowds at church through promotional methods do not indicate a work of God is going on in the hearts of the people.*
- f) *But it is not numbers and fame that indicate a work of God in the heart, it is faith.*

BYZ **Matthew 9:25** Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

## Conclusion:

1. The Canadian scientist G. B. Hardy one time said, "When I looked at religion I said, I have two questions. One, has anybody ever conquered death, and two, if they have, did they make a way for me to conquer death? I checked the tomb of Buddha, and it was occupied, and I checked the tomb of Confucius and it was occupied, and I checked the tomb of Mohammed and it was occupied, and I came to the tomb of Jesus and it was empty. And I said, There is one who conquered death. And I asked the second question, Did He make a way for me to do it? And I opened the Bible and discovered that He said, 'Because I live ye shall live also.'" That is the supreme, two-part question that all mankind faces. Has anyone conquered death? And if so, did he provide a way for others to conquer death? That is the question dealt with in the present passage.
2. Arthur Brisbane has pictured the funeral of a Christian as a crowd of grieving caterpillars, all wearing black suits. As they crawl along mourning their dead brother and carrying his cocoon to its final resting place, above them flutters an incredibly beautiful butterfly, looking down on them in utter disbelief.
3. When as a young man D. L. Moody was called upon to preach a funeral sermon, he began to search the gospels to find one of Jesus' funeral messages—only to discover that He never preached one. He found instead that Jesus broke up every funeral He attended by raising the dead person back to life. When the dead heard His voice, they immediately came to life.