

FPFWC Christian Development



Jesus Teaches About Faith

June 2021

Summer Quarter

June 19, 2021

Lesson #3 -Healed by Faith

SCRIPTURE TEXT – Matthew 9:18-26

ICE BREAKERS-

1. What are the sources of a believers hope?
2. Which actions of the woman and/or the ruler can and should you imitate in approaching Jesus to have your needs met?

Key Verse- 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.—Matthew 9:22

LESSON BACKGROUND –

Today's lesson takes place late in the second year of Jesus' public ministry. He conducted much of the early part of His ministry around the Sea of Galilee. Specifically, much of the ministry was on the north end, in and around the village of Capernaum. Jesus' popularity was very high (example: Luke 8:4, 19). He taught about life and the kingdom of God in the rural areas and towns along the western side of the sea (example: Matthew 5–7). His teaching was pointed, His spirit magnetic. And having already healed so many people, His reputation had spread far and wide. (See Lesson Context: Sea of Galilee and Lesson Context: Miracles in lesson 2, pages 354–355.)

But public opinion had begun to polarize. People watched and listened to Jesus very closely, but for different reasons. Not everyone adored Him. Today's text occurs in a section of Matthew that contrasts Jesus' authority and power, as demonstrated in miracles, with the objections of religious leaders. Jesus raised their ire by forgiving sins (Matthew 9:2–3), by associating with marginalized people (9:11), and by violating certain traditions (9:14).

Despite the objections of the powerful, Jesus brought God's grace to bear for the blessing of God's people. As Jesus dealt with the crowds, He never lost sight of the individual (example: Matthew 8:1–3). Our text today witnesses to two examples in this regard. Both circumstances involve tragically common instances of human suffering.

The events considered below occurred after Jesus ended His response to a controversy over fasting. He was doing something fundamentally new in God's plan, something that required people to lay aside the old (Matthew 9:16–17). This was no time for mourning and fasting but instead for rejoicing

because God's promised redeemer had arrived (9:15). The deeds that followed provided a glimpse of that newness in the kingdom of God. (Mark 5:21–43 and Luke 8:40–56 offer parallel accounts.)

LESSON COMMENTARY –

9:18–19. The four miracles in 9:18–34 may provide concrete examples of individuals coming wholly to Jesus for their “preservation” (9:17), as well as providing substantiation that Jesus is the Messiah (see 11:4–6).

The typical **synagogue official** would have been similar to an administrative elder or executive pastor. He did relatively little of the preaching, but recruited those who did and otherwise oversaw the affairs of a synagogue. These officials were usually prominent in their communities.

9:20–22. Why did Matthew intertwine the miracle of the official's daughter and the woman with the hemorrhage? There are few clues, but both episodes emphasize Jesus' compassion (see 9:36) and His ability to deliver against all human expectations and perceived time constraints (the daughter was already dead by the time Jesus got to the official's home in all three gospels [Mk 5:35; Lk 8:49]; the woman had been ill for 12 years). God can work on behalf of His children even when they think enough time has passed to make it impossible for Him to do so.

The **hemorrhage** was due to some uterine disorder, and this sort of illness had serious social and spiritual implications (Lv 15:19–25; see also Ezk 36:17; CD 4.12–5:17; 11QTemple 48:15–17; Josephus, *War* 5.227; *m. Nidda*; *m. Zabim* 4:1). The **fringe of His cloak** may have been the tassels that were worn on the four corners of one's garments to remind a person of the Law (Nm 15:38–41; Dt 22:12). It is possible that the sick woman did not approach Jesus directly because of the shame of her condition. **Made you well** is literally “saved you.” When Paul uses the verb it usually means “being rescued” from the eternal consequences of sin, and Matthew uses it this way (1:21; 10:22; 16:25; 18:11; 19:25); but here it may mean little more than God delivering her from her physical condition.

9:23–26. At the official's home, a **crowd in noisy disorder** had gathered, probably consisting of musicians, professional mourners, and friends bringing food and condolences (2Ch 35:25; Jr 9:17–22; 16:7; Ezk 24:17, 22; Hs 9:4; Ec 12:5; Am 5:16). The job of the professionals was to express grief for the family, the louder the better. Even a poor family was expected to hire two flute players and one wailing woman (*m. Ketub* 4:4). The crowd **began laughing at Him** when He said the girl was just asleep. They may have felt disdain for Him as they knew she was dead and perhaps Jesus did not yet know it, or because they assumed that even this great Healer could not raise one from the dead. But “sleep” was an apt description of her condition; when people sleep they awaken from that temporary condition. Because of Jesus' authority, her state of death was rendered temporary. This was also the first time in Matthew's Gospel that Jesus raised one from the dead, and this was important for substantiating His messianic identity (Mt 11:5).

LESSON NUGGET – Imagine the woman with the issue of blood feelings of despair and discouragement. Her hopes had been shattered. Because of this hemorrhage, the woman was ceremonially unclean (Lev. 15:25.), which only added to her hopelessness. The “hem” of His garment” refers to the special tassels that the Jews would wear on their garments to remind them that they were God’s people.

Sources: Moody Bible Commentary, Standard Lesson Commentary, The Essential Everyday Bible Commentary and Wiersbe Expository Outlines on the New Testament