

# MATTHEW: THE GOSPEL OF THE KINGDOM

## LESSON 26 – A MIRACLE ON THE WAY – MATTHEW 9:18-26

### MATTHEW 9:18-26

<sup>18</sup> 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.”

<sup>19</sup> And Jesus rose and followed him, with his disciples. <sup>20</sup> 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, <sup>21</sup> for she said to herself, “If I only touch his garment, I will be made well.”

<sup>22</sup> Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well. <sup>23</sup> And when Jesus came to the ruler’s house and saw the flute players and the crowd making a commotion, <sup>24</sup> he said, “Go away, for the girl is not dead but sleeping.” And they laughed at him. <sup>25</sup> But when the crowd had been put outside, he went in and took her by the hand, and the girl arose. <sup>26</sup> And the report of this went through all that district.

The final group of miracle stories in Matthew 8-9 begin with a “double” healing. The healing of the hemorrhaging woman and the raising up from the dead of the ruler’s daughter. The word “behold” introduces the miracles in v. 18 and v. 20. This word is a marker for an extraordinary moment entering the narrative in Matthew.

1. Both women that experience a miracle are referred to as “daughter.” The first woman is the daughter of the ruler and the second woman is referred to as daughter by Jesus. What does Jesus mean by calling the woman who had suffered a discharge “daughter”?

The Old Testament shows association of one’s blood with one’s life (Leviticus 17:11-14; Deuteronomy 12:23). The suffering of long-term discharge of blood was possibly linked to slowly dying. The ruler’s daughter was actually dying. Both women are experiencing death. Both women would be considered unclean.

2. How were these two women unclean? What are the implications and consequences of being unclean? (Leviticus 15:19-33; 21:1-4, 11)
3. Both of these miracles demonstrate Jesus’ authority over death. How do both miracles show this authority?
4. Jesus responds to faith in him, and he heals both people. In Matthew 9:21-22 the word “save” is used three times. In our translation the ESV has used the word “well.” Usually in Matthew this word is used to describe salvation in the fullest sense – rescue from sin and death. (1:21; 10:22; 19:25; 24:13; 27:42,49). How is this word used in 9:21-22?
5. Jesus said the girl was not dead, but only sleeping. The people laughed at him. What are the signs in the story that the girl is actually dead?
6. The euphemism of sleeping for death is that just as sleeping people eventually wake up so the dead will rise on the Last Day. How do the following passages show the resurrection of the body

on the last day with the defeat of death? (Isaiah 25:8; 26:19; Daniel 12:2-3; 1 Corinthians 15; Revelation 20:12-13)

7. Faith in Jesus was not simply trust in his power to take away illness, but that he also was God's anointed Messiah for Israel. In body and soul, God brings rescue. God's power over both the body and the soul is found in the revelation of Jesus. How does Jesus show his power over the soul? How does Jesus show his power over the body?
8. Today we can struggle about things don't seem to change around. How does 2 Peter 3:1-13 help us understand God's saving work? How will we see Jesus save his people from their sins?
9. Trusting that Jesus actually did raise the dead and did rise from the dead provides us a real hope for our own last days. What did the people do who witnessed Jesus raise the girl from the dead?
- 10.