

9:18

While He spake these things unto them. Who is speaking to whom, because apparently from verse 17 Jesus is still talking and He says to them, “Men do not put new wine into old bottles: or else the bottle breaks, and the wine runs out, and the bottles perish: but they put new wine in new bottles, and both are preserved.” Presumably since Jesus is talking when verse 18 starts, it must be assumed that we are on the same day.

And when we look back at the beginning of the last discourse, verse 14, “then came to Him the disciples of John...” “Then” is a very connective word in the context. It’s not just a loose, “Oh and then the next thing I’m going to tell you...” No, this is something that happened immediately upon the heels of something else. So verse 14 is in the same chronology as verses 9 through 13.

And we realize “as Jesus passed from there,” verse 9...It must be taking place in the episode that takes place in verses 1 through 8. Before you know it, you realize that everything that happens in chapter 9 happens on the same day.

And, when you see that in chapter 9 verse 1 that He’s leaving the Sea of Galilee, you see that that He crossed over in verses 23 through 27. Then you realize that you’re dealing with the same weekend. I’m trying to get you to see is chapters 8 and 9 happen in two days time. This is impressive. It’s exhausting. If we want to be able to carry ministry out we better be willing to walk with the Father, because I don’t know of anything more frustrating than trying to do God’s work in my power. That’s even more frustrating than doing my work in my power. At least I don’t expect anything when I do my work in my power. I don’t expect eternal reward. I don’t expect refreshment. I don’t expect spiritual benefit.

Now why does this story exist? Why did Matthew put it in here? I know the short answer is God told him to, got it. But humanly speaking, why did Matthew include the story? We don’t have every weekend of Jesus’ life being recorded in the gospels, do we? How could that be? I mean, three and a half years of ministry, probably. If you recorded every weekend, and if every weekend took two chapters like this one, add to it the Sermon on the Mount, which probably was taught near the Sabbath...and you can fit how many weekends into three and a half years? 175? So about 175 weekends times five chapters. So we have this one weekend. Why is this one recorded? I think it’s probably because one of the twelve is converted. Not only that, but here we have Jesus giving them an exercise in understanding that their old religion, verses 16 and 17, will not house the new glory of Jesus. Will not.

behold, there came a certain ruler, and worshipped Him. That has the idea once again of kissing the hand of the Son and all of a sudden our mind goes back to Psalm 2:12: “Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled just a little bit.” Here’s a man that is kissing the Son out of reverence. Kings from the East, the wise men, were found first worshipping Jesus in Matthew 2. And then a leper, the beginning of Matthew 8 bows down and worships Jesus. Think about it. An unclean leper kisses the hand of Jesus, worships Him. Now that would be yet another outstanding opportunity for Jesus to say, “Stop treating Me like God.” But He doesn’t. Matthew 9 has just been billowing over with proofs that Jesus was either very sick and loony, or He was absolutely God. He either was God or thought He was.

behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: Matthew says, “My daughter is even now dead: but come and lay Thy hand upon her, and she shall live.” Mark says, “My little daughter lies at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed.” And Luke 8, he doesn’t speak at all. We’re just told by the writer, “She lay a dying.” Well clearly you can see there is a difference between what Matthew says, “She’s dead,” and what Mark and Luke say, “She’s dying.” **Dead**, in Matthew 9:18, is a verb. This is really the issue. So, if you’re to take the word “dead” and make it a verb, here’s what it would sound like: “While He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dying.”

9:19

And Jesus arose, and followed him, Why does it say He arose? How do we know He was sitting? Verse 10 says He was sitting in Matthew's house. What about that? I love context. Still in Matthew's house, reclining. Jesus has just got done talking through the window to some Pharisees that hated the fact He was sitting with sinners and His disciples weren't fasting. That's very important that you get that fixed at Matthew's house. While He yet spoke here comes Jairus (named in Mark), and Jesus gets up.

Now that's strange. When you see that what should immediately enter your mind is, "What is He doing following anyone?" Hasn't He been telling people to follow Him this whole time? That is clearly a play that Matthew is making on words. There are some things that will make Jesus stand up. Here comes Jairus and He says, "My daughter is as good as dead but if You come she will live."

I just love the words that Matthew chooses by aid of the Holy Spirit, the last time "Jesus arises" He is waking up in a ship. The words could have been found between these two places any number of times but they're found twice in this preceding context; one here, one in a ship. Once He gets up to calm the storm on the sea; once He gets up to calm a storm in a man named Jairus' life. I need to be assured that Jesus will get up and speak to my storm.

It is so very tempting to jump to Mark and Luke. We get all kinds of details from there. We find out from those passages that the girl was also 12 years old. And we find out that this ruler was a ruler of the synagogue. But Matthew could have told us those things. I can't build a sermon on the fact, "Well, the girl is 12 and the woman has been sick for 12 years." I can't do that. That wouldn't be true to Matthew. If I want to preach this not from a survey from the life of Christ but a survey of what Matthew wanted you to know about Jesus, I can't veer over to Mark and Luke. Mark and Luke keep me from making mistakes like saying, "I don't know what kind of a leader this man was. He might have been a ruler of the troops." Nope, it says in the other gospels he was a ruler of the synagogue. Matthew could have told us those things and now, now we're supposed to learn something else. We're supposed to learn that at the beginning of the chapter we had all kinds of faith, and some of the faith came from the man who was sick of the palsy. The Lord saw their faith and He said to the man, "Your sins be forgiven you." You remember that episode. Here, we don't know anything about the little girl's faith. Nothing. We have no sign in any of the passage that this little girl had faith. It would be an absolute guess for me to say this little girl believed that Jesus could heal her. It would be reading into the text. Here, we have a daddy believing for his children. There are times when the children are so weak because they haven't lived the life you've lived.

and so did His disciples. Matthew is telling us we need to take part in whatever Jesus does. "I don't know what God is up to, but I'm going to stay close to Him so I can be a part of it. He doesn't hardly do anything I want Him to do, but He does everything right so I'm going to get next to Him so that I can be a partaker of what He does." Wherever Jesus goes, no one stays dead! No one stays hungry. No one stays sinful. It just seems like everything that's evil runs away when God does something. The disciples are simple enough. They say, "Well, if He's going we're going to go." And by the way, this happened in verse 23:8 "And when He was entered into a ship, His disciples followed Him." Matthew 9:10 "They sat down with Him and His disciples."

9:20-22

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, Imagine the relief this man feels when he says, "Jesus, come." And Jesus gets up and the man says, "Oh, good, good, good, good, good." And they're walking quickly and here comes a woman who wants to be healed. And that is one of the most frustrating parts of ministry. I suppose if... It doesn't say that he doubted, but I can't help but think that if I was this man I would be irate with the woman. "I need Jesus to work right now and you are a hindrance!" Or maybe, maybe we could church it up a little bit and say, "Woman, you are slowing down the ministry." And we find out once again no one slows down God's timetable. You know Jesus is not averse to walking by women. I'm not trying to be crude or irreverent at all, but I do remember Jesus, later on in Matthew, saying, "I don't have time for you, you're a dog." Jesus

could have walked by this woman too. But I think that you will agree with me that He was trying to demonstrate that He is never late, even when it looks like He is.

and touched the hem of His garment: 21 For she said within herself, If I may but touch His garment, I shall be whole. 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. And we look after the story, “Yeah, the woman who was sick 12 years, she’s healed, but, my little girl is still as good as dead. Good as dead.” It could have been right there that we find this ruler of the synagogue said, “Well I guess that’s that. I’m glad to see that old thing is healed. Doesn’t really fix my problem.” Nope, they continued to walk. Because this man is learning what those at the tomb of Lazarus learned: that even when it looks like He’s way too late, He’s still on time.

“All hope is lost!”

“No it’s not. Don’t you know that man lives by every word that comes out of the mouth of God” (Matthew 4:4)? And Matthew’s been showing us that for six chapters now. That this is God in the flesh and when He speaks people live. It doesn’t matter if it’s a leper. It doesn’t matter if it’s a sinner. It doesn’t matter if it’s a paralytic. It doesn’t matter if it’s a tax collector. It doesn’t matter if it’s a demoniac. It doesn’t matter if it’s a fevered mother-in-law. People live when God speaks. Here’s a man with some amazing faith. **23. And when Jesus came into the ruler's house. And when Jesus came into the ruler's house, and saw the minstrels.** That’s the professional musicians.