

A Study of the Christ

Text

	Matthew	Mark	Luke	John
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	

Overriding Principles

- Jesus can be trusted to overcome death.
- He especially appreciates the humble.
- He cares for all our true concerns.
- Jesus has the power to overcome all obstacles.
- The goodness of God hardens the hearts of the prideful.
- To follow Jesus requires undivided loyalty.
- To follow Jesus requires the acceptance of grave responsibilities.

Main Points

- Daughter, take courage, your faith has made you well (Matt. 9:22).
- Do not be afraid any longer, only keep on believing (Mk. 5:36).
- Nothing like this was ever seen in Israel (Matt. 9:33)!
- And seeing the multitudes, He felt compassion for them, because they were harassed and downcast like sheep without a shepherd (Matt. 9:36).
- He who has found his life shall lose it, and he who has found his life for My sake has found it (Matt. 10:39).

Secondary Points of History, Culture, Words, and Grammar

- For a synagogue ruler to fall at Jesus' feet would have been a telling admission of Jairus' respect for the status of Jesus (**Mk. 5:22**).

- If Jesus is still in Capernaum (Matt. 9:1), this may have been an official at Jesus' local synagogue.
- Matthew says the daughter of Jairus had just died; Mark, however, says that she was at the point of death (**Matt. 9:18; Mk. 5:23**). This seeming discrepancy is explained by the fact that Matthew gives us condensed version that eliminates two thirds of the details supplied by Mark. When the report of the people from Jairus' house that his daughter has died is removed, her death comes to the forefront. In Eastern thought, this is not the problem it is in the more analytic way of Western thinking.
- Mark's longer account (**5:23-43**), places a particular emphasis on faith (**vv. 35-36**) as does **Luke 8:49-50**.
- In Jewish culture, professional weepers were hired to mourn a loss (**Matt. 5:23; Mk. 5:38**).
- For Jesus, raising someone from death is as easy as awaking someone from sleep (**Matt. 9:24**).
- Laughter at God's declarations is a response of great ignorance (**Matt. 9:24**; cf. Gen. 17:17; 18:12).
- One of the most powerful and touching scenes of Jesus ministry surrounds His words, "Little girl, I say to you arise" (Mk. 5:41)! The Aramaic phrase "Talitha kum," would have been a common morning greeting from a parent to a small daughter.
- Jesus commonly worked to suppress news of His miracles getting to those who would exploit them, though obviously the news could not be completely suppressed. (**Mk. 5:43**).
- Consider how Jesus did what He alone could do, yet He expected the parents to do what they could do. Additionally, see how Jesus was concerned for the ordinary and extraordinary concerns of life (**Mk. 5:43**).
- The woman with a hemorrhage serves as an interesting interlude in Jesus journey to the little girl (**Mk. 5:24-34**). Her condition would have left her unclean, unable to participate in the outward ceremonies of the Law of Moses. Additionally, since she would have made unclean any one she touched, she would have been a very unpopular woman (cf. Lev. 15:26-27).
- Her great faith is seen in her not wanting to trouble Jesus (**Mk. 5:27-28**). Jesus finds such humble faith to be very refreshing in the midst of a prideful, demanding Judaism (**Mk. 5:34**).
- Next, Jesus heals two blind men and man who could not speak due to demon possession (**Matt. 9:27-34**).

- Clearly, the things Jesus did were amazing. Those who saw them as acts of the Devil were suffering from acute spiritual disorientation (**Matt. 9:33-34**).
- Jesus was judged to be simply the product of His earthly circumstances, rather than by His deeds and character (**Matt. 13:54-58**).
- Jesus now selects and sends the **A** postles on a "Limited Commission" (**Matt. 10:1-15**); Matthew's topical agenda then projects ahead to the "Great Commission" (**v. 16-42**).
- An "apostle" was a special type of messenger who would have the full authority of the sender, in this case, Jesus (cf. Matt. 28:18-20; Acts 1:8).
- The twelve men Jesus chose to be His **A** postles were an unlikely group. Largely "unlearned" men they were, and that was far from the end of the curiosities. A tax collector and a Zealot—who would have guessed it? A known traitor, how could He have done so? Brothers of fierce disposition, and a man of compulsive, often reckless behavior—how, why?
- We might have insisted on the "rich young ruler" as a sure candidate for such a work of exalted responsibility. But we would have been wrong (Matt. 19:16-22).
- Perhaps we should remember the unpretentious way Jesus came into the world, as well as the way He chose to live. There are messages there (cf. I Sam. 16:7; Lk. 2:1-20; Matt. 8:20; I Cor. 1:26-27).
- Additionally, we must remember that Jesus came to bring different people together in oneness (Isa. 11:6-10; cf. Rom. 15:12; Gal. 3:26-28; Jn. 17:21-23).
- In the Limited Commission they would rely of people to supply their needs, in the Great Commission, often people would be trying to kill them (**v. 9-10**, Lk. 10:35-36).
- Receptivity is very important to God (**Matt. 10:12-15**; cf. Matt. 7:6).
- The Holy Spirit would be with them in a more significant way when it was time for the Great Commission (**Matt. 10:19**; cf. Jn. 14:26; 16:13).
- Jesus was very honest with the Twelve, as He would be treated, so they would be treated (**Matt. 10:24-25**; cf. Jn. 15:18-25).
- But there was much more to the story—victory in Jesus (**Matt. 10:26-31**; cf. Rom. 8:31-39).
- Confession and absolute loyalty would be a must (**Matt. 10:32-39**).
- The literal translation of **Matthew 10:32** shows that this "confession" is for Christians, not those who seek to become Christians, "Everyone therefore who shall confess *in* Me before men, I will also confess *in* him before My Father who is in Heaven."

- Jesus saying in **Matthew 10:39** reflects His most repeated challenge in the Gospels (Matt. 16:25; Mk. 8:35; Lk. 9:24; 17:33; Jn. 12:25).
- Those who side with Jesus representatives side with Jesus Himself (**Matt. 10:40-42**).

Relationship to the Church

- Christianity bows before the Christ in humility and trust.
- The church must minister to the world.
- Christians must be prepared to suffer, and yet not lose heart.
- The church of Jesus must lose earthly allegiances to find life in Christ.

Who is Jesus?

- He is the one who care as none other cares.
- He is the one who offers an escape from self and death to find life in Him.