

Day 1

 Please pray for holy guidance and insight before you begin today's study.

Jesus Tells Matthew to Follow Him

⁹ As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.

Luke 5:27-32 [International Children's Bible (ICB)]

[Doctor Luke provides additional detail as he describes Jesus's invitation to Matthew (also called 'Levi' the 'son of Alphaeus') to "Follow me!"]

²⁷ After this, Jesus went out and saw a tax collector named Levi sitting in the tax office. Jesus said to him, "Follow me!" ²⁸ Levi got up, left everything, and followed Jesus.

²⁹ Then Levi gave a big dinner for Jesus. The dinner was at Levi's house. At the table there were many tax collectors and other people, too. ³⁰ But the Pharisees and the men who taught the law for the Pharisees began to complain to the followers of Jesus. They said, "Why do you eat and drink with tax collectors and 'sinners'?"

³¹ Jesus answered them, "Healthy people don't need a doctor. It is the sick who need a doctor. ³² I have not come to invite good people. I have come to invite sinners to change their hearts and lives!"

 Jesus's call to Matthew (Levi) is also recorded in [Mark 2:14-17](#).

Q1. *He saw a man named Matthew sitting at the tax collector's booth:* ① What was the role of a "tax collector"? ② How did "tax collectors" earn an income (wage, salary)?

① What was their role?

② How did "tax collectors" earn income?

Q2. He saw a man named Matthew sitting at the tax collector's booth: Was Matthew a Jew?

Yes? No? (Why did you circle that answer?)

Q3. *He saw a man named Matthew sitting at the tax collector's booth:* Do you think the Jews respected the role of "tax collector"?

Yes? No? (Why did you circle that answer?)

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Q4. **"Follow me," he told him, and Matthew got up and followed him:** Did Matthew seem to hesitate when Jesus called him? Why, or why not?

Yes? No? (Why did you circle that answer?)

Q5. (Luke 5:28) **Levi got up, left everything, and followed Jesus:** Did Matthew provide the Roman government with a clean 'turn-over' when he left his job?

Yes? No? (Thoughts?)

Q6. (Luke 5:28) **Levi got up, left everything, and followed Jesus:** Why did Matthew in his Gospel omit the phrase "left everything" from his description? (Humbleness versus self-praise?)

Day 2

 Please pray for holy guidance and insight before you begin today's study.

¹⁰ While Jesus was having dinner at Matthew's house, many tax collectors and "sinners" came and ate with him and his disciples.

¹¹ When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and 'sinners'?"

¹² On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick.

Q7. **"Why does your teacher eat with tax collectors and 'sinners'?"**: From this phrase what words might you use to describe the attitude of the Pharisees? (Pharisee: etymology: separated ones; primary influence: 150 B.C. - 70 B.C.; curtailed: 70 B.C with the Roman destruction of the Temple and Jerusalem in general)

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Q8. **"Why does your teacher eat with tax collectors and 'sinners'?"**: Since Pharisees are Jewish, does Jesus support their exclusivity?

Yes? No? (Why did you circle that answer?)

Q9. **It is not the healthy who need a doctor, but the sick**: ① Is Jesus's statement a metaphor?
② What symbolism is Jesus drawing?

① Metaphor? Yes? No? (Thoughts?)

② What is the symbolism?

Q10. (Apologetics) What would you say to someone who says, "I'd never go to church. It is filled with hypocrites!"?

¹³ But go and learn what this means: 'I desire mercy, not sacrifice' [Hosea 6:6 (↓) & 1 Samuel 15:22 (↓)]. For I have not come to call the righteous, but sinners."

Q11. **But go and learn what this means: 'I desire mercy, not sacrifice'**: Jesus is attending what we might call a 'dinner party'. Considering all the people in attendance, to whom is Jesus speaking?

Hosea 6:6 [English Standard Version (ESV)]

For I desire steadfast love [Septuagint: mercy] and not sacrifice, the knowledge of God rather than burnt offerings.

 "The original Hebrew of this verse uses the term *hesed*, [which is] an important expression of faithful, deep, graciousness. The ESV, for instance, translates the term in [Hosea 6:6](#) as 'steadfast love'." [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/9/Matthew-9-13.html>, accessed: 05-26-2026.]

 Definition: Septuagint (sĕp'too-ə-jĭnt') n.

A Greek version of the Hebrew Scriptures that dates from the 3rd century B.C., containing both a translation of the Hebrew and additional and variant material; regarded as the standard form of the Old Testament in the early Christian Church and still canonical in the Eastern Orthodox Church.

[Latin septuāgintā, seventy (from the traditional number of its translators) : septem, seven

[American Heritage® Dictionary of the English Language, Fifth Edition. Copyright © 2016 by Houghton Mifflin Harcourt Publishing Company. Published by Houghton Mifflin Harcourt Publishing Company. All rights reserved. <https://www.thefreedictionary.com/Septuagint>, accessed: 05-26-2026.]

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1 Samuel 15:22 [International Children's Bible (ICB)]

But Samuel answered, "What pleases the Lord more: burnt offerings and sacrifices or obedience? It is better to obey God than to offer a sacrifice. It is better to listen to God than to offer the fat of male sheep.

Q12. ***But go and learn what this means: 'I desire mercy, not sacrifice'***: In general, does Jesus want people to show compassion? Or to adhere to the sacrificial system – sacrifice an animal for sins?

Compassion/mercy? Sacrifices-for-sins? Thoughts?

Hebrews 10:7-10, 14 [NLT]

⁷ Then I said, 'Look, I have come to do your will, O God — as is written about me in the Scriptures.'"⁸ [Psalm 40:6-8]

⁸ First, Christ said, "You did not want animal sacrifices or sin offerings or burnt offerings or other offerings for sin, nor were you pleased with them" (though they are required by the law of Moses).

⁹ Then he said, "Look, I have come to do your will."

He cancels the first covenant in order to put the second into effect. ¹⁰ For God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.

¹⁴ because by one sacrifice he has made perfect forever those who are being made holy.

Q13. ***I have not come to call the righteous, but sinners:*** ① What does "righteous" mean? ② Did the Pharisees consider themselves righteous, or humble?

① What does "righteous" mean?

② Pharisees: righteous? Or humble? Thoughts?

Ecclesiastes 7:20 [English Standard Version (ESV)]

Surely there is not a righteous man on earth who does good and never sins.

 Definition: righteous (rī'chəs) adj.

1. characterized by uprightness or morality.
2. morally right or justifiable: *righteous indignation*.
3. acting in an upright, moral way; virtuous: a *righteous person*.
4. *Slang*. genuinely good.

[Random House Kernerman Webster's College Dictionary, © 2010 K Dictionaries Ltd. Copyright 2005, 1997, 1991 by Random House, Inc. All rights reserved. <https://www.thefreedictionary.com/righteous>, accessed: 05-26-2026.]

 Definition: humble (hūm'bəl) adj. -bler, -blest, adj.

1. not proud or arrogant; modest.
2. low in importance, status, or condition: a humble home.
3. courteously respectful: in my humble opinion.
4. insignificant; inferior; submissive: to feel humble in the presence of a great artist.

[Random House Kernerman Webster's College Dictionary, © 2010 K Dictionaries Ltd. Copyright 2005, 1997, 1991 by Random House, Inc. All rights reserved. <https://www.thefreedictionary.com/humble>, accessed: 05-26-2026.]

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- Q14. ***I have not come to call the righteous, but sinners:*** Why would Jesus want to call sinners?
(Wouldn't Jesus find more appropriate characteristics in the "righteous" – the Pharisees?)
Yes? No? (Why did you circle that answer?)
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Day 3

 Please pray for holy guidance and insight before you begin today's study.

Jesus Provides a Glimpse Into The New Order

¹⁴Then John's disciples [John the Baptist] came and asked him, "How is it that we and the Pharisees fast, but your disciples do not fast?"

- Q15. ***How is it that we and the Pharisees fast, but your disciples do not fast:*** What is fasting? (Fasting: see [StudySheet/Lesson 4: Matthew 4:1-25](#), page 2)
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- Q16. ***How is it that we and the Pharisees fast, but your disciples do not fast:*** What was the probable motive(s) behind John's disciples questioning the fasting rituals of Jesus's disciples?
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 "John the Baptist's mission was to prepare the way for the coming of the Messiah. That mission was mostly accomplished when Jesus launched into his public ministry and gained His own enormous following ([John 3:25-30](#)). Still, some of the Baptist's disciples wanted to carry on his work. Now they wanted to know why Jesus' disciples did not follow as strict of a lifestyle as they did. Specifically, why did they not participate in the fasts?

"Fasting, abstaining from food for a set period, was required by the law of Moses only once a year on the Day of Atonement ([Leviticus 23:26-32](#)). Over time, the Pharisees and other religious leaders had added many more days of fasting. Fasting was intended to be an act of worship before God, a time set aside for honoring Him, bringing special requests, or focusing on prayer. Pharisees are said to have fasted two days each week. Perhaps John the Baptist's disciples were following the same schedule." [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/9/Matthew-9-14.html>, accessed: 05-27-2026.]

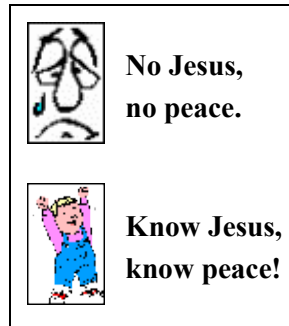
We discussed "fasting" in a previous lesson/StudySheet. Please refer to [Lesson 4: Matthew 4:1-25, pages 1 & 2](#).

 The next three verses contain three profound metaphors: a new order is coming into the world:

- ① (verse 15) the bridegroom ushers in a new age (the New Covenant) of the Kingdom of God;
- ② (verse 16) new cloth (Jesus) is not sewn onto old worn cloth (Judaism), because the old cloth will tear; and
- ③ (verse 17) new wineskins are used for new wine (Jesus's teachings), because the grape juice as it ferments forms gases, and a new wineskin will expand without splitting – unlike old, brittle wineskins (Judaism) that have no give, no elasticity.

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It could be argued that the “new cloth” and “new wineskin” metaphors criticize Judaism and the Jewish religious teachers/leaders. If the Jewish leadership had truly listened to the Words of Jesus, examined prophecies with the emphasis Jesus indicated, and taught the corrected interpretations to the members of their synagogues, then Judaism and Christianity would have been siblings, one family. Instead, we have a hard, shrivelled old man, whose heart is locked in the past; and for those who follow the true merciful, caring Christ Jesus, we have a young person filled with a vibrant belief, reverence for God, actions of abundant service to others, and endless passion and energy.



Courtesy: <https://tremain.us/>
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Accessed: 05-30-2026.

¹⁵ Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.

Q17. How can the guests of the bridegroom mourn while he is with them: To what is Jesus referring?

A W _____ D _____ _____ _____ G

Q18. How can the guests of the bridegroom mourn while he is with them: Is a wedding usually a happy time?

Yes? No? (Why did you circle that answer?)



Jesus has made an indirect reference to this wedding imagery in [Matthew 8:11-12](#), which we studied in a [previous lesson/StudySheet, pages 10-12](#). Then, the Apostle John expands upon the wedding imagery with a slightly clearer description in [Revelation 19:6-9](#), which is sometimes referred to as the “marriage supper of the Lamb”. The bride – the Church of Christ Jesus with all of its members – has been made pure, sinless; the individual members have been justified by the actions of Christ Jesus.

The Old Testament prophesied the ‘wedding’ in both (↓) [Isaiah 54:5-6](#) and (↓) [Hosea 2:16-20](#), and Jesus is simply drawing parallels between Old Testament prophecy and Himself – His teaching.

It is likely that the Pharisees in Jesus’s audience have also recognized His wedding references and are trying to make sense of them – and trying to decide if Jesus fulfills the Old Testament prophecies of the Messiah. Their final decision will stain the Pharisees (and more broadly Judaism) for all eternity.

One more point, John the Baptist – herald to the King Jesus – referenced ‘marriage’ as the Apostle John recorded in (↓) [John 3:27-30](#).

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Isaiah 54:5-6 [New Living Translation (NLT)]

⁵ For your Creator will be your husband; the Lord of Heaven's Armies is his name! He is your Redeemer, the Holy One of Israel, the God of all the earth. ⁶ For the Lord has called you back from your grief — as though you were a young wife abandoned by her husband,” says your God.

Hosea 2:16-20 [English Standard Version (ESV)]

[This little Old Testament book is rich in symbolism. In chapters 1-3, Hosea symbolizes the Lord and his prostitute wife represents Israel.]

¹⁶ “And in that day, declares the Lord, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal’ [NASB footnote: Baal also means husband in Hebrew, besides a name for false gods]. ¹⁷ For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. ¹⁸ And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the [archery] bow, the sword, and war from the land, and I will make you lie down in safety. ¹⁹ And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. ²⁰ I will betroth you to me in faithfulness. And you shall know the Lord.

Q19. The time will come when the bridegroom will be taken from them; then they will fast:

- ① Is Jesus foretelling an event “when [He] will be taken from them”?
- ② What event might that be?

① Foretelling an event? Yes? No? (Why did you circle that answer?)

② If yes, what event? Yes? No? (Thoughts?)

Q20. The time will come when the bridegroom will be taken from them; then they will fast: What is the purpose of “fasting”?

Q21. The time will come when the bridegroom will be taken from them; then they will fast: Why will Jesus's disciples fast once the “bridegroom [is] taken from them”? (Why not before?)

John 3:27-30 [New Living Translation (NLT)]

²⁷ John [the Baptist] replied, “No one can receive anything unless God gives it from heaven. ²⁸ You yourselves know how plainly I told you, ‘I am not the Messiah. I am only here to prepare the way for him.’ ²⁹ It is the bridegroom who marries the bride, and the bridegroom's friend [the best man] is simply glad to stand with him and hear his vows. Therefore, I am filled with joy at his success. ³⁰ He must become greater and greater, and I must become less and less.

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Day 4

 Please pray for holy guidance and insight before you begin today's study.

¹⁶ "No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse.

Q22. ***No one sews a patch of unshrunk cloth on an old garment:*** Clothing was expensive. Tears, holes, and just plain wear in clothing were commonplace in an active life. Mending was critical in order to extend the usable life of a garment.

① If new wool is patched into a garment of older, well-laundered wool, will shrinkage of the new match that of the old? ② What happens to the patched garment over time?

① Shrinkage? Yes? No? (Thoughts?)

② What happens over time?

Leviticus 19:19b [NIV-1984]

Do not wear clothing woven of two kinds of material.

Deuteronomy 22:9-11 [NIV-1984]

⁹ Do not plant two kinds of seed in your vineyard; if you do, not only the crops you plant but also the fruit of the vineyard will be defiled. ¹⁰ Do not plow with an ox and a donkey yoked together. ¹¹ Do not wear clothes of wool and linen woven together.

¹⁷ Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."

Q23. ***Pour new wine into old wineskins:*** ① What do "new wine" and new wineskins represent?

② What do old wine and "old wineskins" represent?

① New wine?

② Old wineskins?

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Q24. *Pour new wine into old wineskins*: As you consider the symbolism, why is “new wine” incompatible with “old wineskins”?

2 Corinthians 5:17 [NIV-1984]

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

A Dead Girl Restored to Life and an Ailing Woman Healed

 [Mark 5:21-43](#) and [Luke 8:41-56](#) both discuss these next two proofs (healings) of Jesus’s divinity. While the basic details of the healings are identical, the Mark and Luke Gospels provide additional details.

¹⁸While he was saying this, a ruler came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live."

Q25. *A ruler came and knelt before him*: Considering the attacks the Pharisees ([Matthew 9:3](#)) made upon Jesus, was Jairus [Jär-us] courageous in coming before Jesus?

Mark 5:21-24 [NIV-1984]

[Mark’s Gospel provides additional detail, including the faith Jairus showed and the desperation driving him.]

²¹ When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake.

²² Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet ²³ and pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live."

²⁴ So Jesus went with him.

 From the Pulpit Commentary:

Of the “[p]arallel passages: [Mark 5:21-43](#); [Luke 8:40-56](#), Matthew’s account is much the shortest. Verse 18 – *While he was saying this* – Matthew only. All the accounts represent our Lord as teaching when Jairus came to him; but in the parallel passages he was on the seashore (equivalent to our [Matthew 8:34](#); [Matthew 9:1](#)). Matthew alone places his coming just after the question of the Baptist’s disciples. Probably the words, ‘*While he was saying this*’, are not in their original connexion [connection].

A ruler came and knelt before him: “ἄρχων [εἷς] προσελθὼν (for εἷς, cf. [Matthew 8:19](#), note). Ruler (ἄρχων). From this expression alone we should understand Jairus to have been head of the board of elders for the general

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affairs of the congregation; but Mark's expression, *εἷς τῶν ἀρχισυναγώγων* (cf. Luke, *ἄρχων τῆς συναγωγῆς*), compels us to regard him as that elder who was appointed to care specially for the public worship, Mark's language probably meaning that he was one of the class of those who held this appointment. Sometimes the offices of *ἄρχων* and *ἀρχισυναγωγος* were held by the same person, and this may, perhaps, have been the case with Jairus." [© 2001, 2003, 2005, 2006, 2010: The Pulpit Commentary, Electronic Database by BibleSoft, Inc. <https://biblehub.com/commentaries/matthew/9-18.htm>, accessed: 05-31-2026.]

Q26. A ruler came and knelt before him and said . . . “put your hand on her, and she will live”: What does the word “knelt” mean in describing Jairus’s behavior and attitude?

Q27. *My daughter has just died. But come and put your hand on her, and she will live:* Are the people of Jesus’s time familiar with death? What 2-3 words can you imagine that describes Jairus’s fear, his emotions?

Death familiarity? Yes? No? (Thoughts?)

Describe Jairus’s fear/emotions?

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Q28. (Apologetics)

Matthew 9:18: *My daughter has just died.*

Mark 5:23: *My little daughter is dying.*

Accusation: “The Bible cannot be trusted. It cannot even agree on ‘dead’ versus ‘dying.’ ”

Question: How might we, who believe, best answer this accusation?

 *My daughter has just died:*

The commentator Albert Barnes wrote: “Luke says that this was his only daughter, and that she was twelve years of age. Mark and Luke say that she was ‘at the point of death’, and that information of her actual death was brought to him by one who was sent by the ruler of the synagogue, while Jesus was going. Matthew combined the two facts, and stated the representation which was made to Jesus, without stopping particularly to exhibit the manner in which it was done. In a summary way he says that the ruler communicated the information.

“Luke and Mark, dwelling more particularly on the circumstances, state at length the way in which it was done; that is, by himself stating, in a hurry, that she was ‘about to die’, or ‘was dying’, and then in a few moments sending word that ‘she was dead’. The Greek word, rendered ‘is even now dead’, does not of necessity mean, as our translation would express, that she had actually expired, but only that she was ‘dying’ or about to die. Compare [Genesis 48:21](#). It is likely that a father, in these circumstances, would use a word as nearly expressing actual death as would be consistent with the fact that she was alive. The passage may be expressed thus: ‘My daughter was so sick that she must be by this time dead.’ ” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/matthew/9-18.htm>, accessed: 05-31-2026.]

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Day 5

 Please pray for holy guidance and insight before you begin today's study.

¹⁹ Jesus got up and went with him, and so did his disciples.

Q29. *Jesus got up and went with him*: Jesus did not seem to hesitate. Why did He act immediately?

Q30. *Jesus got up and went with him, and so did his disciples*: ① When Jesus and His disciples suddenly arose, were they alone? Or were they in the center of a throng of people?
② What was the mood surrounding Jesus?

① Alone? Or in the center of a throng? Thoughts?

② Mood?

²⁰ Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak.

Q31. *A woman who had been subject to bleeding for twelve years*: How would you describe her predicament, her status within the Jewish community? (Is she happy? Sad? Is her ailment uplifting? Debilitating? Is she exhilarated? Exhausted? Do her friends welcome her? Shun her? Thoughts?)

Mark 5:25-34 [NIV-1984]

[Mark's Gospel provides additional detail, including the faith the woman showed and the desperation behind her motives.]

²⁵ A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. ²⁶ She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. ²⁷ When she heard about Jesus, she came up behind him in the crowd and touched his cloak, ²⁸ because she thought, "If I just touch his clothes, I will be healed."

²⁹ Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. ³⁰ At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"

³¹ "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?' "

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³² But Jesus kept looking around to see who had done it. ³³ Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.

³⁴ He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

Q32. *A woman who had been subject to bleeding for twelve years:* ① How did Jewish society classify this woman? ② How would Jewish society interact with this woman?

① S H E W O U L D B E C L A S S I F I E D A S

<u>C</u>	<u> </u>	<u>R</u>	<u> </u>	<u>M</u>	<u> </u>	<u>N</u>	<u> </u>	<u>A</u>	<u> </u>	<u> </u>	<u>Y</u>
<u>U</u>	<u> </u>	<u>C</u>	<u> </u>	<u> </u>	<u> </u>	<u>N</u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>

② How would Jewish Society interact with this woman?

Leviticus 15:25-27, 31-33 [New Living Translation (NLT)]

[[Leviticus 15:25-33](#) governs menstruation and seminal discharges.]

²⁵ "If a woman has a flow of blood for many days that is unrelated to her menstrual period, or if the blood continues beyond the normal period, she is ceremonially unclean. As during her menstrual period, the woman will be unclean as long as the discharge continues. ²⁶ Any bed she lies on and any object she sits on during that time will be unclean, just as during her normal menstrual period. ²⁷ If any of you touch these things, you will be ceremonially unclean. You must wash your clothes and bathe yourself in water, and you will remain unclean until evening. . . .

³¹ "This is how you will guard the people of Israel from ceremonial uncleanness. Otherwise, they would die, for their impurity would defile my Tabernacle that stands among them. ³² These are the instructions for dealing with anyone who has a bodily discharge — a man who is unclean because of an emission of semen ³³ or a woman during her menstrual period. It applies to any man or woman who has a bodily discharge, and to a man who has sexual intercourse with a woman who is ceremonially unclean."

²¹ She said to herself, "If I only touch his cloak, I will be healed."

Q33. If I only touch his cloak, I will be healed: What did the woman demonstrate?



Jesus heals the bleeding woman

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<https://www.etsy.com/uk/listing/1724049275/hem-of-his-garment-print-bleeding-woman>

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²²Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

Q34. *Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you."*: When Jesus "saw her", does this mean that He simply saw an incredibly relieved woman? Or does it mean He saw into her soul?



The commentator Peter Pett wrote:

"Matthew then brings out the point of this story. It is the woman's faith, wavering though it was, that had made her whole. It will be the same for the Ruler. In order to appreciate the emotion of the story we need to read it in the other synoptic Gospels, but in order to appreciate the basic point Matthew [admires her faith and her courage]. All who come to Jesus in faith will be 'healed'.

"To Jesus it was important that the woman recognise that she was not healed because she had touched Him, but because her faith had reached out to Him. 'healed you' (saved) almost certainly indicates not only physical healing but spiritual blessing as well. It could hardly be otherwise. The crowds may have had doubts about Jesus, but from this moment on she had no [doubts]." [Public domain. Pett, Peter. "Commentary on Matthew 9". "Pett's Commentary on the Bible ". <https://studylight.org/commentaries/eng/pet/matthew-9.html>. Accessed: 06-02-2026.]



BibleRef, a service of Got Questions Ministries, provides these insights:

"Jesus tells the woman her faith has made her well. He is not saying that her faith, by its own power, has made her well. The power to heal her came out of Him. He felt it. Her faith, though, compelled her to turn to Jesus for help, to believe that touching His cloak could heal her. Then His power proved that her faith in Him was right.

Her faith healed her in the same way that swallowing medicine 'heals' a disease — neither the person, nor their power, is responsible. All they can do is access the power of someone or something else." [© Copyright 2002-2026, Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/9/Matthew-9-22.html>, accessed: 06-02-2026.]

Q35. (Speculation) Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you.": What did this encounter mean to this woman?

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Day 6

 Please pray for holy guidance and insight before you begin today's study.

²³ When Jesus entered the ruler's house and saw the flute players and the noisy crowd, ²⁴ he said, "Go away. The girl is not dead but asleep." But they laughed at him.

Q36. When Jesus entered the ruler's house and saw the flute players and the noisy crowd: Why was there a crowd and why was the crowd "noisy"?

 BibleRef, a service of Got Questions Ministries, provides this understanding of the times:
"When they arrive, the period of ceremonial mourning has already begun. Very quickly following death, professional mourners would come to make a great commotion on behalf of the friends and family. Instruments would be played amidst loud wailing. This seems unusual to modern readers, especially in the west, but these were the common aspects of mourning — much as flower arrangements and 'viewing' services are in modern times." [© Copyright 2002-2026, Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/9/Matthew-9-23.html>, accessed: 06-02-2026.]

Q37. [Jesus] said, "Go away. The girl is not dead but asleep." But they laughed at him: Why did the crowd in Jairus's home ridicule Jesus?

Mark 5:34-43 [NIV-1984]

[Mark's Gospel provides additional detail about Jairus, his faith, and his daughter.]

³⁴ He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

³⁵ While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "Why bother the teacher any more?"

³⁶ Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe." ³⁷ He did not let anyone follow him except Peter, James and John the brother of James. ³⁸ When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly.

³⁹ He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep."

⁴⁰ But they laughed at him.

⁴¹ After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha koum!" (which means, "Little girl, I say to you, get up!").

⁴² Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. ⁴³ He gave strict orders not to let anyone know about this, and told them to give her something to eat.

Lesson 15: Matthew 9:9-26

Q38. *[Jesus] said, "... The girl is not dead but asleep."*: Why did Jesus use the euphemism (a word that is an indirect, vague, or softer word for something harsh) "asleep"? (Why didn't He just call her – dead.)

Isaiah 25:6-8 [NIV-1984]

[Isaiah prophesied this future event. Of particular interest to us are verses 7-8^a when Jesus defeats death for all time ([Revelation 21:4](#)), and we, who believe, are raised from the dead ([Revelation 1:18](#)) – alive for all eternity – because of our belief in the saving grace of Christ Jesus.]

⁶On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine – the best of meats and the finest of wines. ⁷On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; ⁸he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The Lord has spoken.

John 11:11-15 [NIV-1984]

[This is a prelude to Jesus's healing of His dear friend Lazarus.]

¹¹After he [Jesus] had said this, he went on to tell them [His disciples], "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

¹²His disciples replied, "Lord, if he sleeps, he will get better."

¹³Jesus had been speaking of his death, but his disciples thought he meant natural sleep. ¹⁴So then he told them plainly, "Lazarus is dead, ¹⁵and for your sake I am glad I was not there, so that you may believe. But let us go to him."

²⁵After the crowd had been put outside, he went in and took the girl by the hand, and she got up.

Q39. *After the crowd had been put outside*: Why did Jesus insist that the crowd be moved outside Jairus's home?

Q40. *[Jesus] went in and took the girl by the hand, and she got up*: Can you describe the emotions of Jairus and his wife as their daughter's eyes blinked open and she arose?

Lesson 15: Matthew 9:9-26

²⁶News of this spread through all that region.

Q41. *News of this spread*: Why was the healing of Jairus's daughter newsworthy?

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