

Matthew 9:18-26

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[0 : 00] Right, Matthew 9 we're in, and we had a fascinating study I thought last week, in that we saw Matthew 9 called and then we saw these questions about fasting.

This is an idiom of light and heavy where he said when he was challenged, why are you being with the sinners and so on, and he said I didn't come to call the righteous, I came to call sinners. And when they said he was blaspheming, when he said your sins are forgiven, he said what's heavier to do, what's more difficult to do, to say your sins are forgiven or to say pick up your bed and walk.

And the result was that he then said to this man pick up your bed and walk and that's exactly what he did, demonstrating that on the one side he had sufficient authority to raise someone who was paralysed and therefore one could presume that he also had authority to forgive sin.

It was a claim to divinity. And what continues this week to some extent and what we need to keep in focus is that they've begun this investigation of Jesus as a potential Messiah.

[1 : 31] And if you remember, part one of that investigation was just the observation phase where they simply watched him, they didn't question him, but quite often he knew what they were thinking and he answered the questions they had in their minds even though they hadn't voiced those questions.

But we now come on to the second part of the investigation process, which is the interrogation phase and they're directly asking him questions and so they've said to him, why are you spending all this time with sinners?

Why do you and your disciples not fast when we're all, you know, we holy ones are all fasting and you're not? And he kind of said, well, you've missed the point. You have the bridegroom with you. And we looked at what that meant, that there is a glorious parallel between Jewish marriage and what Jesus has done in his coming. This parallel that the bridegroom used to come the first time to be betrothed and the second time to marry the bride.

But the first time at the betrothal, he would pay the bride price. And Jesus had paid the bride price or was about to pay the bride price. By giving his life as the bride price.

[2 : 46] And then subsequent to that, and we are in the middle between these two comings now, the church is waiting for that second coming, waiting for the bridegroom to come a second time to complete the marriage feast, at which point we will be raptured and may that day come quickly the way this planet is going at the moment.

So that's where we got to. You remember that he challenged the scribes and the Pharisees to learn from Hosea chapter 6, and he highlighted in particular verse 6, and said, if you remember, that passage is all about religiousness, people who have a sort of religious observance with no actual heart towards God.

And he was calling that into question and saying, you need to examine your hearts. The heart has to be renewed by the new covenant that was promised in Jeremiah 31, where the word of God is taken off the printed page and printed on the human heart.

And when that happens, you can then receive the new wine, or you can have a new patch sewn upon a new garment. You're not trying to make good the old, but you're going forward with the brand new.

And in Christ we're all new creations. And so what we're on today starts at Matthew 9 and verse 18. And in my Bible it's entitled Miracles of Healing.

[4 : 29] But there's more to it than that. And let's read it. We're going to read from verse 18 through to verse 26, where we read of two events.

While he was saying these things to them, a synagogue official, and that might have been a temple official, depends which translation you've got, but a synagogue official came and bowed down before him and said, my daughter has just died, but come and lay your hand on her and she will live.

Jesus got up and began to follow him, and so did his disciples. And a woman who had been suffering from a hemorrhage for 12 years came up behind him and touched the fringe of his cloak. For she was saying to herself, if only I can touch his garment, I will get well. But Jesus, turning and seeing her, said, daughter, take courage, your faith has made you well.

At once the woman was made well. When Jesus came into the official's house, he saw the flute players and the crowd in a noisy disorder. He said, leave, for the girl has not died but is asleep.

[5 : 42] And they began laughing at him. And when the crowd had been sent out, he entered and took her by the hand, and the girl got up. This news spread throughout all the land.

So we've got these two events. The response to the synagogue official, and they set off for his house but were delayed by this woman who touched the hem of his garment.

And there is so much in this, I wonder if I've done it justice this morning, but we'll see what we can do. So what we have is, there's a pattern to this gospel, and the pattern to the gospel is that Jesus delivers teaching, and we saw that in the Sermon on the Mount.

And then he does some miracles, and then he delivers a bit more teaching, which he has here. He's taken them all to task, and he said, go and study your Bibles, read Hosea 6, and talked about wineskins and new patches on old garments, and so he's delivered some teaching, and now he's doing more miracles.

And that's a pattern to this gospel. And so this ruler of the synagogue, a temple official, comes to him, and he is, he came to him whilst he was saying these things to the gathering crowd of inquisitors.

[7 : 08] Now remember, they've just started phase two of the investigation of Messiah, and this temple official turns up. And he says, he says, my daughter's sick.

Now at this point, it seems she's not dead, although it's a bit unclear, because there are three accounts of this. So she was either right at death's door, or she may have already passed.

What I want us to perceive from this is, it didn't make any difference to Jesus. He didn't rush. He didn't think, oh my goodness, she's about to die, I better get there quick.

Because as he walks on, this woman touches the hem of his garment, and he stops, and he deals with her. I want us to quickly read through the other accounts of this same event.

So we've got, obviously Mark's Gospel, verses 18, chapter 9, verses 18 onwards. But if you go to Mark's Gospel, chapter 5, you get a little bit more detail, and it's always useful to have more detail.

[8 : 21] So turn with me to Mark 5. And verse 21 is Mark's account of the same event.

When Jesus had crossed over again in the boat to the other side, a large crowd gathered around him, and so he stayed by the seashore. One of the synagogue officials named Jairus came up, and on seeing him, fell at his feet.

Now, the name Jairus means God enlightens. And there's a clue in the name, because this man was not like the rest.

The rest were investigating Jesus to see if he was Messiah. Jairus knew that Jesus could raise his daughter. He wasn't in any doubt. You get that from reading it.

If you come and put your hands on my daughter, she's going to live. He had certainty of who Jesus was, unlike the other Jews who were investigating Jesus. So, verse 23, And implored him earnestly, saying, My little daughter is at the point of death.

[9 : 31] Please come and lay your hands on her so that she will get well and live. And he went off with him, and a large crowd was following him and pressing in on him. So this is another bit of detail that's not in Matthew, is that this crowd was really pressing in on him.

So he was being jostled, which makes it all the more remarkable that he said, Who touched me? And they pick up on this, as we'll see, as we read on.

Verse 25, A woman who'd had a hemorrhage for 12 years and endured much at the hands of many physicians. I think that's a really curious little phrase, because you have Luke, the physician, that doesn't say this.

And Mark says, They're flipping doctors, they've taken all their money, and they've not done her any good at all. So, where were we?

Verse 26, She had endured much at the hands of many physicians, and had spent all that she had, and was not helped at all, but rather had grown worse. Yeah, doctors, who wants doctors?

[10:42] After hearing about Jesus, she came up in the crowd behind him and touched his cloak, for she thought, if I just touch his garments, I will get well. Immediately, the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

Immediately, Jesus, perceiving in himself that the power proceeding from him had gone forth, turned around in the crowd and said, Who touched my garments? And the disciples said to him, You see the crowd pressing in on you?

And you say, Who touched me? And they looked around to see the woman who had done this. But the woman, fearing and trembling, aware of what had happened to her, came and fell down before him and told him the whole truth.

And he said to her, Daughter, your faith has made you well. Go in peace and be healed of your affliction. Now, I'm going to stop there in Mark's account.

We'll just take a quick look at Luke's account, because then I won't have to keep jumping backwards and forwards. I can assume that you've soaked it all in. Luke chapter 8, starting at verse 40.

[11:55] And while I'm on verse 40, I need to make a correction from about two weeks ago. Verse 40, And Jesus returned. The people welcomed him, for they had all been waiting for him.

I said a couple of weeks back that this was about Jesus returning to, I've forgotten the place, what's the place?

Yeah, Gadara. But I got it wrong. This is not about returning to Gadara at all. This is about Jesus returning to Capernaum. He left Gadara, went back to Capernaum, and they're all waiting on the beach for him.

Now, you'll find in Mark chapter 5, I'm not going to go over it this morning, but you'll find in Mark chapter 5, it does say that the people in Gadara were filled with wonder because of the evangelistic efforts of the demoniac that then went preaching the gospel in the town.

So, sorry about the misleading thing two weeks ago, but it's important that we correct these things when we spot them. Verse 40, verse 41, And there came a man named Jairus, and he was an official in the synagogue, and he fell at Jesus' feet and began to implore him to come to his house, for he had an only daughter about 12 years old, and she was dying.

[13:17] But as he went, the crowd were pressing against him, and a woman who had a hemorrhage for 12 years and could not be healed by anyone, so there'd been lots of, I mean, he didn't have a dig at the doctors, but he said, you know, we tried and failed with this woman, came up behind him and touched the fringe of his cloak, and immediately her hemorrhage stopped.

And Jesus said, who is the one who touched me? And while they were all denying it, Peter said, Master, the people are crowding and pressing in on you. But Jesus said, someone did touch me, for I was aware that power had gone out of me.

When the woman saw that she had not escaped notice, she came trembling and fell down before him and declared, in the presence of all the people, the reason why she had touched him and how she had been immediately healed.

And he said to her, daughter, your faith has made you well, go in peace. So, this has to, kind of, you know, why the clandestine approach?

Why did she not just present herself to Jesus? Why did she sneak in and just kind of reach through between people's legs and try and touch the hem of his garment? Says she touched the fringe.

[14:33] Well, the garment that he was wearing would probably have had a tassel on each corner and a braided fringe. And so, she's gone in at sort of ankle height and just touched the hem of his garment and wanting to do that, get healed and sneak away.

Why the clandestine approach? Why was it important for her not to be noticed? And for that, you need to go with me to Leviticus chapter 15.

And you've got to, you've got to remember that this woman has suffered like this for 12 years. Let me get the right verse.

19. Now, in the first part of the chapter, this whole chapter deals with, sorry, Leviticus 15.

I did say Leviticus 15. Yeah, I did. It's usually me that forgot to say it, so I can't really blame you.

This whole chapter is about bodily discharges of one sort or another.

[16:00] And the first half of the chapter is about seminal discharges and there is a little bit about a normal woman's menstrual period. And then it goes on to say, well, let's read from verse 19.

When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days and whoever touches her shall be unclean until evening. Everything also on which she lies during her menstrual impurity shall be unclean and everything on which she sits shall be unclean. Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.

Whoever touches anything on which she sits shall wash his clothes and bathe in water and be unclean until evening. Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening.

If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days and every bed on which he lies shall be unclean. Now if a woman has a discharge of her blood many days, not the period of her menstrual impurity, or if she has a discharge beyond that period all the days of her impure discharge, she shall continue as though her menstrual impurity she is unclean.

[17:29] Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation and everything on which she sits shall be unclean like her uncleanness at that time.

Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. When she becomes clean from her discharge, she shall count off for herself seven days and afterwards she will be clean.

Then on the eighth day she shall take for herself two turtle doves or two young pigeons and bring them into the priest to the doorway of the tent of meeting and the priest shall offer the one for a sin offering and the other for a burnt offering so the priest shall make atonement on her behalf before the Lord because of her impure discharge.

So once again you left asking a lot of questions. Now this woman had had obviously some sort of vaginal hemorrhage for 12 years and I know purely from a man's point of view what a pain quite literally menstrual periods can be and how exhausted women can feel during that period of their life and it's one of the few benefits to menopause is that it stops but it's for people who have irregular and very very heavy periods they feel incredibly exhausted.

This woman had had this for 12 years so purely on a physical thing she was exhausted but then when you realise that she has the same status in this condition as a leper and in the previous chapter we studied what it was like for a leper but it's not much different for her she everywhere she goes if she sits down where she sits becomes unclean who she sits with they become unclean we don't know if she was married or had children but if she was then the marital bed would have been unclean the husband would have had to continually make sacrifices and declare himself unclean for seven days at a time life for her was an absolute misery and the other thing was it was filled with shame now lots and lots of women challenge this whole viewpoint that periods are shameful it's not the period that's shameful it's the fact that what you have is the shedding of human blood now we know that sin is paid for by the shedding of

[20:26] Jesus blood and we also know that sin is paid for by the shedding of innocent blood so during all those times that sacrifices were made you had the shedding of the innocent blood of animals leading up to that final shedding of the blood of Jesus which was the once and for all sacrifice for all men for all time the shedding of the innocent blood of Jesus what this is for want of a better way of putting it is the shedding of sinful blood unrighteous blood human blood so when someone is tainted by I'm going to use the word covered by because we talk about the fact that the shedding of Jesus blood covers our sins or covers us the shedding of human blood would not cover us but would reinforce the sinfulness of humanity and so there was this really strange link between the shedding of menstrual blood and sin it was a reminder of the sinful condition of humanity and so what's the difference then between this the shedding of menstrual blood and maybe if someone cut themselves it's worth considering

I think when you cut yourself the main difference between that and menstrual blood is that menstrual blood is directly associated with reproduction and so the menstrual blood is a continual reminder of the propagation of sinful humanity so this woman had lived in shame as one unclean just like a leper staying out of the way probably was a pariah everywhere she went probably was destitute certainly was likely to be poor in a totally unenviable situation as a consequence of her continual shedding of human blood which was a reminder of sin and she was healed by the one

who came to deal with sin so actually you get a perfect circle when you reason it through and that spoke to me hugely but what it also says to all of those who witnessed this including the Pharisees and scribes who were investigating Jesus at the time was this is God only God can do this he's had this condition 12 years nobody's been able to heal her he turns up and bang she's healed of a condition that is a constant reminder that the sinfulness of humanity needs to be dealt with so to these scribes and Pharisees who were carrying out their investigation this was a massive signal I got blessed reading that and then we've got we go back to Matthew Matthew 9 then we've got what happens to

Jairus' daughter so we start with verse 23 he's dealt with the woman just before we move on Jairus was a wealthy religious official when we read it through before you'll remember and we read through in the other gospel accounts there's a crowd of mourners the more wealthy you were the more mourners you would have and so this is a wealthy upstanding pillar of the community the one that people would be doffing their caps at and generally putting him up on a pedestal Jesus did not take him before the woman with the issue of blood she was impoverished probably destitute crawling on her hands and knees to get her hands on the bottom of his garment and he elevated her he stood her up and he called her daughter my daughter your faith has made you well of course one of the names of Jesus in Isaiah chapter 9 one of them is everlasting father so in that respect alone he is stating his deity because he calls her daughter but the other thing to keep in mind is any believing woman was often referred to as a daughter of Abraham so that would also make that term one that you might expect to hear but he didn't he didn't say hang on a minute love I've got this rich man needs a bit of attention he dealt with her and he put Jairus' daughter on the back burner and he said to the people she's not dead she's just asleep in Mark's account in verse 53 it says they laughed because they knew she was dead incidentally the morning was obviously fake you know you've got this big crowd that you've paid to come and wail outside your house because your daughter's died and the minute Jesus says what he said they all burst out laughing the morning was not sincere it was an effect that you're supposed to create when a rich man's daughter dies completely insincere which is what Jesus has been pointing out all along isn't it he's been pointing out that the Jews have no sincerity in their religion so let's just read again about [27 : 03] Jairus from verse 23 when he came to the officials house and saw the flute players and the crowd in noisy disorder he said leave for the girl has not died but is asleep and they began laughing at him but when the crowd had been sent out he entered and took her by the hand and the girl got up this news spread throughout all the land now in the other accounts you realise that first of all let's look at Mark's account my little strategy to avoid jumping backwards and forwards didn't work did it so we want verse 35 while he was still speaking they came from the house of the synagogue official saying your daughter has died why trouble the teacher anymore so he's finished dealing with the woman with the issue of blood and then he's walking towards

Jairus' house and people come towards him and say too late she's gone don't worry the teacher anymore Jesus' response in verse 36 overhearing what was being spoken said to the synagogue official do not be afraid any longer only believe and he allowed no one to accompany him except Peter and James and John the brother of James I don't know why he kept everybody else out other than he's entering the house of a grieving family he's got rid of all the faithless noise and nonsense nonsense and he's taking those in with him who will need to learn from his actions who will at some point carry on the ministry of the gospel building the church and so he selected Peter and James and John and said you can come with me everybody else stays out now this statement she's only asleep and yet

Mark's chapter 5 verse 53 says but they knew she was dead if you turn with me to John chapter 11 in John chapter 11 you have the death and resurrection of Lazarus and you've got I think it's 45 verses or 44 verses devoted to the death and resurrection of Lazarus and you have there again this demonstration of the fact that in Jesus life there was no hurry because we're not going to study it now but on the build up to the resurrection of Lazarus Jesus heard that Lazarus was either dead or dying and he stayed an extra three days I think it was three days before he then went and raised Lazarus so he wasn't just dead he was dead he was really dead and he was so dead that they had entombed him but what Jesus said of Lazarus was he is asleep see if we can find the right verse 14 so Jesus said to them plainly oh hang on go back to verse 11 he said to them our friend Lazarus has fallen asleep but I go that I might awaken him out of sleep and the disciples then said to him Lord if he has fallen asleep he will recover now Jesus had spoken of his death but they thought that

he was speaking of literal sleep so Jesus then said to them plainly Lazarus is dead and I am glad for your sakes that I was not there so that you may believe but let us go to him so that you may believe what it's a good question because they already believed they'd already seen him doing miracles and why did he say

Lazarus is just asleep you'll find in the New Testament that the death of believers is always referred to as sleep you know Moses slept with his fathers he didn't not die he did die but he's referred to as being sleeping with his fathers the point being that the reason that they're referred to as asleep is because they have a future life it's only if you like it's a temporary discontinuation of earthly life that will at some point be resurrected in other words he's the god of resurrection so his reference to Jairus' daughter being just asleep was a reference to the fact that this was not a permanent state for her so why then are believers and unbelievers said to be dead because they too live eternally but in a different place when you die you don't cease to exist instead of being confronted for the rest of your life with a kind compassionate wonderful god who's changed you from glory into glory and is taking you on to much greater things what you are faced with is eternally facing a wrathful god who is pouring out his judgement upon you because you've not accepted the sacrifice of Jesus for your sins so you're now paying for your own sins and that latter state is referred to as death

[33 : 20] I think it's much worse than death frankly to have eternity to cope with that so he uses the same statement when he's dealing with Lazarus who was raised after four days no no no he is dead but he will be raised because I'm treating him as if he's asleep so Jairus' daughter has died and Jesus comes into the house and he gets rid of all the clutter of people mourning and wailing and all the rest and he takes with him faithful disciples and he takes her by the hands and he gets her to stand up and he says and the other accounts tell you he then says give us some food because this is Jairus this would have immediately given attention to the fact that

Jesus had raised this girl from the dead and the to the Jews that would have meant only one thing this person is God because only God is the source of life in their view and only God will raise the dead staying in John 11 you see the reaction of the people when Jesus says he's going to be raised again down in I think it's verse 24 verse verse 23 Jesus says to her your brother will rise again so he's speaking to Lazarus' sister and he says your brother's going to rise again and she says to him I know that he will rise again in the resurrection on the last day and Jesus said to her I am the resurrection and the life he who believes in me will live even if he dies so he's in John 11 he is stamping his authority on life itself now to a Jew that would have been no surprise for Messiah of course they're not yet convinced that he is Messiah but Messiah would have had authority over life or death and they would have got that from studying the scriptures the Old Testament scriptures I've got so far out of my notes they would have known from the Old Testament we're just going to go through a few scriptures you've got to put yourself in the minds of the Jewish officials who though not saved many of them Jairus being a bit of an exception another exception you will find if you read it is in

John chapter 3 Nicodemus and what Nicodemus says when he's going to Jesus and he's trying to fathom things and he says I know God must be with you if you can do these things so to to any student of the Old Testament Jesus was only doing what would be expected of Messiah and Nicodemus said I know God must be with you otherwise you wouldn't be able to do these things well what did I say Genesis 2 verse 7 now this is put yourself in a Jewish mindset this man has appeared who's just raised somebody from the dead and your thoughts might go to Genesis 2 verse 7 then the

Lord formed man of the dust of the ground and breathed into his nostrils the breath of life and the man became a living being so the quality of life itself comes from the breath of God so for Jesus to raise up a little girl from the dead means that in Jesus was the breath of life whatever that you know we we study these things don't we particularly people in this room we study creation versus evolution and we kind of work out that evolution has got it all wrong and actually the bible's got it all right no surprise there but in the midst of all of that study one of the things we cannot nail down humans have never nailed down is the quality of life itself you can put all the chemicals in there you can put all the right bones in the right places you can take a freshly killed fish and you cannot make it live again and that quality of life what gives life what gives life is the breath of

[38 : 40] God he breathed life into his creation and he breathed life and spirit life into humans and so a Jew seeing that a girl had been raised from the dead would have gone hello this is God Genesis 2 verse 7 turn to Job 33 history history has it that Job is the earliest writing probably started

out as an oral tradition and was written down probably just before or just about the same time as Moses was writing but prior to that was carried through probably orally and there's no certainty about what I'm saying it's just what's generally thought to be the case so chapter 33 and Job from whom many

Jews would take their lead says this in verse 4 the spirit of God has made me and the breath of the almighty gives me life now that's Job's opinion of his own life someone who walked very closely with God and his own opinion of his own life was that God's breathing of life into me is what gives me my life go to Nehemiah chapter 9 I've lost Nehemiah on my Pharisee tabs say again Ezra Nehemiah Esther yeah I know that I should have gone to

Specsavers Nehemiah oh come on what was the reference I gave you Nehemiah 9 9 and verse 6 which says you alone are the Lord you have made the heavens the heaven of heavens with all their hosts the earth and all that is on it the seas and all that is in them you give life to all of them and the heavenly host bows down before you so so the Jewish the

Jewish mindset was that God is the source of all life all the time and particularly the source of human life because he breathed his spirit into the human being in John's gospel chapter 1 I do know where John's gospel is I know where Nehemiah is I shouldn't use the Pharisee tabs John's gospel chapter 1 verses 3 and 4 you can't read that without reading the first two verses in the beginning was the word and the word was with God and the word was God he was in the beginning with God this is talking about Jesus he was in the beginning with God all things came into being through him and apart from him nothing came into being that has come into being in him was life and the life was the light of men so the only source of life in the Jewish mind was Jesus it should also be the case for us we should view

Jesus as the only source of life but it's certainly not the view of the secular world in which we live turn to Deuteronomy 32 and verse 39 this is God speaking see now that I sorry have you got it verse chapter 32 verse 39 don't want to rush ahead of you see now that I I am he and there is no [44 : 03] God besides me and it is I who put to death and give life I have wounded and it is I who heal and there is no one who can deliver from my hand so to the Jew there is only one source of life and we've looked at the reference from Lazarus what this said to the Jews who were investigating and to everyone present you see every Jew present would have had this background knowledge that there will be a resurrection and in their mind it will be a resurrection on the last day but if somebody turns up and manufactures a resurrection there is only one conclusion and that is that this is God I used the phrase it sounds a bit irreverent but I used the phrase last week this is God on legs he's fully human but he's fully divine so number one astounded that he raised the dead number two those who were carrying out the investigation would have gone whoa this is definitely a contender for Messiah we need to take this seriously and of course in taking it seriously they decided to kill him but the third thing and the most important thing for us to take on board and for all believers in that day to take on board is he showed beyond doubt he is the

God of resurrection and the same Jesus that can raise Jairus' daughter from the dead and that can raise Lazarus from the dead will raise me from the dead and you from the dead one day he is the resurrection and the life and all who put their trust in him will live father thank you so much for this encouraging faith building scripture and I do pray that we will get our hooks into this and that our faith will grow because of it I want to thank you Lord today for bringing Lauren and Lisa to this place and I pray that all of us will latch on to the resurrection power that we are in touch with and that it will modify our view of death that it will no longer be something we are afraid of because it is a gateway to resurrection life and that we will always give thanks for the life that we've got and give thanks for the life that we will have in Jesus name

Amen