

Matthew 20-04-19a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. Once again, coming to you engineered by yours truly, so any inelegancies you can certainly chalk up to my youth and inexperience. But we're going to continue our study in the Gospel of Matthew this morning.

This is April the 19th, 2020. Our studies in the Gospel of Matthew have brought us to chapter 9 and verse 27. We'll do a brief review.

You know when I say brief, that's a very broad and vague word, but we'll be looking back at such an interesting miracle pair with the raising of Jireh's daughter and healing of the woman with the issue of blood, so we'll be looking at that in retrospect because it has a bearing on our understanding and application of what follows. Let's take a moment to ask God's blessing on our fellowship and on our study and we'll begin. Father, we are so grateful to have the truths of Psalm 91 firmly in our hearts.

We abide in your shadow. We dwell in safety. You hide us in the cleft of the rock and cover us with your hand.

We see events and circumstances all around us that can cause concern and dismay, but we know that your grace and your provision and your watch over us is constant and as trustworthy as your word, your faithfulness, your promises and your son, the Lord Jesus Christ, our Savior. We thank you for him. We thank you for our position in him and our relationship to you through him and we pray that as we look at his words and works this morning in this portion of your word, that God the Holy Spirit will bless it to the nourishment of each soul, that we will find ourselves with greater objectivity, with a more firm hope as an anchor of our souls, that we will see opportunities in our daily lives for application, for those good works that you have foreordained for us to walk in, that we can grow in grace and knowledge, both in our reflections on this truth and our living out of it in the time that remains to us in this life.

We pray that each one will find comfort and encouragement and be blessed and be a blessing in our sphere of influence in the days ahead as a result of our fellowship and study this morning. We pray all these things in Jesus name. Amen.

You will remember in Matthew chapter nine, beginning at verse 18, we had this wonderful dual miracle, a miracle within a miracle, sort of a Russian doll miracle where in the midst of traveling to the ruler's house to address the dire illness of his daughter, there is another daughter who comes up and touches the garment of the Lord Jesus. It's interesting as we have examined the other three gospels, this story in both Matthew and Luke, we've seen in those gospel studies in years past, and in Matthew, it's amazing how much Matthew leaves out. He has reduced the length of the gyrus portion of the story by about a third and the woman with the issue of blood and the raising of the girl by two

thirds compared to the information that is in Mark and Luke.

One of our objectives as we look through these gospels is to understand how these narratives are arranged and presented in the service of the theme of that gospel, its message and its emphasis. Let me just list for you the things that we know about this story that are not in the gospel of Matthew. First of all, Jairus' name is not in Matthew.

That he was a ruler of the synagogue is not in our gospel here. This we get in Mark 5 verse 22, the fact that he was repeatedly asking for help on behalf of his daughter. There was some repetitious and insistent pleading that Mark mentions in chapter 5 verse 23.

His name and that he was a ruler of the synagogue is 522. Mark makes an issue of the crowds and of course the press of the crowds and the size of the crowd is important to the center of the story when we think about this woman who is going to come up in that press. But all reference to the crowds is missing in our account here.

You find that in Mark 5 verse 24 and 5 verse 27. The extent of the woman's suffering is mentioned in Mark 5 verse 26. All of the suffering, many things from many physicians spent all that she had and was no better but grew worse.

Luke goes on to tell us that the doctors couldn't help her. The reference to her healing, that the fountain of her blood was dried up and she felt in her body that she was healed of the affliction in Mark 5 verse 29, it's not in our account. Jesus realizing that power had gone forth from him, this is one of the things we remember in this story is that Jesus senses that power has gone out from him and his question who touched me in Mark 5 verse 30 and 31 is not here.

The woman's response when she realizes that she has been discovered, Jesus has to look around in the crowd and fearing and trembling, knowing what had happened to her, she came and fell down before him and told him the whole truth in Mark 5 verse 33 is not here in Matthew. The report that on the way to Jairus' house the daughter has died and Jesus' encouragement to Jairus, don't fear, only believe, that's also in Mark 5 verse 35 and 36, not found here in Matthew. The taking of only Peter, James, and John into the upper room with the parents in Mark 5 verse 37 and 40 is not here.

The words that Jesus said as he takes the girl's hand and raises her, Talitha Kumi, you would expect of any of the Gospels that Matthew would have this since he seems to be oriented toward a Jewish audience and yet it's not here, that's Mark 5 verse 41. The reference to her walking and Jesus' command that she be given something to eat in Mark 5 verse 42 and 43 and the astonishment of the crowd as a result of her being raised in Mark 5 verse 42 is all missing. So the story is greatly abbreviated and as interesting as these details are and as much fun as it is to tell the story with those details, Matthew leaves them out and I say, well, I wonder why he did that.

I could hardly tell this story, especially in the light of its dispensational implications, without those wonderful perspectives from the other Gospels. And so Matthew even abbreviates the my daughter is ill, your daughter has died scenario that she is near death in Mark 5 verse 23. So what would you say is the focus when you look at this? Let's just read it again, recognizing how much is left out.

Starting in verse 18, while he spoke these things, talking about the friends of the bridegroom, the unshrunk garment being patched with unshrunk cloth and the wineskins, while he spoke these things, a ruler came and worshipped him saying, my daughter has just died. Notice the abbreviation, come and lay your hand on her and she will live. Come and lay your hand on her.

While you're looking at that, look down at verse 25. When the crowd was put outside, he went in and took her by the hand. You have a bit of an inclusio here where of the details that are mentioned, we figure Matthew includes them for a very specific reason.

And you have hand at the beginning, hand at the end. Lay your hand on her. He does more than lay his hand on her.

He takes her by the hand and raises her. So Jesus arose and followed him and so did his disciples. Suddenly a woman who had a flow of blood for 12 years came from behind and touched the hem of his garment.

Notice we also don't have the age of the girl given in the Matthew account. We have the flow of blood for 12 years, but not the comparison of the age of the girl. Came from behind and touched the hem of his garment for she said to herself, if only I may touch his garment, I shall be made well.

Jesus turned around and when he saw her, he said, be of good cheer daughter. Your faith has made you well. Again, see the compression.

He doesn't realize power has gone out. Look around who touched me. Peter's response.

Look at the crowd. How could, how could anyone not touch you? And, and the search and the eventual recognition that she has found out. And she comes forward all greatly compressed.

It's not in any way a contradiction or a conflict, but it is a distillation of the essentials. Isn't it? This is an important point we're going to return to shortly. So don't miss it.

Uh, the fact that these things are condensed and distilled doesn't make them contradictory or irreconcilable with the other accounts. You can tell that, that it is just being boiled down to its essentials. What is the essential truth? Be of good cheer daughter.

Your faith has made you well in verse 22. And the woman was made well from that hour. We have again, greater detail on this with the flow of blood being stopped and so on in the gospel of Mark.

Uh, when Jesus came into the ruler's house and saw the flute players and the noisy crowd wailing, this is a detail that only Matthew includes, which is the flute players. Mark doesn't mention flute players. Luke doesn't mention flute players.

Matthew does. And you think, well, if he's condensing and compressing, why does he throw in the flute players? In fact, these flutes are only mentioned one other place in the new Testament. And it's over in revelation talking about the sounds of joy and normal life and celebration that are going to go away from the city.

The sound of the millstone is going to cease the sound of celebration and the flute players will stop. So flutes, uh, like music today, uh, can be used for celebration or for, uh, mourning, comfort or, uh, accompaniment for grief. But it's an interesting detail that's included here because it speaks of the, uh, the noise.

It's not just the mourners and the wailing, but these flutes, which are of all of the instruments of the ancient world. This had the most piercing sound short of a trumpet. Uh, and of course they didn't really use in Israel.

It was the shofar. And if you've heard the beautiful sound of a shofar, it is resonant. It carries it.

It just gets your, uh, adrenaline pumping, but it's not a piercing sound. It's not that brassy note that you hear from, from a horns made of metal, but flutes were made of, uh, wood. Typically a few of them were made of bone, but in these days they were typically all made of wood.

And as a, as a short woodwind, it has a very, uh, very clear and often piercing sound. And if you've got several of them playing, this would produce a, uh, add to the cacophony of the moment. And so Matthew emphasizes that the noisy crowd wailing, you don't have the crowd mentioned on his way to Jairus's house in Matthew, but you have the noisy crowd mentioned at the house.

So emphasis on the crowd shifts from the journey to the destination. He said to them, make room for the girl is not dead, but sleeping. And they ridiculed him.

And this is literally, they, they laughed him down or they laughed him. It's difficult to render into English, laughed him out, laughed him down. But notice the shift again at this focal point, the crowd is mourning.

But when Jesus says she's not dead, but sleeping and asks them to leave, they shift to laughter. This is derisive, laughter, mocking, laughter, uh, perhaps bitter laughter. You

could imagine if, if there are relatives of Jairus who are there, and I don't know, grandparents, aunts, uncles, someone who is, has any kind of genuine grief, uh, they greet the words of Jesus, which ought to be a source of hope and potential comfort.

Uh, they're met with derision and, and a bitter laughter. Who do you think you are? You've just arrived. We've been here.

We know the situation. We saw that she was gravely ill. She has now died.

We know what death is. People experienced death in a very up close and personal way in those days. Right? So, uh, they ridiculed him.

They laughed him down. But when the crowd was put outside, I suspect that perhaps, and again, this is looking at the other gospels where only Peter, James, and John are in the upper room. It is significant that they are present for reasons we have discussed, but the other disciples may have been crowd control, uh, to keep these people from trying to reenter the room because they are a noisy, derisive, willful crowd.

And it may have been that, you know, to, to move this crowd out required Jesus, other disciples to, to move them out of the way when the crowd was put outside it, notice it doesn't say when they left. They had to be put outside. They had to be ushered out.

He took her by the hand and the girl arose and is routinely the case in the record of miracles by Jesus in the new Testament. It's like the water turning to wine. There's not a sound.

There's not a flash of light. There's not a choir of angels. There's not any Hollywood special effects at all.

Jesus, could you possibly raise the dead in a more understated way than to simply reach down and take her by the hand and, and lift her up to her feet? It's, it's the most unspectacular thing in the world. Now outside, here's an interesting fact I uncovered in my, my travels this past week. I didn't realize this just goes to show you.

You can study and study and study. You can learn and learn and learn. You can read and read and read and you can never run out of great things to learn.

Here's something I learned this week. This story right here with Jesus reaching down and taking this girl's hand and, and raising her from death to life in the gospel of Matthew is the only raising from the dead except for Jesus himself and the mention of the graves being opened after he was raised and people came out of the graves and went into Jerusalem and appeared unto many. But outside of, of the resurrection period of the Lord Jesus himself, this is the only account in Matthew of Jesus raising someone from the dead, the widow of Nain, the guy being carried out on the beer, the Lazarus of course is in John, but no other, this is the one, this is the single one.

And this is a culmination and a focal point. And perhaps part of the reason that Matthew condenses and leaves out so many of the details that he well knew about this, he had Mark in front of him. He was very likely an eyewitness of these things all except the, the actual upper room.

But he is almost rushing to get to this point in condensing and distilling everything else and is almost impatient to get here. Why the crowd was put outside. He went in, took her by the hand and the girl arose.

And the report of this went out into all that land. The report went out in all that land. If you read the other gospels, Jesus actually told the parents, see that no one knows about this.

This is another one of those disobedience episodes. More about that here shortly. But in the service of Matthew's telling of this story, he's not interested in bringing out the details that we have seen that, that help us to understand the relationship between the 12 year old girl, the 12 years of issue of blood, the, the sandwich aspect of this.

He preserves it and that's important to our understanding, but he moves directly to this moment and it's, it's bracketed by lay your hand on her. He took her by the hand. It is interesting that in the center, you have the touching of the garment.

The woman says, if only I may touch his garment, I shall be made well. So you have contact with the Lord Jesus at the beginning of this, at the center of this and at the end of it. And I think Matthew's theme is the importance of the proximity of the Lord Jesus.

You could ask yourself the faith of the woman is such. She says, if only I touch his garment, I may be made well. And, and she's right when she touches the garment, she is made well.

But if her faith is that great, why couldn't she say, if I simply believe, if I just simply trust and, and perhaps pray to heaven and say, heavenly father, I know that this man is your son, I would be made well. But it seems to depend on, to require that moment of contact. Jairus seems to recognize that we already know that the centurion's son in this same town was made well at a distance and didn't require a touch.

Why does Jairus say, come and lay your hand? Matthew seems to emphasize this idea of contact. And this is something we're going to look at this morning. We're going to see one aspect of it here in the first session.

We'll see another aspect of it in the second session. But here the focus stripping away the details and cutting to the heart of the matter is an emphasis on the personal presence of the Lord Jesus and contact with him, his hand, his garment. You remember the idea of the hem of the garment that is, that is mentioned here.

And I want to talk about that a little bit. We went back to the Old Testament and looked at the provision of the law that required these tassels and the emphasis on their function as a reminder of God's word and the importance of obedience to it. This tassel with its blue thread from again, that was Numbers chapter 15, verse 38, speak to the children of Israel, tell them to make tassels on the corners of their garments throughout their generations and to put a blue thread in the tassels of the corners and the blue thread, blue representing loyalty.

We talk about true blue. He's true blue. And of, of fidelity and remembrance.

And the same thing in Deuteronomy 22, 12, make tassels on the four corners of the clothing with which you cover yourself. Keep your finger here because there is another reference to these tassels, that is in our gospel of Matthew and is extremely pertinent to understanding what's going on here and what we're going to see in the second session. So turn over a few pages to Matthew chapter 23, we have another reference in this same gospel to the hem of the garment, to these tassels, Matthew 23, at the beginning of the chapter, Jesus spoke to the multitudes and to his disciples.

And let me just make an aside here. It is important as we have often observed to pay attention to the audience, to whom is Jesus speaking? Matthew is very careful about this. Jesus spoke to the multitudes and to his disciples.

In the preceding chapter, chapter 22, we reviewed a little bit of this when we were looking at Passion Week, our two part special on Passion Week. But you saw in Matthew 22, 23, the Sadducees came to him and asked him and he has a conversation with the Sadducees. Then in verse 34 of the preceding chapter, the Pharisees saw he had silenced the Sadducees.

They gathered and he's talking specifically to the Pharisees. Then Jesus here in chapter 23 spoke to the multitudes and to his disciples. Now, why am I emphasizing this? Most evangelical Christians have memorized what is known as the Great Commission, capital G, capital C, the Great Commission, Matthew 28, 19 and 20.

And he says, as you go make disciples of all nations, teaching them to observe all things whatsoever I've commanded you, baptizing them, right? Matthew 28, 19. To whom is he speaking in Matthew 28, 19 and 20? To whom does Jesus give the Great Commission? Paul tells us that Jesus appeared to upwards of 500 in one place after his resurrection. Could easily have been a situation where with the 500 gathered who are soon to jump the fence into the church age and be the first generation of Holy Spirit filled body of Christ believers.

And as he sat on the hillside or shortly before he ascended into glory, he spoke to the multitudes saying, make disciples, go ye into all, you know, Matthew, Mark 16 in the spurious ending of Mark, it says, go ye into all the world and preach the gospel to every

creature. And it's not scripture. Well, pay attention to the audience.

It's important and understanding the proper place of what Jesus says to his 11 disciples and will later repeat to the apostle Paul as the true 12th apostle is not general guidance for all Christians. We are not all to go and make disciples, but we'll get there when we get to Matthew 28. Here we are in 23, speaking to the multitudes and to his disciples.

This is a universal truth. The scribes and the Pharisees sit in Moses seat. Therefore, what they tell you to observe that observe and do, but do not do according to their works for they say and do not do.

We reviewed this Thursday night, the, the, the parable of the sons, which is, which is better the son who said, I won't go. But then he does, or the son that says I'll go. And then he does not.

If you say and do not, that's condemned. And this is the case here. They bind heavy burdens, hard to bear and lay them on men's shoulders, but they themselves will not move them with one of their fingers.

Reminds me of Congress passing laws about things for us and, and requirements for everything from taxes to insurance. And, uh, but of course they are exempt and they vote themselves pay raises. And, you know, this is an oft observed a little canard, but, uh, you, we personally want to avoid, you know, do what I say, not what I do leadership.

They bind heavy burdens, hard to bear verse five, all their works. They do to be seen by men. There is a very strong emphasis in much of the current day church on mentoring, modeling and discipleship and doing what you do to be seen by somebody near at hand.

Well, I'm going to, I'll show you how to do this. I'll show you how to do that. I'll, I will model for you.

I will mentor you. I will disciple you. We are not disciples of each other.

We are followers of Christ. And Jesus said, if any man wants to follow after me, let him deny himself and take up his cross, right? Of their works, they do them to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.

They make their tassels big. That's what this is talking about. The borders of the garments.

This is the tassels on the corners. This is what the lady touched. The border of the garment is these, these tassels with the blue thread.

Well, they make them great big and they make them to be seen. We have a reference to the, to the border, the tassel on Jesus garment. And it's, it's never mentioned that it was seen.

It is touched. And at that touch, she is healed of something that people could not deliver her from the best experts, uh, tried to address her problem and couldn't do it. It is contact with the person of the Lord Jesus and just touching this tassel.

Tassel. It's not a matter of making big tassels. Jesus said, don't do that.

The scribes and Pharisees do that. And we, we reviewed some of this chapter 23 on Thursday night. Well, this is the same idea.

So back now to Matthew chapter nine, the woman was made well from that hour, from that moment. There is a cacophony. There is noise.

Jesus removes the cacophony, removes the noise and takes this girl by the hand and she arose. The report goes out into all the land. There is no real mention here of faith on Jairus part.

Like we have in the parallel gospels, the emphasis here, uh, is at the center. If I touch his garment, I shall be made. Well, be of good cheer daughter.

Your faith has made you well. It's faith in the Lord Jesus. She believed that the power of Jesus would result in her cure.

He says, daughter, take courage. And you can go back to verse two of this same chapter. When they let the paralytic down through the roof son, be of good cheer.

It's the same exhortation. We just saw it on the previous page. Be of good cheer to that individual.

He says, be of good cheer. Your sins are forgiven. You take courage.

Your sins are forgiven. Here, take courage. Your faith has made you well.

So what should the response be to Jesus power and Jesus action in our life? In encouragement, be of good courage, be of good cheer. That's why we talk about N curry. It's an encouraging.

If it's encouraging, it puts courage in you, in you. It's in courage, inspire courage, inspire steadiness. Courage isn't always the absence of fear.

It is the control of fear. It is putting concern in its place. You can recognize that there is a threat.

You can recognize that there is a danger. You can recognize that there is a potential for things to go. Uh, not well, uh, from a human perspective, be of good cheer.

What are Jesus good cheers in this chapter? Your sins are forgiven. Your faith has made you well, well in the ultimate sense. And this woman, as we've seen from the, from the

dispensational angle represents us.

So any time of turmoil in a time of uncertainty, in a time of strange days, what are Jesus good cheers? Your sins have been handled. Your sins are forgiven. There is no barrier or obstacle or impediment to coming boldly to the throne of grace.

Hebrews chapter 10, a new and living way through the veil has been made for us. We have the privileges of Royal children to run directly into the throne room, right past the guards, right past the security, directly into the presence of the father grace to help in time of need come boldly before the throne encouraged. Why we're qualified.

Our sins are not an impediment. Our sins are forgiven and our faith, the faith that encourages us week by week to come in contact with the Lord Jesus, with his words and his works to remember who he is, what he is to us, what we are in him, that contact his hand, recognizing his faithfulness, his obedience and our opportunity to follow that example, to touch the hem of his garment in faith, recognizing that point of contact with Christ for the woman is faithfulness, God's word and faithfulness to it. That's our focus.

We've seen in our end times examinations here recently that the sign for the end of the church age is the church losing that emphasis, losing that focus, not recognizing what it is to be faithful to God's word and obedience to it. To be lovers of self, lovers of money, lovers of self-gratification, having a form of godliness, denying its power, honoring God with lips, but the heart being far away. That's the opposite of reaching out and touching this tassel.

We have to ask ourselves, do I have the faith that has my ongoing sins forgiven? Do I have the faith that touches the tassel on the Lord's garment and reminds me I don't have to wear the garment, I don't have to put tassels on my jeans, but the point of contact with the Savior is the word of God and living by every word that proceeds from the mouth of God. Jesus began his ministry that way, he's going to end his ministry that way, and it is the reason Matthew leaves out so many of these details is he is focusing on contact with the Lord Jesus Christ in faith. If you want something to reflect on, if you want something to use as a self-test, a lot of talk about testing these days, I'll tell you what's a really good test, reading this chapter, the test of faith, the test of touch, the test of contact.

Well, this is background and leads up now to what we're going to see this morning as we move forward, starting at chapter 9, verse 27, and the healing of two blind men. And it's really fascinating, and we'll see it when we come back from the break.