

Miracles of Jesus 12-06-24a

This is Sunday, the 24th of June, 2012. We continue this morning our study of the miracles of the Lord Jesus Christ. We're going to see a pair of linked manifestations of the power of God this morning.

They are joined inextricably. They are always presented together in the three Gospels. It is a fascinating study that has repercussions not only in the study of the life of the Lord Jesus and His unfolding revelation to the people of Israel, but also for the church, for the plan and purpose of God, and for our understanding in all of those areas.

Let's take a moment at the outset to pause and reflect and ensure that we are susceptible to the teaching ministry of God's Holy Spirit, and then we will begin. Father, thank you for granting us this day and this opportunity to spend time together, to receive the blessings that come from association and fellowship with like-minded believers who have an enthusiasm and a recognition of how important it is to be refreshed at the oasis of your Word, to share together in the celebration of the Lord Jesus Christ and appreciation for everything that He has done for us in the light of your plan and purpose and the love that you express toward us in sending Him to live for us, to die for us, to rise again for us, to sit at your right hand and intercede for us, and someday to return for us in the air so that we can ever be with Him and with you. We thank you for the presence and ministry of your Holy Spirit, and we ask that as we seek a better understanding and a fuller grasp of the eternal truths that are presented here in your Word, that He will minister them to our hearts, give us understanding and clarity of sight in terms of not only understanding what is presented, but also how it pertains and how it applies in our individual lives.

We pray that each one here will be edified, built up, encouraged, imbued with enthusiasm for the life that you have given us in the Lord Jesus, and that we will shine as lights in the midst of our generation as a result of the things we learned this morning. We pray it in Jesus' name. Amen.

We are going to look this morning at the episodes, two of them, that take place after Jesus re-crosses the Sea of Galilee, having cast out the legion of demons into the herd of swine. That story I could spend week after week on. I never get tired of looking at the legion and their futile attempts to outwit the Lord Jesus, and the vision of the herd of pigs going down the slope and drowning themselves to get away from the demons is an endlessly satisfying vignette in my mind.

I can just think about it all the time, think about the man clothed in his right mind, think about the superiority of the simple word of the Lord Jesus Christ versus all of the efforts of men to fix that problem, to bind those men, to shackle them, to control them, to limit them, human efforts all failing this seemingly irresistible force that has invested this one

man in particular. And at the presence and the power and the word of the Lord Jesus, that problem is utterly and completely solved. The man is given new life, he's given new hope, he's given new opportunities, he's given a commission from the Lord Jesus to testify to his own people.

It's just a great story. And you think about the disciples and what they have just been through on the sea and then what they witness on the land there. And then they get back in the boat and they re-cross the Sea of Galilee, they go back to where they came from.

It is as though they endured the storm, the Lord Jesus made that entire trip just to take care of that demon problem. So they have gone back across. And what I'd like you to do, I have suggested that you turn to Mark chapter 5 where we're going to pick this story up.

But keep your finger in Mark 5 and turn back to Matthew chapter 9. Because the episode we're going to look at this morning, which is the raising of Jairus' daughter and along with that the healing of the Syrophenician woman, the woman with the issue of blood. This episode with these two healings is in all three Synoptic Gospels, Matthew, Mark, and Luke. Luke is very similar to Mark but I want to look at it in Matthew just briefly because in Matthew it is given briefly.

And there's less than half as many verses in Matthew than there are in the other two Gospels. And there's a helpful observation here. We're going to read it in Matthew, pay attention now.

We're going to read it in Matthew, then we're going to go immediately and read it in Mark. And here's your challenge. This is what I'm asking you to do.

Pay attention to the details in Matthew. Try to grasp the essentials. Try to grasp the main turning points of the story in Matthew.

Then when we read it in Luke or Mark, either one, we're going to read it in Mark, watch for differences and ask yourself this question. Is there a mistake in my Bible or a series of mistakes in my Bible? So this is what they call in literature comparison contrast. Compare and contrast.

Did you ever get that kind of a test in one of your English or history classes? Compare and contrast X. Well, we're going to compare and contrast the presentations in Matthew and in Mark slash Luke of this story. So that's your task. Watch carefully.

We're going to read this. I'll read it. Follow along with me.

Matthew chapter nine, verse 18. While he spoke these things to them, while he spoke these things, what things? Well, if you've got a red letter Bible, you can look back in verse 15. Can the friends of the bridegroom mourn as long as the bridegroom is with

them? The days will come when the bridegroom will be taken away from them and then they will fast.

Bride, bridegroom, groom taken away. What are we talking about here? We're getting into dispensations. We're getting into the friends of the groom.

The groom is the Lord Jesus Christ. Who is the bride? Who is the bride of Christ? Say it. The church.

They don't know that yet, right? For them, when they hear these bridegroom stories, the bride is sort of mysteriously unidentified because it's a mystery. Musterion, not revealed. Jesus doesn't tell them who the bride is.

He just says, look, I'm the bridegroom and you're my friends. Faithful Old Testament saints are the friends of the groom, right? So, can the friends of the bridegroom mourn as long as the bridegroom is with them? They've been accusing the disciples of partying down, having a good time. We fast, we wear a hair shirt, we deny ourselves, we listen to our tummies rumble and your disciples don't.

They just grab grain out of the fields and eat whatever they want and they just don't seem to be very religious. They don't seem to be very dedicated. Jesus says, look, they're the friends of the groom.

The groom is here. They're happy. They're celebrating.

It's party time in that sense. The days will come when the bridegroom will be taken away from them. The Lord Jesus is going to leave.

He will no longer be there presenting the kingdom to Israel and those who are his friends, who know who he is and what he's doing, will mourn. They will fast. No one puts a piece of unshrunk cloth on an old garment.

Patch pulls away from the garment. Tear is made worse. Nor do they put new wine into old wineskins.

Or else the wineskins break, the wine is spilled and the wineskins are ruined. But they put new wine into new wineskins and both are preserved. We don't have time to do these parables.

We could spend a week on each of these, the new and old cloth and the new and old wineskins, but in a nutshell you remember that you've got to keep track of what God is doing. God's plan moves forward, doesn't it? You can't get stuck in the past. After Noah, Shem, Ham, and Japheth and their wives emerge from the ark, they don't go back and try to live under the economy of the pre-flood world.

There's a new set of commands. You can eat meat, drain the blood. If a man sheds

blood, by man shall his blood be shed.

New dispensation, new rules, new diet. Jesus says you've got to pay attention. The plan of God is moving on.

And if you're an old wineskin, all you're going to do is burst and be ruined if you try to contain this new wine. New wine goes in new wineskins. Be aware that the new commission, the new mission, the new opportunities, the new promises and purposes of God are going to be in a new venue.

They're going to be in a new container. There's going to be a new environment for them. So watch and be ready.

Don't be sewing this new revelation into old cloth, old garments. You've got to pay attention. God is going to up the ante.

He's going to change the stakes. He's going to make new rules. Last hand of...well, I can't use a poker analogy in church, but just be aware that you can change what's wild and what's high and what counts, right? Ace is high, ace is low.

You know, jacks are wild, whatever. It changes from hand to hand. You can't say, well, we didn't play it that way last hand, right? Same thing here.

Now, that's the context. While he spoke these things to them, Matthew 9, verse 18, while he spoke these things, why is that an important detail to set this up? What's he talking about? Dispensations will change. The rules will change.

Old cloth, new cloth, old wine, new wine, old wineskins, new wineskins. Knock, knock, knock, bang, bang, bang, pay attention. While he spoke these things, okay? It's important.

Behold, a ruler came and worshipped him, saying, My daughter has just died, but come and lay your hand on her, and she will live. So Jesus arose and followed him, and so did his disciples. Suddenly a woman who had a flow of blood for twelve years 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. But Jesus turned around, and when he saw her, he said, Be of good cheer, daughter, your faith has made you well. And the woman was made well from that hour.

When Jesus came into the ruler's house and saw the flute players and the noisy crowd wailing, he said to them, Make room, for the girl is not dead, but sleeping. And they ridiculed him. But when the crowd was put outside, he went in and took her by the hand, and the girl arose.

And the report of this went out into all the land." Now, you're familiar enough with the

Word of God and the acts and ministry of the Lord Jesus Christ. Aren't there some details missing here? Doesn't it seem to be kind of compressed? Remember a little thing, Talitha Kumi? Remember that? Don't you remember that there seems to be some more details? Well, that's what we're going to get if we go to Mark or Luke. Let's go to Mark, chapter 5, verse 21.

Now, look up above and see if you see any red ink talking about wineskins or cloth. What do we have right above that? It's the casting out of the legion. This is what we just covered.

Yes? Verse 21, Mark chapter 5, Now, when Jesus had crossed over again by boat to the other side, a great multitude gathered to him, and he was by the sea. And, behold, one of the rulers of the synagogue came, Jairus by name. And when he saw him, he fell at his feet, and begged him earnestly, saying, My little daughter lies at the point of death.

Come and lay your hands on her, that she may be healed, and she will live. So Jesus went with him, and a great multitude followed him and thronged him. Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians.

She had spent all that she had, and was no better, but rather grew worse. When she heard about Jesus, she came behind him in the crowd, and touched his garment. For she said, If only I may touch his clothes, I shall be made well.

Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. And Jesus, immediately knowing in himself that power had gone out of him, turned around in the crowd, and said, Who touched my clothes? But his disciples said to him, You see the multitude thronging you, and you say, Who touched me? And he looked around to see who had done this thing. But the woman, fearing and trembling, knowing 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. While he was still speaking, some came from the ruler of the synagogue's house, who said, Your daughter is dead.

Why trouble the teacher any further? As soon as Jesus heard the word that was spoken, he said to the ruler of the synagogue, Do not be afraid, only believe. And he permitted no one to follow him except Peter, James, and John the brother of James. Then he came to the house of the ruler of the synagogue, and saw a tumult, and those who wept and wailed loudly.

When he came in, he said to them, Why make this commotion and weep? The child is not dead, but sleeping. And they ridiculed him. But when he had put them all outside, he

took the father and the mother of the child, and those who were with him, and entered where the child was lying.

Then he took the child by the hand, and said to her, Talitha Kumi, which is translated, Little girl, I say to you, Arise. Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement.

But he commanded them strictly that no one should know it, and that something should be given her to eat." Okay. Comparison, contrast. How many things did you notice? Quite a few? Yes? Well, since we're here, turn over to Luke chapter 8, verse 40, and we'll see if Luke is any closer to Mark or to Matthew.

If you look at the preceding context in Luke 8, is the context the same as Matthew or the same as Mark? You've got your demon-possessed man or men, so it's the same, the herd of swine, the legion. So it was, verse 40, Luke 8, when Jesus returned that the multitude welcomed him, for they were all waiting for him. And behold, there came a man named Jairus.

He was a ruler of the synagogue. He fell down at Jesus' feet and begged him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes thronged him.

Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of his garment. And immediately her flow of blood stopped. Jesus said, Who touched me? When all denied it, Peter and those with him said, Master, the multitudes throng and press you, and you say, Who touched me? But Jesus said, Somebody touched me, for I perceived power going out from me.

Now when the woman saw that she was not hidden, she came trembling, and falling down before him, she declared to him in the presence of all the people the reason she had touched him and how she was healed immediately. He said to her, Daughter, be of good cheer. Your faith has made you well.

Go in peace. While he was still speaking, someone came from the ruler of the synagogue's house, saying to him, Your daughter is dead. Do not trouble the teacher.

But when Jesus heard it, he answered him, saying, Do not be afraid. Only believe, and she will be made well. When he came into the house, he permitted no one to go in except Peter, James, and John, and the father and mother of the girl.

Now all wept and mourned for her, but he said, Do not weep. She is not dead, but sleeping. And they ridiculed him, knowing that she was dead.

But he put them all outside, took her by the hand, and called, saying, Little girl, arise.

Then her spirit returned, and she arose immediately. And he commanded that she be given something to eat.

And her parents were astonished, but he charged them to tell no one what had happened." I'll just say now that if there's a whole throng of people outside mourning, convinced that she's dead, how do you tell no one what happened? We saw your little cold, stiff girl, and we were playing the flutes in mourning, and she has just come out walking. It's going to be kind of tough to not say what happened. They've seen Jesus and the disciples go in.

They ridiculed him. They know he was there. But they are not to say anything.

It's an interesting detail. So each of these accounts seems to bring out certain elements and to tie back to certain things in the preceding context. There are parts of what Jesus has said that are included or excluded.

Now there's one event, one story thread that comprises these two healings, but the eyewitness accounts include, exclude, emphasize, deemphasize various details. They are harmonious. They all witness to the truth, but they are different.

What I would like to suggest as we have read these three accounts more or less side by side, it's really interesting if you get a parallel Bible and see these side by side. I've got a great one that it's called Gospel Parallels. If you look it up in Matthew, the Matthew account is given at the left, and then the Mark and Luke accounts will show in bold what is common and in regular type what is different.

Then you say, well, I've got all three accounts there. Well, you flip over to Mark. Now Mark is the primary account, and Matthew and Luke, or John if he's present, will be set against it.

It's really fascinating. You can just endlessly, I could spend weeks. But this is why we have these accounts given to us.

It is a, think of it this way, it has always reminded me of when I took drafting. I don't think people even take drafting anymore. It used to be when you take drafting, you'd have the classic thing.

I can't tell you how many dozens of flanges I had to make drawings of. It's a flange. It's a little piece of bent metal with a hole in this side and a hole in this side.

It's a flange. You've got to do an orthographic drawing of this, meaning three perspectives. You look at it, you turn the flange 90 degrees, and you look at it dead on.

You see that it's L-shaped. You can't see the holes, so you represent the holes with little dashed lines. It's little invisible holes.

But you can't see how deep it is. This flange could be a mile long. You wouldn't know it because you're looking at it on end, and exactly on end.

So in order to find out how long it is, you flip it up and give a top view up here. And you've got little drafting lines that go up to show you what corresponds. And when you flip it up this way, now you can clearly see the hole in the bottom part of the flange, and you can see how wide it is.

But you can't see the L-shape anymore. It just looks square. And there's just a line.

You don't know how tall this thing is unless you look at this view here. Well, then you flip it over this way, and you get a side view. And now you can see the hole in the top of the flange, but you've still got a dotted line in the bottom, and that gives you additional information.

And it takes all three views to adequately describe for the flange looks like. They hand this orthographic drawing, this drafting deal, to a machinist, and he takes a piece of metal, and he bends it, and he drills it, and he polishes it, and does all the stuff he does. And he says, here's your flange.

Right? But if you did not have any one of those three perspectives, your flange is probably not going to work, and somebody's car door is going to fall off because they didn't have the right flange. So it is necessary to have these views. And this is what the Word of God does for us.

It gives us the ministry of the Lord Jesus Christ cannot be understood unless you get these perspectives. Now, my point in the drafting drawing is, is the top view inaccurate because you can't see the hole in the top part of the flange, and it's only suggested by dotted lines? Is it inaccurate because you can't see how tall the top part of the flange is? Is it inaccurate because it lacks that detail? No. Because the engineer, the draftsman, has given you another view where you can get that information if you need it.

You might just be the drill press operator, and all you need to know is the diameter of the hole, and that's given, and you're fine. But here's my whole point. It does not mean that you can't see that Matthew is inaccurate or erroneous because he leaves out details that you find in Mark, or that Mark lacks or includes details that aren't in the other two Gospels.

We have all of these Gospels for a reason, and we put them together on one sheet if we want to resolve and get the full picture. So don't let anybody tell you, the Bible has got mistakes. Matthew says the girl was already dead when Jairus came.

Mark and Luke say she was at the point of death, and that the guy came and said she is dead while the episode with the woman was going on. You can summarize, you can condense. The point of it is, by the time Jesus gets there she's dead, right? And it isn't

important to Matthew's account to resolve exactly when she died.

The point is, hey, the girl, her problem is death. Her problem is not leprosy, it's not blindness, it's death. That's her problem.

Going away and not coming back. That's her problem. So Matthew summarizes that.

This tells us something about the Word of God that is very, very important. You have to be cautious about taking any one passage and what it states historically, narratively, theologically, and pushing it to an extreme and going to the mat and saying, this is what the Word of God says in this verse, this is absolutely true. All Scripture has to be understood and interpreted in the light of other Scripture.

No single verse stands alone. Okay? You would not go to Matthew and say, I'm not going to go to Matthew. Jairus came and said, my daughter is dead.

She was absolutely dead. She was dead before he left the house. She was dead as he traveled to find Jesus.

She was dead while he was talking to Jesus. Matthew is giving a summary and we know it's a summary because we've got two other accounts that tell us that she was about to die and he hurried out in a panic to try to save her life and he gets very discouraged when messengers come from the house and say, don't bother the master, it's too late. That detail wasn't important to Matthew's purpose.

Remember, his preceding context is different. In the two accounts that have the demon-possessed man as preceding context, both of them have the servants coming and telling him in the middle of things, she has just died. Right? Different purpose in Matthew, different context, different presentation.

In Matthew's account, it is not material. It isn't applicable of this delay between him leaving thinking she's about to die and when she dies. But you would not want to go to Matthew and say, I'm sorry, but Mark and Luke are wrong.

It's only Matthew. This is important when it gets to theology. This is important when you start to think about things like sovereignty and free will, when it comes to things like the presence or absence of the function of spiritual gifts like healing and speaking in tongues in the modern day and other things that Christians fight over and contend about and have different views about in different denominations.

Do you or don't you have instrumental music in your church? Well, somebody will go and grab a verse and say, this verse says thus and so. So the application of what I'm pointing out here is as we meditate on the Word of God, as we look at a passage, we're thinking about it, we're having devotions about it, you need to look at other passages that address that same subject. If you're contemplating a decision, if you're working through

an issue or a problem, and you say, well, there's a verse here, you say, well, you know, I know I lost my job, but the Bible says, my God shall supply all your needs according to His riches and glory.

So I think basically I'll just sit here and flip on Oprah or whatever is on and my God shall supply all my needs according to His riches and glory. Well, if you just take that one promise, that one verse, ignore the context, and don't think about others, you would be making a misapplication, right? Doesn't it say elsewhere, let each one mind his own business, work with his hands, let him who does not work not eat, right? We just saw a passage in Thessalonians where it says when you find those who are inactive and not engaged and not putting a shoulder under the wheel, encourage them, help them get with it, incorporate them, find ways to include them, encourage them to be active, to be productive, to be fruitful, right? So when it comes to should I work or should I not work, should I get busy or should I lay back, should I be involved or should I be passive and apathetic, we've got more than one scripture, and all of these need to be synthesized. That's what meditation does.

We've had many, many encouragements in our recent studies to meditate on the Word of God, right? But what is meditation? Do you sit there and think, well, God so loved the world, God so loved the world. Wow, God so loved the world. What is the world? What is love? God loved the world.

I should love the world. The world is the environment. I should love the environment.

That's not helpful. You don't just sit there and spin out on one verse. What does the Bible say about God's love? What does the Bible say about the world, about how to walk before those who are outside, about what a testimony is, about what it means to have a witness and to shine as a light? You go to other passages.

As you meditate on the Word of God, think about this story. You would not be right to just go to Matthew and get the summary view. You wouldn't be right in almost any statement of the Word of God if you don't compare Scripture with Scripture.

Look into the Word and see if these things are so. It is a fabric. It has a warp and a woof.

You have other Scriptures that give you insight and keep us balanced. I've said many times, and I will say again, for any given teaching of the Word of God, there is other Scripture that will limit its application, that will give you context for how it should be understood, that will balance it and keep you from carrying it to an extreme. You must know more than one verse.

You must read more than one passage on a given subject. If you go to Romans 9 and you see it emphasizing the sovereignty of God, you need to go to other passages of Scripture that illuminate the sovereignty of God and how God has chosen in His sovereignty to

limit Himself to acting based on response. God is sovereign enough to say, I am not going to bless, and I'm not going to deliver, and I'm not going to save unless you produce a certain response.

That's the sovereignty of God. The sovereignty of God says, until you make a free will choice, I'm not doing a thing for you. I've already done more than enough.

I've gone more than halfway. I've sent the Holy Spirit to convict you. I've put the truth in nature.

I've put the truth in My Word. I've put the truth in your heart. I've put eternity in your heart.

I've given you three witnesses, and in the mouth of two or three witnesses a thing is established, and I want to see what your response is before I do anything else. That's the sovereignty of God. The sovereign God has said, I'm waiting for your free will response before I do any more than I have already done, because I do not want people in My heaven, I do not want people in My eternity, I do not want people in My future kingdom who aren't interested, and when they see Me, scoff and run the other way and chafe and bridle and are irritated at the very thought of My existence.

People like that, I don't want them in the eternal future. So I've made Myself present. I've revealed Myself.

I've given you knowledge. What's your response? Are you one of those irritated, chafing, runaway, love darkness rather than light people? I'm not going to save you. Sovereign, but the sovereignty of God encompasses and surrounds the absolute self-determination of man, and you only get this by comparing more passages than just Romans chapter 9, vessels of wrath fitted for destruction.

You can't get it from one passage. This is a classic example of how context and comparing Scripture with Scripture are essential to get an accurate picture of what has happened, and God has given us this kind of thing to make that very point. Well, we have the details now.

We've got our orthographic drawing. We've seen three different accounts of this. We're going to pause and take our break.

When we come back, we're going to look at these two miracles and see what it is that they convey, that they reveal, that they teach. Isn't it interesting that as much as there are differences, there are commonalities in all three accounts? One of the common things is Jairus is first, the woman is in the middle, and Jairus and his wife and daughter are at the end. Jairus is like a bracket.

He's at the beginning and he's at the end. Sandwiched in between is the woman with the

issue of blood. How old is the girl? Twelve years of age.

How long has the woman had the issue of blood? All three accounts, Jairus, woman, Jairus and his daughter, twelve years, twelve years, all the way through. Let's pause here and take our break. When we come back, we're going to see if we can perceive what the significance of these details is.