

Text: Mt 9.18-26, Mk 5.21-43, Lk 8.40-56; Mt 9.27-31; Mt 9.32-34; Mt 13.53-58, Mk 6.1-6

We are covering quite a few verses in this message. The Synoptics offer parallels for some of the stories, but Matthew gives us two unique additions.

Some things we should notice in this “incidentally,” *i.e.* not as part of the main thrust or message of the passages:

1. Matthew’s tendency to “condense” material
2. Matthew’s thematic approach as opposed to the more chronological approach of Mark especially

When the accounts are parallel, we will see different details mentioned at points by the various writers. We will also see some key emphases throughout. Watch for these themes:

- Faith/belief
- Amazement
- Unbelief

The crucial question for anyone is, “What do you make of Jesus?” The way you answer that question determines your eternal destiny.

Wondering At the Wonder Worker

I. Working wonders

A. The miracle of life from the dead (Mt 9.18-26, Mk 5.21-43, Lk 8.40-56)

1. Matthew account (Mt 9.18-26)

- a. Notice the condensation: Jairus declares his daughter is dead – other writers make it clear she died while they were walking up to the house
- b. Notice the brevity: the main details are outlined (as with the other two miracles we will see here shortly)
- c. One detail in Matthew: “Jesus got up” – the word implies getting up from a reclining position
 - 1) Jesus and disciples came back from region of Gadarenes (healing demon-possessed and destruction of pigs)
 - 2) Welcomed back in Capernaum, gathered at a meal

2. Luke and Mark give details and mark particular emphases (Mk 5.21-43, Lk 8.40-56)
 - a. A key theme: “faith”
 - 1) Jairus had faith (Mk 5.23; Lk 8.41 – note “only daughter” Lk 8.42)
 - a) Jairus is not a priest
 - b) He is an official in charge of physical building and managing schedule of synagogue
 - 2) The woman had faith (Mk 5.28)
 - 3) Jesus confirmed the woman’s faith (Mk 5.34; Lk 9.48; Mt 9.22)
 - 4) Jesus bolstered Jairus’ faith (Mk 5.36; Lk 9.50 — lit. “keep on believing”)
 - b. A comparison of the woman and the girl
 - 1) The woman suffered from a flow of blood that made her unclean
 - a) She spent all she had on physicians, no one could help her
 - b) She was unclean because of her condition – her presence in the crowd would also make anyone who touched her (or whom she touched) ceremonially unclean
 - c) Her condition was a 12 year condition – all that time her condition excluded her from normal worship and social contact (as good as dead, from her perspective)
 - 2) The girl was 12 years old – on the “cusp of life,” so to speak
 - a) She is a symbol of life and purity
 - b) But when she died, anyone who touched her would become unclean, with cleansing rituals required
 - c. Unbelief
 - 1) The servants who came to send Jesus away
 - 2) The official mourners

3) In a sense, the disciples – still growing in their faith, elements of unbelief

Why do you ask who touched me?

3. Raising the girl from the dead

- a. In Luke, “Child, arise” (“get up” – same word as Matthew used for Jesus)
- b. In Mark, “Talitha kumi” – “Little girl, get up”

One commentator suggests this would be what her mother would say to her every morning.

Luke gives the Gk, Mark the Aramaic

c. The consequence: astonishment

- 1) We get our word “ecstasy” from this word group
- 2) The root has the idea of “standing outside” – so, the idiom of “beside one’s self”
- 3) Mark 5.42: “completely astounded”
 - a) KJV: “astonished with a great astonishment”
 - b) Gk: “ecstasying with great ecstasy,” or, “standing outside oneself with a mega standing outside oneself”
 - c) In other words, “out of their minds with delight”
- d. Jesus commanded that she be given something to eat: she really was alive, but she would die again (in other words, not the final resurrection for her)

Command to silence is to keep the crowds in control ... but this news will get out.

B. The miracle of light from darkness (Mt 9.27-31)

- 1. A key emphasis in this miracle again is faith, “Do you believe”
- 2. The stepping aside into a house confirms their faith
 - a. He delays healing
 - b. He asks them to follow
- 3. They, too, are enjoined to silence, but cannot keep quiet

We should note that this occurs on the way to Nazareth.

C. The miracle of deliverance from oppression (Mt 9.32-34)

1. The big thing to note here are the reactions
 - a. The crowds are amazed
 - b. The Pharisees blaspheme the Holy Spirit
2. Matthew moves into a summary section, really not part of our reading today, but summing up the stupendous events he is recording

II. Wondering at the worker (Mt 13.53-58, Mk 6.1-6)

A. Here we see Matthew going out of chronological order

1. Mt 13 is in the past (on our timeline)
2. But here is the parallel to the Mark narrative which quite clearly happens next
3. So: consider the order of events
 - a. Jairus' request
 - b. Woman's interruption and healing
 - c. Jairus' daughter raised
 - d. Blind men healed
 - e. Demon possessed healed
 - f. Jesus arrives in Nazareth

B. The people of Nazareth are full of unbelief

1. Challenging, hostile questions
2. Call Jesus the "son of Mary" – perhaps insulting him as one with an "unknown father," *i.e.* illegitimate
3. Emphasize their naturalistic understanding (in spite of the amazing miracles of this last 24 hours)
4. Consequently, he is not able to perform many miracles among them (though he heals some of the sick)

Almost as much as Jairus and his wife were beside themselves in amazement, these are full of contempt.

Conclusion:

Wondering At the Wonder Worker

Isn't it a little astonishing? They wonder at him who has already done so much. We ought to wonder in worship but not wonder in doubt.