

INTRODUCE

Well, good morning church! If I haven't met you yet, my name is Chris Martin, and I'm the Lead Pastor here.

If you've got your Bibles, and I hope you do, please open them up to Matthew chapter 9. Matthew 9. That's where we're going to be.

We want every person to have a hand on their Bible. You can open your phone or tablet to Matthew 9. If you open one of the hard-backed black bibles under your seat, Matthew 9 will be on page **814**.

INTRODUCTION

I'm calling today's sermon **SLIDE PARDON THE INTERRUPTION**.

And you'll see why as we get going. So, there are three miracle stories in our section today, but I'm taking preacher's privilege, and I'm only going to cover the first one.

- The other two have themes
- that show up elsewhere in Matthew,
- but the first miracle story is just so important
- I want to spend our whole time on this one today.

No time for a lengthy introduction. Pardon the interruption. Let's go!

Matthew 9, starting in verse 18.

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MATTHEW 9:18A

[18] While he was saying these things to them, behold, a ruler came in and knelt before him,

EXPLAIN: JAIRUS

So, today's story begins when **a ruler** comes to see Jesus.

- Now, this story is recorded in Matthew, Mark, and Luke...
- Matthew's is the shortest account of the three.
- But Luke and Mark name the man as **Jairus**.
- And he's a **ruler of the synagogue**.

Now, this title is a big deal.

- As a ruler of the synagogue,
- He would have been one of the top-ranking
- religious officials in the city
- and a very wealthy man.

And the text says that Jairus **knelt before** Jesus.

- For a highly respected community leader like this
- to fall-down at the feet of Jesus
- was unusual
- and shows both his desperate plight
- and the incredible esteem he has for Jesus.

And the text tells why he's desperate.

MATTHEW 9:18B

a ruler came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

EXPLAIN: DESPERATE

Ok, Mark and Luke tell us he came while his daughter was still alive,

- but was on the very edge of death.
- But Matthew abbreviates that fact in the interest of length.
- Either way, the circumstance is dire.

What would you do if your little girl is dying? Whatever it takes, right?

- Jairus is at a place of utter desperation.
- Luke's account tells us it was his only daughter,
- and that she was 12-years-old...
 - which was odd in those days.
- It must have meant they couldn't have more kids.
- This little girl must have meant the world to him.

And remember his position...

- he's rich, so he's probably hired the best doctors
- money can buy,
- but they have told him that there's no hope.
- In fact, Matthew treats her as dead already.

And so, in desperation, he thinks,

- *"Jesus...maybe Jesus..."*
- *What if it's true what people say?*
- *What if he could help?"*

And so, he finds him, and falls at his feet, and says,

- *"Please, I beg you;*
- *come, lay your hand on my little girl...please, come."*

Verse 19:

MATTHEW 9:19

[19] And Jesus rose and followed him, with his disciples.

Imagine Jairus' joy at this moment!

- This is his hail Mary toss as the end of the game.
- And Jesus is going with him.

But now something unexpected happens. Verse 20:

MATTHEW 9:20-21

[20] And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, [21] for she said to herself, "If I only touch his garment, I will be made well."

EXPLAIN: WOMAN

Now, in the other two gospel accounts,

- as Jesus goes with Jairus,
- it says there are crowds pressing in all around him.

Word had been getting out about Jesus' ability to do miracles.

- And you can imagine Jairus is fighting through the crowd,
- trying to get Jesus to his little girl.
- When a woman in the crowd touches his garment.

Now, it says she had suffered from a discharge of blood...

- which is a polite way of saying
- she had an uncontrollable menstrual flow.

This meant that not only was she sick;

- but she was unable to have children;
- and, even more, she would have been ceremonially unclean.
 - You want some light reading,
 - go check out Leviticus 15,
 - which is titled *Laws About Bodily Discharges...*
 - Not one you want to read to your young children, ok?
- But this meant no one would even touch this woman,
- lest they became unclean.

Can you imagine this?

- It's not like she's been dealing with it for 12 days...
- or even 12 months.
 - Man, you can deal with some stuff for even a year...
 - think COVID restrictions!
- but can you imagine 12 years?

For 12 years:

- she wasn't allowed in public worship.
- For 12 years no one has touched her.
- No one has hugged her,
- or laid a hand on her to pray for her.
- She is an outcast.
- She is lonely.
- She really shouldn't even be in crowd right now...
 - getting everyone else around her dirty!
- But she, just like Jairus, is desperate!

EXPLAIN: CONTRAST

And one other thing you should notice about this woman: she is given no name in any of the three accounts.

You see, Jairus and the woman are actually at the same place in their lives. They're at the bottom. In this whole story Jairus and this woman are set in contrast to one another:

- He's got a daughter who is 12 years old and sick;
 - she's been sick for 12 years.
- He is the ruler of the synagogue;
 - she's not allowed in the synagogue.
- He was respected;
 - she was rejected.
- His is a household name;
 - hers is a name nobody knows.

And now, this woman...

- is coming forward,
- trembling with fear,
- wondering,
 - *"Will he reject me, too?"*
 - *Will he publicly shame me?*
 - *He knows I'm not supposed to be here."*

PARDON THE INTERRUPTION...

EXPLAIN: TOUCH

And so, she reaches out and touches the fringe of his garment.

- Now, this word *touch*,
- is translated a bit too soft for my liking.
- The verb is more forceful than that.
- It could be translated
 - *to fasten oneself to,*
 - *to adhere to,*
 - *or to cling to.*

Remember, lots of people are touching Jesus in this crowd.

- But this touch was different.
- Lots of people were touching Jesus casually;
- fewer, though, touch Him intentionally.

APPLICATION

We've got lots of people in churches today touching Jesus casually.

- But you don't get the power of Jesus...
- just by being here casually.
- Like some sort of spiritual osmosis.

You get it

- by throwing yourself at His feet
- and admitting how desperately in need you are of his help,
- and surrendering yourself fully to Him.

The power of Jesus flows out

- to people who grab ahold of him...
- who cling to him...
- who, in faith,
- in desperation,
- fasten themselves to him.

The question is not,

- *“Do you come to church and hear sermons,”*
- but, *“do you desperately lean on Jesus for life and salvation?”*

TRANSITION

But this woman, in her desperation, clings to Jesus...

- and what happens next
- is one of the most important teaching moments
- in the life of Jesus...

Because it looks at the central question:

- What is it like to be exposed
- in all of your defilement, guilt, and shame
- before a holy God?

Verse 22:

MATTHEW 9:22

[22] Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well.

EXPLAIN: CLEAN

Here is this woman,

- unclean and defiled,
- touching someone everyone regards to be a holy man.

And what normally happens when an unclean thing touches a clean thing?

- The clean thing gets defiled by the unclean.
- Right?

We understand it with sickness, right?

- What happens if a sick person
- comes in close contact with a healthy person?
- If I'm sick and you're well,
- your wellness doesn't make me better.

We don't say,

- *"My kid is sick.*
- *I think I'll drop them off in the nursery*
- *with all the well kids*
- *so that their wellness will rub off on him."*
 - If you think that way,
 - I've got a list of churches I'd recommend to you.

If I'm sick and I sneeze on you and you get sick, we say,

- *"I gave my cold to you."*
- That doesn't mean that I don't have my cold anymore,
- like I gave it to you.
 - That would be awesome!
- No! It means that now we both have it.

When the unclean touches the clean,
the clean thing becomes unclean.

EXPLAIN: WHAT HAPPENED?

But here is what is so shocking. In this story...

- when the unclean thing touches the clean thing;
 - when the sick touches the one who is well,
- she becomes clean and healthy.

So, what happened to the uncleanness?

That's the million-dollar question of the Gospels.

The answer is: Jesus silently takes it into himself.

SLIDE 2 CORINTHIANS 5:21

[21] For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

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Jesus is going to end his life on a cross...

- where he literally becomes our sin
- and bears our shame.

Isaiah had prophesied that the Messiah

- would bear our griefs
- and carry our sorrows...
- he would be wounded for our transgressions
- and bruised for our iniquities.

On the cross,

- he took our defilement and condemnation
- so that his cleanliness could be passed to us.

And that didn't just begin at the cross, but all throughout the life of Jesus.

He takes this woman's uncleanness into himself.

Our moment of salvation is being illustrated here:

- We touch Jesus in faith,
- and the guilt and the shame and the penalty of our sin
 - passes into him,
- and his wholeness and purity and forgiveness
 - pass into us.

This woman goes home to her family...and Jesus heads to the cross.

EXPLAIN: DAUGHTER

And then look at the word Jesus uses to call her. He calls her **daughter**.

- Scholars tells us this is a term of the most intimate endearment.
- You would never use it of someone you just met.

And this is the only person in all the gospels...

that Jesus ever refers to by that name!

- The girl nobody wanted
 - has just been called "**daughter**" by the ultimate Father.
- The girl no one would touch
 - is embraced by the strongest
 - and most tender arms in the Universe.
- The name nobody else knew is precious to God.

Do you see the contrast?

- Jairus is a dad who is pleading for his daughter before Jesus.
 - But this woman has no one to plead her case.
- So, Jesus calls her **daughter**. And heals her!

TRANSITION

Which is an awesome story!

But what happened to Jairus?

- You see, all of this is just great for this woman.
- But poor Jairus!

Sure, this woman was desperate...but so was Jairus!

- His little girl was on death's door.
- And now, here is Jesus,
 - stopping to take extended time
 - to deal with a woman's chronic ailment—
- she's cutting in line!

PARDON THE INTERRUPTION...

- He must be like *"Hey, no cuts!*
- *I was here first!*
- *Jesus, what about my daughter...*
- *Every second counts!"*

And in the other gospel accounts of this story, the news comes right at this moment that his daughter is dead. She has died. But Jesus hasn't forgotten her. Verse 23:

MATTHEW 9:23

[23] And when Jesus came to the ruler's house and saw the flute players and the crowd making a commotion,

EXPLAIN: FUNERAL

So, they come to Jairus' house and it says the crowd was making a commotion.

- This means the official funeral has started.
- They didn't embalm the dead,
- so, they got to the funeral within hours of death.

And in those days, funerals were noisy affairs.

- Today, they are kind of quiet.
- Hushed silence.

But back then,

- they just yelled and mourned.
- Expressing their anguish and emotion.
- People ripped their clothes.
- They hired flute players,
 - which sounds bizarre,
 - until you hear a few flutes squealing all by themselves...
 - and then you'll feel like dying, too.

And Jesus walks in...verse 24:

MATTHEW 9:24-26

[24] he said, "Go away, for the girl is not dead but sleeping." And they laughed at him. [25] But when the crowd had been put outside, he went in and took her by the hand, and the girl arose. [26] And the report of this went through all that district.

EXPLAIN: WHY?

- Jesus rebukes the flutists! "Get outta here!"
- And he resurrects the dead little girl!

Now, here's the question I wrestled with this week.

Why did Jesus do this miracle this way?

- Remember back in chapter 8,
- when a Roman Centurion came to Jesus
- and Jesus healed his sick servant from a distance...
 - like chucked a miracle bomb,
 - and just healed the dude?

Why didn't he do that with Jairus here?

- While his daughter was still alive?
- Why put him through this process?
- Why make him wait while precious time passed away?
- Why let her die first?
- Why did he do it this way?

Well, it was to teach us something.

Notice how casual this miracle seems.

- Jesus went in, took her by the hand, and she arose.
 - No incantation.
 - No, “Lazarus, come out!”
 - No fanfare.
- He just takes her hand.
- And she’s up.

And this is how it goes in all three gospel accounts of this story.

- Jesus is facing the most feared,
- and devastating enemy
- the human race has ever known...

Death!

- And he simply takes the little girl by the hand
- and she’s up!

What he’s showing us:

- is that when He is holding your hand,
- even death itself is nothing but a little nap.

Just like Jesus takes the bleeding woman’s uncleanness into himself...

so too, Jesus takes the sting out of death from this little girl into Himself.

- Death feels so final...
 - But in Christ, it’s not.
- Death feels so alone...
 - But in Christ, you’re not.

This resurrection of this girl is showing us, that in Christ, death is not final...
it’s just a little nap.

TRANSITION

- The first person she saw when she opened her eyes was Jesus.
- The first voice she heard was Jesus' voice.
- The first touch she felt in her newly resurrected body was Jesus'.

This is a picture of what everyone who dies in Christ has to look forward to.

These miracles are pictures for us.

- We are like the woman
 - and Jesus is able to clean our uncleanness.
- We are like the girl
 - and Jesus is able to make death but a nap for us.

APPLICATIONS

Now, three applications for us from this story today:

First, **SLIDE COME TO HIM**. Come to Jesus.

Let me ask you something: are you like Jairus or this woman?

- You've tried everything?
- Spent all that you have?
- But nothing seems to be working?

The offer on the table is

- to COME TO HIM...
- to fall at his feet...
- to cling to him...
- to grab a hold of him...
- he can fix you...

Jesus can heal the deep parts of your soul.

- But you have to COME TO HIM...
 - and not just casually touch him...
- but attach yourself to him.

Second application: **SLIDE TRUST HIM WITH DEATH.**

- Jesus is the one who,
 - when He's sitting by your bedside,
- will make pain and death feel like a nap.

By the way: when thinking about death it is popular to say things like,

- *"I'm going to a better place."*
- *"We'll see them again someday."*
- *"Of course I'm going to heaven!"*
 - And these are often comments made by people
 - who never really lived for Jesus at all.

Jesus has said in the last couple of chapters in Matthew that discipleship is total surrender.

That means a faith that will not change you in life will not save you in death.

No matter how sentimental you feel about Jesus.

- If you are not His follower,
- fully surrendered to Him,
- He will not be sitting by your bedside
- holding your hand at death.

Just like Jairus, you need to TRUST HIM WITH DEATH...
and only then will it become like a mere nap.

Final application: **SLIDE GO PUBLIC.**

You've got to come forward.

- Jesus called the woman **daughter** only after she owned it.
- Jairus had to come forward and humbly bow before Jesus...

You've gotta GO PUBLIC with it.

- The Gospel is that God turns dirty outcasts
 - into beloved sons and daughters.
- He takes dead people,
 - and he makes them alive again!

You may think

- Christians have it all together
- and you're too jacked up and jenky to be in on this thing?
- Think again.

Everybody's normal...until you get to know them.

You think you're dysfunctional, get to know our staff.

- If you believe this stuff, then it's time to GO PUBLIC with it.
- There is a blessing that comes from Jesus
- when you own Him publicly.

This is why baptism is so important.

- You're not supposed to keep your love for Jesus private.
- You're supposed to declare it!
- Baptism is you going public with your faith!

I know we just did baptisms on Easter,

- but we'll do it again,
- next week if you want us to.

But for some of you,

- you've been on the edge,
 - just on the periphery...
 - touching Jesus from the crowds,
- and you need to GO PUBLIC,
- grab ahold of him,
- and follow.

BLANK SLIDE

ILLUSTRATION: POOL

Let me end with this illustration:

- two summers back we went through this season,
- where we were trying to convince our daughter
- that the swimming pool is awesome, ok?

So, Harper would stand scared on the side of the pool,

- and I'm in the pool, and I say,
- *"Come here. Jump to me. I'll catch you. Jump to me."*
 - And Harper was like, *"No...come closer."*
- So, I scoot in a bit.
 - *"Closer!"* She said.
- So, I come in a bit more.
 - And she was like, *"I don't know. Scoot closer."*

Now, at this point my thighs are like touching the side. There is no closer.

So, I'm trying to convince her,

- *"Hey, this is awesome!*
- *You're going to love this.*
 - *There's going to be a day*
 - *I'm not going to be able to get you out of here*
 - *without threat.*
- *Just trust me.*
- *Jump to me."*

But there's fear and there's nervousness.

- Am I going to sink?
- Can I really trust that I'll be caught?

Which is crazy because the water is up to my thighs!

- And frankly if I really wanted to do some damage,
- the public pool isn't the smartest place to do so...

CONCLUSION

But this is what is happening here.

- Today, to some of you here,
- Jesus is saying, *"Come on in."*

And the jump is to believe in him.

- To have faith like Jairus.
- To have faith like this woman.

"But I'm afraid!

I still have questions!

My life is a mess!"

Listen:

- Faith is about stepping out to do what God's called you to do
- BEFORE all the circumstances have been worked out.

Jesus is saying, *"Believe in me and what I've done for you!"*

And the invitation is,

- *"All you want is found in this direction.*
 - *Jump in!*
- *All you desire...*
- *all you hope for is this way."*

So, we're nervous

- like the kid standing on the side of the pool,
- and until you jump in,
- you'll never really understand
- the delight of what it looks like to swim.

COME TO HIM.

TRUST HIM.

And GO PUBLIC.

Interrupt him...

I promise, he's waiting for you...

Let's pray. **LYRICS SLIDE W/PADS**

RESPONSES:

Well, every week at Fathom we respond in 4 ways:

- COMMUNION – THE LORD’S SUPPER
- GIVING TITHES & OFFERINGS – fathomchurch.org/give
- PRAYER - fathomchurch.org/prayer
- SINGING

So, I’m going to read the Words of Institution from the Apostle Paul, we’ll take communion, and then we’ll sing:

1 CORINTHIANS 11:23–26 – WORDS OF INSTITUTION

[23] For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, [24] and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” **TAKE**

[25] In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **TAKE**

[26] For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Love you church, let’s stand and sing together.

RESOURCES USED:

- Carson, D.A. Matthew: The Expositor's Bible Commentary.
- Greear, JD. *Jesus Interrupted.*
- Martin, Joby. *Desperate Prayer.*
- Osborne, Grant R. Matthew: Exegetical Commentary on the New Testament.