

Jesus Loves His Little Children

2024.06.23 Morning Sermon in **Matthew 9:18–26**

¹⁸ While He spoke these things to them, behold, a ruler came and worshiped Him, saying, “My daughter has just died, but come and lay Your hand on her and she will live.” ¹⁹ So Jesus arose and followed him, and so did His disciples.

²⁰ And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. ²¹ For she said to herself, “If only I may touch His garment, I shall be made well.” ²² 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.

²³ When Jesus came into the ruler’s house, and saw the flute players and the noisy crowd wailing,

²⁴ He said to them, “Make room, for the girl is not dead, but sleeping.” And they ridiculed Him.

²⁵ But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

²⁶ And the report of this went out into all that land.

Main idea: Jesus combines tender love and death-destroying power as He Himself saves His people through faith in Him Himself.

Introduction: desperation and death brings us where we need to be

1. **Jesus’s Worthiness of Our Worship** (v18a)

1. Matthew’s condensed version heightens both the desperation and the worship
2. What can you do? If you realize that you must put yourself entirely in His hands, then do so. Come with unreserved worship, complete submission, promptly obedient trust.

2. **Jesus’s Patience with Our Petitions** (v18b–21)

1. The ruler of the synagogue lacks the faith of the centurion (cf. 8:8–10)
2. The wordplay of “Jesus followed him” does not show submission on Jesus’s part but patience with imperfect faith and imperfect requests. Jesus accommodates, in this case, his request for the manner, right down to the touch of the hand (cp. v18, 25)
3. The woman’s faith in Christ has an imperfection of superstition
4. Jesus gives an ever-so-gentle correction about the instrument of her healing: not the garment but Him Himself, not the touching but the believing

3. **Jesus’s Strength for Our Salvation** (v21–22)

1. Power to heal a “lifetime” of illness (“twelve years”)
2. Power to heal immediately (“from that hour”)
3. Power not just to reverse death but to tame it (“sleeping,” v24)
4. Healing of sin’s guilt and power is greater than that of a flow of blood for which there is no physician; resurrection that is glorious and eternal is greater than a temporary resuscitation. Jesus really did those other things, in order to proclaim Himself now to you for these greater things.

4. **Jesus's Love for His Little Ones** (v22–26)

1. “daughter” in v22. The tender, earnest love of Jairus for his own becomes the backdrop of Jesus's love for this woman. His love is the original of which the most compassionate parental love of mere man is an imitation or derivative.
2. How Jesus speaks to you whom He is saving!

Conclusion: Come now and worship Him Who is worthy of it. Come and pray to Him, knowing His patience and readiness to answer. Come and trust in Him, Whose salvation is almighty and eternal. Come and draw near to Him, Who loves with more tenderness and compassion than we could understand or express.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 9 verses 18 through 26. These are God's words. Well, he spoke these things to them. Behold. A ruler came and worshiped him saying, My daughter has just died. But calm, and lay your hand on her and she will live So, Jesus arose, and followed him. And so did his disciples.

And suddenly a woman who had a flow of blood for 12 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 round 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.

On the report of this went out. Into all that land. Amen, that sends this reading of God's inspired and inerrant word. You look to him. For the Grace by which He blesses to us the preaching of it, please be seated.

It's not originally. Part of the planned introduction. But the first Pulpit. Uh, Preached in was the pulpit in the chapel at the RTS Jackson. Uh, campus. They have. A little plaque on the inside of the pulpit, where just the preacher can see and it's that quote of those Greeks.

That came. To Andrew. Saying sir, we would see Jesus. A reminder to. Preach Christ. In all the scriptures since he says of the scriptures, it is they that speak of me. And, Uh, he opens up on the road to Emmaus, of course. Uh, beginning with Moses, all from all the scriptures, The things concerning.

Himself. Um, by contrast The pulpit in which I have. Um, been preaching for the last seven years. Has a little bit of one word, Sharpie, with an arrow, because there's a button under here that used to Activate an alarm and it says, panic. And so, I will take the council.

Of the scripture from that first Pulpit. Um, because indeed Uh, we need to see Christ. We need to see him well. No one has seen God at any time. The only begotten who is in the bosom of the father. He has. Literally exegeted, he has fully revealed him. And that is what he is doing.

In this passage. He is revealing himself to us as one who is worthy of worship? Not like the mighty Angels who to Even a well-sanctified Apostle, like, John. Appeared. So glorious that he thought it might be the Lord himself and fell on his face and worshiped him. Um, And of course, the Angels said, no, no, don't do that.

We don't do that. Uh, but Jesus. Uh, the angel of Yahweh, the display of the Lord himself. Uh, the one who in pre-incarnation appearances, he's he's Divine appearances. Some of them featuring Um, the angel, the messenger of the word. Uh himself. Tells someone like Joshua. To remove his sandals.

For his Unholy Ground. Because Jesus is worthy of our worship, is he? In this passage worthy of our worship will see him. Uh, being patient with his people. Imperfect, and yet urgent and Um, desperate petitions. We'll see him with Almighty power. For salvation. Heal us from that, which a lifetime of Uh, the quote unquote help of men could never help.

And to not just defeat death, Uh, but even tame it for us. And we'll see. Um, A wonderful sweetness and the text. And we look to God to communicate that sweetness to us in the preaching of it. The Tender Love. Jesus has. Um, Jesus. Loves his little children. His little children.

Uh, in the world. And we see. That all who believe in him are his little children. Even if Uh, even if they are Comparatively older to some of his other. Little children. So, we'll see those things about Jesus. You know, it may be that One or more of you have come today.

Or can remember a time. Or the Lord is today, preparing you for a Uh, when you will Be brought to. Your wits. And as we say or an end of yourself, Desperation and death. Um, Are often used of the Lord. To bring us where we need to be. And for this particular synagogue ruler, we know.

Uh, from Mark and Luke. That his name is Jairus. Um, Dying of his daughter. Of Matthew, condenses the passage for us to Uh, Uh, concentrated form as it were present. Uh, Christ to Uh, Luke gives an account about twice as long. Of jairus's daughter. And the woman with the flow of blood, Mark, who has the shortest gospel?

Is gives almost three times as much space. In in his gospel. And so here, And God's giving us the The. Different accounts. Uh, he gives us. To see this as condensed and concentrated and To notice in Rapid Fire and even overlapping. As it were. Um, the truth about Jesus, the truth.

About how? Uh, how much and entirely we need him? And how to have him. First then Jesus is worthy of our worship. Well, he spoke these things to them. Behold ruler came. This means a ruler of the synagogue even as the other gospels Identify him. Matthew's original readers would have.

Would have assumed that. Um, this was a synagogue. Ruler. Well, he spoke these things to them. Behold. A ruler came and worshiped him. Uh, there's a strong verbal irony, isn't there? Uh this is one who is accustomed to being in charge one, who is accustomed to being honored. He's a ruler of sin of the synagogue and so he's accustomed to looking like he has it together.

He wants the other people who attend his To look up to him and to imitate him. But now life has happened. Or rather death is happening. The other gospel accountants. Tell us that At the time that he comes and he falls down before Jesus, his daughter was not yet dead and that it is on the way to his house.

Actually, when The servant arrives with the message, she's dead. Don't trouble the teacher anymore. But this is a Who has recognized something more than a teacher? The servant calls him teacher, but even before the daughter was dead, Um, he had fallen down and pleaded begged. One of the things then that we Remember here.

The the weather, the lowest. Um, of the lower class. But whether the highest of Earthly nobility, we're all reduced to Beggars. Before the Lord, Jesus Christ. Before the Living God, Uh, we are but creatures to begin with. We were made from the dirt. Uh, and God has honored us greatly Creating us in His Image, creating us to know him and to know that we are known by To know that we are loved by him.

Made for his glory. He he doesn't need worship. He doesn't need worshipers. All of the men whom he has ever created, all of the Believers. Whom he ever saves? Even when their souls have been made, perfect in Holiness and passed into glory, and they are the souls of the just made perfect.

Like we hear in Hebrews chapter 12, All of them together. Their combined worship. Not to be compared. To the mutual adoration. And Delight and fellowship. A father, Son and Holy. From Everlasting to Everlasting. God did not create us so that he could have worshipers. He has worship in himself.

He created us so that he could give us the gift bestow upon us. The generosity. Of making us worshipers of giving us. To worship. So, by sin, We had denied rebelled against God, made ourselves properly, the objects of his Fury. In the day that you eat of it, he had said you shall surely die.

And indeed there's no greater death. Than to try and be God to one's own self. To become not the enjoyer of all of God's. Great glory. But the object of the fury. And opposition. Of all of God's. Great glory. So, we Uh, we had come into death and here in the Lord's.

Great mercy and power. Do you see how he used death coming to this man's? Death coming to his daughter. To bring him back to the place. We were created to be. The place that if we are saved, we are redeemed to be On our face. Before the Lord. Knowing that all of life is in him.

That he is our God and from him and through him are all things. And therefore to him for his glory. Are all things. This is what we are to see when we see Jesus Christ. All of the satanic lies that would make him even the highest of creatures, as if there could be such a thing by comparison to God.

It's kind of like talking about the highest point on Earth. And, uh, you say, well, Everest is the highest point on Earth and I don't know how many miles up it is. Um, Probably not more, more than four or five. It's got to be less than that. Maybe less than Um, Earth.

What 25 000 miles roughly in diameter and a couple thousand off them. But what is four miles by comparison to it? If you were the Mount Everest of people, Uh and and you had a scale model of a globe, you know, you've been deceived by your skill model globes with the topography and you can feel the mountains, the the mountains are not that high.

Uh you think about four into twenty five thousand. That's the ratio of how high Everest would be. Off of the The surface of that Globe. But the highest creature. Still has an infinite. Distance between him and God. And not to see Jesus. As a Son of God or the greatest or the first of the creatures, or and of the other nonsense that all the satanic, Cults and sects.

And the Flesh of the unregenerate man wants to say about him. No. He is the Living God. He is worthy of our worship. He responds to the begging the prostrating. Himself, the synagogue ruler in that moment, probably worshiping more earnestly than he ever has done leading the gathered congregation through the rituals of his religion.

And that is how you and I must see the Lord Jesus. We should worship him. Certainly, we may come to him with our petitions like this man comes and is well, received and responded to. That's the next part of the passage the next point in the sermon, Jesus's patience.

With our petitions. His his kindness and in answering them. But when however else we come to him, We must come to him. With worship. What can we do? What could this make he couldn't do anything about his daughter's death? He didn't have the power of life and death and if we are reduced to this neediness of the Lord Jesus, And let us learn by his kind and good hard, but good hard, but kind Providence.

That when we come with our pleading, that we come worshiping, Unreserve. It On our faces before him and therefore with complete submission. Knowing that however, he answers he is right? And he is. And though his answer be different than what we had hoped for though the difficulty be extended or intensified as it was for this man.

Matthew. Give us the whole account, so we don't realize. That it seemed like Jesus was answering at first and then the servant comes. And says your daughter is dead. Don't trouble him. And how many of you have pleaded with the Lord for something? And it seemed at first as if he was answering and then suddenly Providence takes a turn.

And it's worse than it was before. And you have that Agony. Well, that Agony must be answered with the worship. To, which he brought you in the first place. Do not fear. Only belief. Mary and Martha. Had that Faith by God's grace to them. Remember the Lord Jesus. Is telling Mary when Martha has gone and got her.

Um, That her, her brother is going to rise again and she says I know he'll rise again at the resurrection. That's not that's not a small thing. It's a glorious thing. The Lord helping us will hear more about that in a few minutes. But we must have that hope in Christ knowing That if we are going to be perfected in Holiness and then resurrected, Whatever he does, however, he answers Between now and then.

He is good. He is powerful. And he is kind. There are things that happen in a world of sin and rebellion and death. Not just our own But others sin as well that the Lord is being patient with because he's saving Sinners. There are things that happen in this world that are agonizing.

And painful. Like Jairus. Loss. Of his daughter. So come with unreserved worship. And complete submission. And also, of course promptly obedient trust If Jesus says, come, You come. If Jesus says, do not fear, you do not fear. Jesus says, do not forsake the assembling of yourselves together, you do not forsake the assembling of yourselves together.

If he says in all things pray, then in all things, pray. Is difficult, you know? You know, it's difficult. But it's actually not that complicated. The Christian Life. Resting in Christ. Like we heard in the Sabbath school, he who has the son. Has. If you have him, you have everything else that is with him.

It does, it's not an encouragement to complacency or presumption. And yet, it's simple. And all things by prayer. Doing all things in the Name of Christ. Whether you eat or drink or whatever you do doing all to the glory of God, And all things with Thanksgiving. And so prompt obedient trust.

You worship the Lord Jesus Christ. So submit to him. And trust him. And Obey him. There's a little microcosm, a little encapsulated picture of the whole of the Christian Life. In this encounter between Jairus and Christ. And this trip back to Jairus's house. The one whom you have been, Confronted with, as God.

The one who confronts you with himself, as God now, and the preaching of his work. That you would worship Him. You'd submit to him. That you would trust. And trusting in him. You would do whatever he says. He is worthy of our worship. The second thing that we see about Christ here is his patience with our petitions.

His patience with our petitions. My daughter has just died. Perhaps he falls on his face before the Lord Jesus twice. Because he does throw himself down. The language is much more violent and Mark, Mark is the action gospel. It's almost all narrative. He has much less teaching proportionately and uses the word immediately over and over again.

Beginning of almost every passage But he had thrown himself down at first and now, He's worshipping, he's on his face before Jesus saying, my daughter has just died but come and lay your hand on her. And she will. It is a great petition. There's much Faith here. Faith in Christ for Resurrection.

But there's actually less Faith. Here isn't. Than there was in the Centurion. Back in chapter eight. Whose servant had? Excuse me, the demon that was paralyzing him. And Jesus proposes to come and the Centurion says, no, I don't, you don't have to come. I have an inkling of the authority that you have.

For I tomb, a man under Authority. And the authority that is invested in me makes every one year obey me. Well, uh, I know that in you Lord, Jesus. Is the authority of God himself. You just say the word. And my servant will be healed. You remember what Jesus said?

He said, I have not seen Faith like this in all Israel. And here now is One of Israel's greatest Believers. As they would say, and he doesn't have faith like that Centurion. Does he He doesn't say, just say the word. That she might live. The Lord doesn't rebuke him.

The Lord doesn't say, shouldn't you have faith like that? Centurion did Go, your daughter lives. You know, sometimes Lord Jesus is very patient with our petitions. We don't just present to him the situation, we don't just present to him, the difficulty, the pain The challenge. We specifically ask him.

Give him details of how we would like for him to resolve it. You know. The Lord has often done that for you. You asked for something very specific.

Uh, knew a lady once. Had a very consistent habit of praying for parking spots. In particular places. She wasn't from the south. So she wasn't like you. She wasn't praying for one in the shade. She was praying for one. That was near. Uh, in the, in the South we You know, one of the three parking spots in the lot that has a slice of shade.

The Lord often gave her. The parking spot that she was hoping for Silly little request. But don't you see that very often? The requests that we make are silly little requests, even great ones.

Come lay your hand on her. Those things weren't necessary. We already know from this gospel, those things weren't necessary.

And so, The Holy spirit gives us this picture of Christ's patience with us. And we should remember that when he's answering the way that we had asked we and we realize it and we say how can it be Lord God that you would listen to the voice of a man.

That you heard me with such particularity, but then, when he answers differently, we should also remember that. That the Lord who often takes pleasure. In answering, in the way that I had asked. So that I might know that he's patient with me. And he's long suffering with me and he listens to me, The Lord who often does that in?

This particular instance didn't, And so there must be Superior, wisdom and love and power. That has not answered in the way that I dictate it. And then we say not how amazing is God. That he would listen to the voice of a man, but we would say, we then say of ourselves how merciful is God that he didn't listen to the voice of this man.

Is that the way that we respond to him, That we worship Him. Or as sometimes comes out of our flesh. And praise God with him. There is forgiveness that ye may be feared. Psalm 130. Do we say? How could God not listen to me? Doesn't he see how much I have believed him and worshiped him?

Does he really want me to continue going through pain like this? And we start to impute. All kinds of horrible things to him. And we all know that, that sort of thing comes out of our flesh. Maybe not as pointedly, or sharply as that. But in some discontentment Under the Affliction and under the response or the speed of the response or the type of the response.

To our prayer. But Jesus is patient. With our petitions. In fact, there's not just the lacking of the faith of the Centurion. There's, There's the word play. Of verse 19. So, Jesus arose, and followed him. We just heard that 10 verses ago. Jesus sees a man named Matthew sitting at the tax office.

He says to him, follow me. So he arose and followed him. You see how backward verse 19 should look to us in its context? But this is the patience and kindness of the Lord Jesus. That he whom we should arise and follow. Arose, and followed. This agonizing, father. With imperfect fa.

Praying imperfect prayers. Have you sometimes been afraid? To. Because you can feel that there is Fleshliness in your prayer. And you're not asking quite rightly and maybe not with the right motivation. And maybe not with perfect doctor. I know some of you have some of you have texted the past pastor and said, is it okay to pray like this?

Do not be afraid to pray. Even when you do not feel it, there is fleshliness in your prayer. Your motivation has never been perfect. Your theology. Never. Had a hundred percent accuracy and comprehensiveness The Lord Jesus is patient. With the prayers. Of his people.

Jesus accommodates. In this case, even Jairus's request for the manner. In which he would heal, he didn't just come But just Uh, he had asked, lay your hand on her verse 18. So the Lord Jesus does, Verse 25. He takes her. By the hand. We see also his patients with our petition in.

Interaction with the woman. The woman comes, she's had a flow of blood for 12 years. Just in case you think your experience is something new. Both Mark and Luke tell us. That she had spent all that she had, and suffered many things at the hands of Physicians and they could not heal her.

Some things are still true. Praise God for good and wise, especially Christian. Medical doctors. But a medical doctor who is not humiliated. By the extent to which we don't know. And the frequency with which we keep having to Revisit our understanding of some of the most basic things has not really understood God's Providence in his profession.

But that which touches the body especially is true of the Soul, isn't it? There is no one who is able to heal our soul. There is no one other than price, no one. Apart from Christ. Who can take the guilt of your sin. Who can make a dent in the power of your sin.

And so, this woman, Has has had this flow of blood from 12 years. She comes from behind. She touches the Hem of His Garment for. She said to herself. If only I may touch his garment I shall be made. Well, You know, this woman's faith in Christ is not perfect.

In fact, it has within it. This glaring imperfection, not only now Uh, that that she is coming up with the way that Christ would heal her But it's really quite superstitious. Is almost a form of magic that. If someone was being wise in writing literature for children, He might not want to put things like this in it.

Because it leads to superstitious mindsets like magic cloth or magic cloaks. But at least for her the magic of the cloak was that it was on him. And that's what he ever. So gently reinforces as he corrects her. Jesus turned around, and when he saw her, he said be of good cheer daughter.

Your faith. Has made you well. Now. The other gospels, you know, there's a lot more that happens. Here she comes. And she touches him and says, he knows in himself. The power that has gone out of him and tells us that she could feel within her the immediate and complete drying up of the flow of blood and And all of those things.

And Luke even uses the ordinary word for healing when she's thinking about herself. Um, That that you, it's the word from which we get our English word therapy. But when Jesus turns to her, He tells her not that she's been healed, merely by therapy. Not merely that she's had the flow of blood dried up that she feels in herself.

But that she's been saved. And that's what the woman is looking for, from the Lord Jesus Christ. Not just, That Jesus would finally do better than the other doctors. But that the neediness of her condition, her susceptibility to weakness, and death. Her being not just a creature, but a sinner and a fallen.

So that every weakness and every illness and every injury is a reminder to us. Of our need of the last Adam of the righteousness of Jesus Christ and of forgiveness. And of Resurrection, not just resuscitation, but glorified bodies for a new creation. Every, every fatigue, every hunger, every thirst, every illness, every injury communicates, those things to us.

And so Matthew actually, Gives us the the He forms for us the language of her thoughts properly. Um, I think most of the English translations don't come with. How literal it is. If only I may touch his garment, I shall be saved. But Jesus turns around. And when he sees her, he doesn't say, You are touching my garment has saved you.

He says your faith has saved you. And even that we Is not the full picture. The reason it's her faith and not her touch. Is because it's Jesus himself who has saved her. It's Union with Jesus himself and touching his garment doesn't unite you. To Jesus Christ. And we can all be thankful for that because he's not here.

He's not wearing a garment. But entering the worship room of his congregation. Doesn't unite you to Jesus Christ. And, Listening carefully during sermons. Doesn't in and of itself, unite you to Jesus Christ. Praying. The right prayer. Doesn't unite you. To Jesus Christ, saying the right words, the word, right?

Um the right prayer, of course, is a prayer of faith. So using the correct words in prayer. Doesn't unite you to Jesus Christ. I grew up in one of those churches. Where you were taught to get someone to acknowledge some sense of neediness, I didn't even have to necessarily be for forgiveness.

But if you could just get them to the point where they were willing to pray, the prayer after you. And you lead them in the correct words. It's only. Faith in Jesus Christ. Knowing. That he is God, the savior hoping only in him and not in anything else at all.

That's what unites you to Jesus Christ. And so it's it's ever. So gentle you wouldn't even read it as a rebuke would you? Or as a correction. But you see the difference between what she is saying to herself and what Jesus says? And then I hope that you see, even in the gentleness of his correction and in his saving, her By that faith.

That Jesus is patient. With our petitions. He knew that she had been saved. She was trying to hide herself. That's something that Matthew doesn't bring out. And Mark, and Luke. It's more evident. She'd been trying to hide herself but Jesus. Jesus wanted to interact with her and Jesus wanted his disciples.

To see that it's faith in Jesus. Not proximity. Not nearness to Jesus that saves You remember probably when Jesus says, who touched me. And how? Uh, one of the gospels says everyone says, And the other one says Peter. And the others with him. Just so that we might get a good composite picture of what Peter is like, says Lord.

All these people are throwing up, thronging about you and you say who touched you No, it's not nearness proximity. You can't go to church and hope that being near enough to the things of Jesus and near enough to all the people of Jesus. Is going to save you. Not only Jesus himself.

But as we'll hear when we get to The fourth. There's another purpose. For this taking the time. To out her as it. And to interact with her. In front of the others to show his love for his little ones. But just now we see. The gentleness, the patience of his response to this believing but still somewhat superstitious woman.

Something important here for us. In God's mercy, to us, we've been more and more instructed from his word and we would even go back to ourselves. You know, some of us from five years ago, some of us from 20 years ago and shake ourselves by the lapels and say, don't you know how much of your religion is superstition?

This man-made stuff. And how you think about your relationship with God? All this man-made stuff in your worship. All these things that you think are big parts of Christianity and are not Christian at all because they're not from Christ. Don't you see? Jesus's passion. It wasn't right for her to be superstitious.

But Jesus was patient with her. And he has been patient with you. And he is being patient with you. Would you not also be patient? With others. They may not yet, see. That it is Superstition. And you don't have to accommodate the superstitiousness. But if they are, He will bring them to.

He's patient with us. So we see Jesus's worthiness of our worship is patience with our petitions his strength for our Salvation. 12 years. She had had the flow of blood and well, Matthew doesn't go into how she felt it to dry up within her Etc. He does tell us The woman was saved from that hour.

Instant. Complete healing and persistent healing. You know, this woman? One day lie down in her grave. But she was saved from that hour. In that moment by faith in Jesus Christ, she had been saved. And he would complete her salvation. One day. When you have lied down in your grave, And the Lord finally brings about whenever it is.

And, Who will be before you lie down and you never will. You'll be. One of those who. Um, Who doesn't get to fall asleep, but will all be changed. But we will rise together with this lady. Our Salvation is nearer to us than when we first believed we hear in Romans 13.

So, the 12 years Done in a moment. She was saved from that hour. Jesus is able to heal, a lifetime of illness Jesus is able to heal immediately. You see? The strength of his salvation, the power of his working, in the healing of Um, This little girl. Talitha, as he calls her little girl.

In one of the other gospels. In Aramaic. Uh, he said to them, make room. For the girl is not dead, but Sleeping. And they ridiculed him. You see Jesus's power was Not only so great that he could raise this girl from the dead. His power was so great. That he could keep her soul from departing.

Until he had resuscitated her body. Her body had ceased to function. There's another way that the scripture talks about Those who die in the Lord falling asleep in the Lord. Because really, it is not so much having more death, but having more life. When your soul is made perfect in Holiness.

And as the Lord said to, The thief today, he will be with me in Paradise and comes to every believer at your death. And that is the truth for you. On the day that your soul, departs from your body. It's a real death in that case, but it's still called by the scriptures, falling asleep in the Lord.

One of the ways that we know that those who are being disciplined in Corinth, For their profaning, the Lord's supper were yet. Believers. Because he refers to them as having fallen asleep. And he tells the Thessalonians not to worry about those who have fallen asleep. So there is that taming of Of death in in that way.

Which is wonderful. It's one thing to be able to defeat an enemy. A great and Powerful enemy and to slay it. It's actually a much, more powerful thing, isn't it to tame an enemy? To defang. To pull the Stinger out. Of death. And of the grave. So that it can have no Victory and so that it does you no harm.

You see the greatness of the Lord's power that? Not only defeats death, but he tames it for believers. But he does something else differently here. For he doesn't. Just say she is sleeping. He says she is not dead. What he in his divine nature, as true and living God, was doing to Rachel.

In his Providence. When her Spirit was departing and she was calling her second son, Ben ani, son of my Agony. And of course, Jacob overrules, and names him, son of my right hand instead. What the scripture said she was dying for her, soul was departing. The Bible defines for us what death is.

Jesus says that hasn't happened yet. In verse 24. How can he know? Because he is so Sovereign over all things. As the true and living God, not just very men, a very man but very God, a very God That her soul does not depart until He commands it to.

The body has ceased to function. That's all the people can see. His power is so great, that unbelievers literally find it ridiculous. Isn't that what it says here? The girl is not dead but sleeping. And they ridiculed him. Even after we have read and said and understood all that we are able in our little capacity.

Of all that God has said about himself of all that God has said about Christ. We have barely begun to scratch the surface of who he is and what he is like The genuine greatness. Of his power of his goodness of his love of his faithfulness of his Holiness of his Justice.

Is so much greater than you can imagine. That if he began to communicate the fullness to you, Your flesh. Would find it ridiculous. And by the spirit, you would just be Overwhelmed.

And so, You see the greatness of His strength. With the greatness of his strength and his power here. Is actually. Just a representative, a sample greatness. To. Because the Lord is presenting himself to you in the gospel of Matthew. And in the Holy scripture, not merely as the one who can heal your disease that you've had for 12 years.

That. Um, that Earthly physician can heal. And he is presenting himself to you, not merely as the one who can resuscitate your body once it ceases to function. Now, he's presenting himself to you. As the one who can remove the root. Of all your remaining, sinfulness your guiltiness and Adam.

Your original sin, your fallenness with which you came into this world, your spiritual death, you're still bornness, So that what we call regeneration or being born again is it's being born again with respect to having been born physically. It's being born for the first time. Spiritually. And so he he takes both the root of the sin and he takes the power over sin from you.

Because faith in Christ, unites you to Jesus. So that sin can no longer claim you any more than Well, then a spouse who has passed away. Can claim the living spouse? No, they're free to remarry. Well, Jesus has come. And he has betrothed, you as a member of his body, a member of his bride to himself.

You have died in him. So not only has he taken the root of guilt away, but if you're a Christian sin does not have power over you. In in your remaining sinfulness and that which remains from your former nature, it's not you anymore. You have one nature at a time.

It's still possible and horrible. For you to offer yourselves to sin. And he, who, Offers himself to sin. Welcome sin as a master. As an imposter. When Jesus is our master. He has bought us, he has betrothed us, he has redeemed us, he has died for us. He has indwelt Us by his Spirit.

He has United us to himself. He has brought us into, adoption to God the Father. How could we give ourselves to sin anymore?

But the healing of sin's guilt and power was much greater for this woman than the healing of the flow of her blood and it's much greater for you. That which he did in her body. Was a sign. It was smaller. Than what he does for the And then the same with this little girl's resuscitation.

We may have good hope that her believing father Jairus. Who. Asked Jesus to resuscitate. His dead daughter. Would also be asking Jesus to bring her to saving. So that she might not just

have resuscitation to a mortal body that would a few decades later at best. Lie down again in the grave.

But that when she who had believed in Christ. Laid down in her grave. Her body would still be United to Christ. And that the next time she was raised. It wouldn't be with a body that was susceptible to death. That could get ill again, that could get injured again, that could die again.

Who would be with a glorious body like unto Christ's glorious body? And every one of you who believe in Jesus Christ. You are guaranteed. A resurrection. That is infinitely, greater Than the one in our passage today. Than the resuscitation. When he says, little girl get up. And she arises.

You see, Jesus is much more powerful. Then this sign healing. And this sign, Resuscitating. He is powerful. To heal us of the guilt and power. And at last, even the presence. Of any sin. He is powerful to raise us up bodily. With a body likened to his. That is able to inherit the new heavens.

And the new Earth. And then the last place. We see Jesus's. For his little ones. We've already noted that Matthew is being very economical. In the amount of ink that he is spending. On this account. And so, it's important to him. And the spirit is communicating to us. That it is important for us.

To see in verse 22, when he says, he gives the command be of good cheer. And he calls her. Daughter. Now, this is in the context. The background set against the background of Jairus with his daughter. And we can see the tenderness of this synagogue ruler, that the dying condition, and then the dead condition of his daughter would drive him to throw himself on his face before the Lord Jesus.

And some of you have known this, some of you have known this with your own child's physical condition where there was some illness or some injury, some event and you became more important and pleading intensely with God, for the sake of your child, then perhaps you had ever even been for yourself.

Some of you have known this spiritually. And if you have such a parent, dear children. Thank God. For giving you such a parent. Who when they see? Unbelief or the sinfulness or the desire rather than to be rid of sin, but to be able to have the sin and to be rid of the consequence.

Or as you get older, increasing willful Rebellion or coldness towards God or a habitual going through the motions or a treasuring of the world. Over a treasuring of Christ so that you see things like secret worship or family worship, or public worship as as things to be set aside for the for the purpose of worldly employment, or or enjoyment, or even an irritation that you would have to go.

And you you come up with excuses and and you very easily. Miss the, The Graces and the means of Grace by which the Lord gives you himself. And we see these things in you and your parents cry out to God and they plead with you and maybe not, maybe certainly imperfectly.

But many of you parents have known this, haven't you? With respect to the soul of your child. Did you come? You're like a Jairus for his daughter. She's my daughter Lord. But it's in the tenderness. Of Jairus towards his daughter. That Jesus turns to this grown woman. Who's a woman of some means and some age.

And she's got this flow of blood now and she's or she was of some means. So, she is exhausted, all of her means. And Luke. And he says daughter.

You see how the tender love of Jairus? Is just the shadow being cast. By the original. The source of all tender love. The love that is in God himself. And the love that God himself. With which God himself has loved those. Whom he has intended to redeem from before all eternity.

So that there is the affection of God within himself between the father and the son and the Holy And this Covenant of love in which God determines to make these creatures, And to give them Wills by which they their own fault will fall. For he and his love intends to adopt them, intends to betrode them, to the son, intends to dwell them by his Intends one day.

To become a man in order to redeem them. A man who would turn to a woman. Who had just been saved by faith? And healed. And say to her. Daughter. The Lord Jesus has the same tender love. For everyone. Whom he is bringing to Faith in himself. Whom he has brought to Faith in himself.

And he says to you, son. Daughter. With more affection than Jairus had. For his daughter. You see the tenderness the earnest? And Tender love. Of the Lord Jesus Christ for this woman. She had been healed, but he wanted her to know that she had been saved and she wanted her to know how she had been saved.

And he wanted her to respond. Be of good cheer recess. She's already been healed. She's already been healed of her flow of blood. Don't you think? She would be pretty happy already?

Says to her. This fatherly as it were tender affection daughter. Be of could cheer. Your savior loves you with tender affection. That desires your encouragement in him, your refreshment in him. Your cheerfulness in him. Your comfort, your consolation, your gladness. He comes to you and he presents himself to you as worthy of your worship.

He comes to you and he presents to you his patience, even with your imperfect petitions. He comes to you and he presents himself to you in his strength to save you. Not just to heal from illness, but to heal from guilt and sin not just to resuscitate your body but to raise you again, glorious for a new heavens and a new Earth for himself and he comes to you.

And he calls your daughter. He speaks to you whom he is saving. And he says, by your faith, in him, by his saving, you through faith in him, be of good cheer. So come now Worship the Lord Jesus who is so worthy of it come and pray to him.

Knowing his patience with the imperfections in your prayers and his Readiness to answer, even in the way that you have asked and his Readiness to answer better when that is necessary, come to him and trust in him, whose salvation is Almighty and eternal, and do not listen to anyone or anything within you that would say do not trouble him any further.

Only trust him. Draw near to him. Come. Draw near to him who loves with more tenderness and compassion. Then we could understand. Or express come. To the Lord Jesus Christ. Hey man. Let's pray.

How we thank you. Our Lord and our God. And our tender loving savior. For so presenting yourself in this portion of your word. And forgiving us by the help of your spirit to preach. And here preached this portion of your word and yourself. In this portion of your word, Now, Grant we ask the ongoing Ministry of your spirit.

That by meditation upon your word. We might increase in fellowship with you. For, we ask it in your name, Lord, Jesus, and your children. And this place. Amen.