

65_800125 HLH Parables of Mat

of Dr. Hayes studies on the book of Matthew done in the winter of 1980 he was angry without a cause as libel to judgment Now I have gone into some detail with one point here I Will not go into it except to have you know That Jesus tells us very carefully that when we look at the commandment we should look at all sorts of ramifications One of which let me take note with respect to the present situation If you have something where your brother has ought against you Instead of just giving a gift to God you go reconcile and settle up with your brother even to the point Verse 25 that you should make friends quickly with your accuser while you were going with him to court lest he hand you over to the judge Now it is one thing to deal with this matter in this way where you are at fault reconcile yourself It's another thing To be falsely accused and have to defend yourself, but Jesus will have something to say on that at another point He exemplifies the true use of divorce Not for every cause not because a man has found some other woman he likes better Not because she isn't as good a cook, but only if it's porneia is there an exception porneia is premiss promiscuity illicit sex That which violates the relationship that marriage was intended to hell Then he goes through other administrative principles not only on administering divorce But the question of oaths in court and vows and it is very clear that he means to explain That we simply should not only not take an oath in court But we really shouldn't get involved in vows either That's the real sense in the full sense of verse 33 and On to the end of that section Then he points up to what extent if you are in a situation Where you're in a court Do not resist one who is evil But if anyone strikes you or insults you by hitting you on your right cheek Turn to him the left. We're dealing here not with a fight in your backyard We're dealing here with a court situation eye for eye tooth for tooth We're not dealing with the question of keeping a criminal out of the house who wants to rape your wife We're dealing with a question of when a judge or when a lawyer or somebody else abuses you in court Be very careful not to rail in return This has nothing to do with whether or not you can appeal at a higher level Paul did he appealed to Caesar Jesus didn't he wasn't a Roman citizen. He had no right to Peter not a Roman citizen could not appeal to Caesar Paul could Hence the tradition Peter was hanged. It was not a Roman citizen Paul was beheaded was a blessing to be beheaded if you were a Roman citizen That was justice in that day So he goes through all of this then he picks up in chapter 6 he defines alms or piety He defines your function in prayer He defines what kind of prayer you should have Let me now note. Please if you note the last word of chapter 6 verses 4 6 18 All of these should have the word openly added the King James is correct The RSV is wrong your father who sees in secret will reward you openly Every time the Greeks should have that I don't know why they left it out except they thought God didn't always do it But he says he does Jesus said so He may not reward you always openly But if you do things in secret you will be surprised what God does for you before others Now I do not like an RSV translation in verse 12 and Forgive us our debts as we also have Forgiven our debtors the proper rendering is not have forgiven But as we also Forgive it is an ongoing state of mind ongoing state of mind Verse 44 the previous chapter I have a note I didn't mention Pray for those who despitefully use you and Persecute you rather than merely pray for those who persecute you in verse 44 the RSV again has left it out Left out a whole phrase He points out that you can't put God and money as Two masters verse 24 He explains to the disciples about being over anxious of things in this life verse 25 In Chapter 7 our last and short chapter here He says don't sit in a judgmental situation If you don't yourself want to be judged in like manner Which is why we recommend that we do not participate in jury duty How you handle your judgmental manners matters will be how God deals with you and Then he goes through and points up he has reference to dogs and swine Typical verse 6 of Gentiles. That's what the Jews meant by it. Don't give dogs. What is

holy it meant? Don't give to people who have no understanding the truth. I am giving you But if you ask You will receive if you seek you will knock If you knock you will find if you seek it will be open to you and all those expressions he uses Then he defines the fact that the way he is setting it out here It's not the easy way of compromise with the world But the hard and narrow the way the world is not going the world builds highways You're asked to travel the rutty roads verse 3 13 Now also in this connection beware of false prophets or teachers There are two kinds of problems now. He begins to explain in verse 15 one There will be those who are wolves and sheeps clothing and were never sheep Ministers in this church some of whom were never converted There are thorns that can never produce grapes Thistles that can never produce figs people who were never converted beware of There are also problems There are trees that are sound spiritually and trees that bear the same kind of fruit, but are sick This is not like the other verse 15 and verse 16 talk about the unconverted to beware of who appear to be converted Verse 17 is talking about those who are converted and have been some of whom are spiritually sound and others wrought away The bad tree bears evil fruit disease The sound tree cannot bear such and you have to beware of those who even were converted who produce evil fruit Says beware of those who use my name Lord Lord all the time verse 21 Which is very typical of our modern world Miracles were done because of the faith of the people who came to them But not because of the spiritual state of those who thought they were performing the miracle When Jesus had finished These saints the crowds were astonished at his teaching Because he conveyed his message with authority and not like scribes At this point we will stop for this evening. We're just a very few minutes after nine I hope that you will Think of what I have written for you think of the things that I have said in addition and take notes and During this time it would be very advisable for you to go back each Sabbath that we go through Matthew to look at what these verses say that I have not been able to cover I've Tried to hit the highlights in the perspective Jesus here has set the state For the new covenant the first major message that Matthew introduces as The messiah's message is the story not of the law at Sinai Not of a second giving of the law east of Jordan by Moses But the proposal as to what a new covenant should be like And what his disciples must do to examine the scriptures As They have never seen them before Not to look for loophole And to be in that contact with God That makes it possible To inherit eternal life And now we will go on Two weeks from now with the next seven chapters eight through fourteen I Will try to have further handouts each time I Do want to cover a few things. I didn't neglect. It's not an easy task to go through all of this With some other duties, but I feel that we should do this at the highest level in Conveying as much information so it is not a routine situation as Sometimes the Gospels have been presented and we get tired I think we should stimulate ourselves with this new year and take a whole new look try a new translation And be very careful With what you read and do what is written Next from January 25th 1980 this study is designed to look at Matthew as a singular account with passing references as need be to other Gospel accounts Mark Luke and John this is not a study that is viewed from the perspective of a harmony of the Gospels Well, we are asking ourselves in a sense is what is Matthew trying to tell us There's always the fact that Needs to be reckoned and taking account of a person's life. You can read it in Mr. Armstrong's autobiography that not every event as It occurs is necessarily What you want to say In time order you may want to talk about a particular theme that must be brought to a conclusion in Months or years or only weeks ahead and then you may want to pick up another theme whose roots go back in time in this sense We note that Matthew is not the writer who intends to make the story a matter of time sequence specifically Therefore we are not here looking this evening at every detail in terms of What followed what so that if there is a variation it would be good to examine where the movement of time is In some cases Mark will contain it in most instances Luke would Matthew's account in that sense is a presentation In the Greek language as we have it of the background the birth the story of the Ministry and the death and resurrection of Jesus Christ Revealing what the basic message is that he came to present and what he also came to do

Now there are certain themes that you can take note of and then there are incidental thoughts that separate those themes for instance To go back just a bit by way of review If you want to understand Matthew's approach You know that most specifically he's addressing the Jewish community Because he's making a presentation of the genealogical table of Jesus Christ There is immediately a reference that would demand your understanding of first chronicles or of the material in Genesis On historically first chronicles being a summary of everything from Adam on down to the kingdoms Then there is the story after that of the birth of Jesus and The story of the events surrounding the settlement in Nazareth that much is basically a sequence We're quickly introduced to the life of John the Baptist and his message its relationship to Jesus in terms of his baptism and why and Then the Jesus was immediately Tested of the devil which has been explained many times here, which very few it seems otherwise Understand and after that in chapter 4 we are introduced to Jesus now in Galilee Bringing disciples To himself sending them out on occasion First of all, they see what he does They listen in chapter 5 to his message and in chapter 5 we have what is called a sermon on the mount that really wasn't a sermon It was a discussion Jesus was seated as you will note He sat down Chapter 5 verse 1 and here we have the interesting parallels with sections of Psalms in the Old Testament That in a sense give a preview or overview of the new covenant That is how the new covenant differs from the old may be perceived more clearly than any other place in all the Bible in chapter 5 of Matthew Chapter 6 then delineates some of the details on love or charity prayer and fasting Where you pile up your treasures Your worldly worries God's intervention of course to take care of your needs Putting the kingdom of God first and then in chapter 7 We're also told as an aspect or an approach to life To be careful with respect to sitting in judgment of others which has reference of course to legal responsibility Our Relationship in prayer the basic golden rule walking the narrow path going through the narrow gate Being aware of false teachers Seeking to do the will of God which is an attitude and our conduct is Ended here by a summary of a house built on a rock now We had to rush through these last sections But what you have and just in quick summary in five six and seven Is how you view the law and then your personal life with respect to God and then your General life is developed further in terms of dealing with others outside the church inside the church and Ultimately looking at life as a whole in terms of a house built on a rock and not sand where the Where I should say the winds yes, but also the rain Coming can wash away the sand and wash the foundation out from under the house That's the way houses often were built and at this point Jesus was finished with his presentation and The crowds were astonished having gathered to hear what he was telling his disciples So at this point you'll note that Jesus Sets an example to the Apostles really their disciples at this point yet He shows them what he does Then he teaches them at great length. So Matthew spends much time at this point dealing with strictly instruction to them in terms of the relationship of their function as distinct from that of Moses Now beginning in chapter 8 and before we go into it. I want you to have an overview if you would in Chapter 8 we have the story of a leper who is healed a Centurion servant who is healed and Peter's mother-in-law so we have here three kinds of Divine intervention in the form of healing or delivering someone So these now are not the matter of teaching. We are now moving in the matter of Doing good within the ministry There are stories then not merely of healing that are presented Matthew now picks up other accounts the story of intervening in nature with the storm on the lake when the boat was about to sink and the casting out of demons in chapter 8 and then the Healing of a paralytic that involves authority over sin So not only do we have actual healings presented already in chapter 8 But we note that the question extends not only To matters of the human body, but to control of nature to control over spirits and over sin in general Then we have the calling at this point the story stops and in chapter 9 We have Matthew describing his own call and Jesus discussing now with some of the disciples the matter of fasting and There are other healings that come along The daughter of Jairus a woman who has a hammer age. There are two blind men There is a dumb demoniac that's one that doesn't speak Then

in chapter 10 after seeing all those miracles are illustrating the kinds of things that Jesus did The next thing we note that Jesus calls his 12 Apostles and gives them authority Over chapter 10 verse 1 unclean spirits to heal every disease and every infirmity. So Matthew is Telling us about Jesus teaching first Then the general activity is presented in Jesus ministry And now we have the story of the ordination of 12 of the disciples plus two others To the role of apostles with special instructions which follow Now these special instructions that follow are not what you have read here where Jesus said blessed is Where he said about prayer and doing this or that Now we are talking about instructions in terms of their office And so we have references to persecutions Not to think of themselves as superior as disciples to the master Learning to put trust in God in the conduct of the work Then in chapter 11 we deal with the story again of The Relationship of John the Baptist this is introduced because of circumstances which I will get to when we come to it in the ministry of Christ we have his bold statements regarding to regarding certain unrepentant cities Then in chapter 12 We have some examples of problems What do you do about the Sabbath when you're hungry? And Then the story of the cripple what do you do about praying for people on the Sabbath? Then the question of blasphemy is introduced It goes on to other things in a matter of conversation you're finished with chapter 12 Now in chapter 13 you are introduced to three four parables the sower the tears the mustard seed the 11 or yeast and Then you are finding the kingdom of God compared to a treasure a pearl a fishnet There's a story of the householder And then we are brought to the time of the death of John the Baptist and Jesus Miraculously feeding five thousand miraculously walking on water Now at this point we will be stopping But you will note if you take a quick view You will note the trends that go along that Now we will be going through Jesus example will be going through the question of ordination will be going through the question of the Responsibility of an apostle or apostles to their office We will then be dealing with some problem illustrations that will come up in the ministry Now for the first time in chapter 13 you have parables That is where Jesus begins to teach about the kingdom of God in a very public way without actually revealing certain things and Once that is explained then you have Certain divine miracles discussed here of a most remarkable nature, excuse me We will stop there for with chapter 14 and now look at some in some detail First however in last week's material I want to make one Correction is a very minor one in terms of spelling, but we should do that I Was motivated by the interesting name Hillel That occurred, but let's say in Matthew 4 1 the better way to transcribe it In terms of conveying the exact sense of the Hebrew would be h e y l e l Instead of h i l l e l that would convey perhaps more the sense Of the sound as well as a better Derivation because sometimes from a single root word there can be Directions in which words of a very similar nature develop variations in spelling there really is only There are only two not three L's in the Hebrew in this case So I just wanted to mention that and at the very beginning it was my Typographical error. I've typed all of this myself It should have been 8th the i g h th in the second line instead of the 8th year But I think that's self-explanatory to all of you and I won't take more time now on My portable typewriter this week We have the note the other was an electric and it was a burden I have normal I just like an elect Let's say an ordinary portable. I'm much more comfortable with it in This section I would draw your attention From time to time to special things that are in the notes now remember what I'm trying to do here for you is To discuss that which should be verbal and is better presented verbally This evening and that can be heard on tape and the more difficult things that perhaps would be troublesome to spell or Hard to remember I've tried to put in notes Which does not mean that the notes are unimportant They may be more important in spots than I might what I'm saying orally But on the other hand most of what we say orally in this kind of study is What we really want to hear and this is support material So we will now look directly at the story In chapter 8 verse 2 is the account of a leper who meets Jesus Now we note clearly that when we go back Nearly 2,000 years in a language Where the word leper is in English the Greek word lepra LEP are a Would appear and in this case it's a Greek word that may mean a number of things What we

might think of traditionally as leprosy or Hansen's disease To which the word in English is now limited Whereas in times past the word would have covered also in the Greek Such tragic diseases as elephantiasis or even skin diseases like psoriasis Etc. But the whatever the case one can say That it is more probable more probable that what we know as leprosy, which was then common Is meant but I would want you to know That sometimes in these early uses of a word it may cover more types of disease Then we now know and that these diseases were not then distinctly named by separate words But in any case The individual is supernaturally healed Cleansed as a good word here now if you know There is an interesting point that we might Overlook After the individual was healed See that you say nothing to anyone Jesus said which is the opposite of what he did this man Told it everywhere and caused trouble so that Jesus could not Publicly do what he would want to do Jesus intended if you know carefully that his Divine intervention in healing individuals should normally be private and Not draw all kinds of people to him You see Jesus was not the typical Pentecostal preacher Who goes out of his way to let it be known all the miracles that he does and You know of course in situations of these camp meetings you have vast numbers of people who come for no other purpose than that Now when Jesus said Show yourself to the priest and offer the gift that Moses commanded verse 4 chapter 8 Do this for a proof to the people? now It would have been proof enough of course if they had seen the man that he was clean What we are dealing with here is something more a kind of proof or testimony That shows clearly and I think that it is a Sensible comment to bring to your attention. So I've written it That is this is to be done as a proof to them The priests the people for that matter. I'm reading normally from the RSV Which has people? Whereas indeed the Greek reads to them that as you go to the priest and this is evidence to the Priests to them the RSV people is an interpretation that is not a good translation at this point And it was evidence to them that Jesus was in conformity to the law if the man was healed that was evidence in itself Well, what he was to do was to offer a gift the offering of the gift Was a proof to the priest That Jesus was operating in conformity with the law that if any man was healed He still had to offer the offering required by Moses in such a case So it is important to note that we know sooner have ended with chapter 5 6 and 7 Where Jesus points up about the law that you'd come to fulfill not to do away You'd come in fact to elaborate it that we should see it in its intent and purpose And in the meantime for Jews, which I should have capitalized and didn't hear For them Jesus expects them to be in conformity to the law given by Moses This is clear A clear example That underlies the story of the book of Acts especially in chapter 20:21 When Paul goes up and the discovers of course there in the text What we know that is that the Jews in Palestine were all zealous of the law Jesus was not in his ministry telling Jews to forget everything that pertained to temple priesthood or the laws of Moses He was in fact asking them to conform to what the law required them as good citizens Good Jews Now when he came to Capernaum this again is in Galilee because he's basically not in Judaea He's doing most of his work in Galilee And all of this as we know began after John had been put in prison But not yet beheaded Now here is Centurion comes you remember Cornelius was a centurion this centurion said Lord my servant is lying paralyzed at home in terrible distress And Jesus said to him I will come and heal him Now this is very significant because the disciples simply overlooked this later It never occurred to Peter that he could go to the house of Cornelius the centurion Until God showed him something And even when Peter came back From Caesarea to Jerusalem and he talked with the other disciples they argued with him Because it was not according to Jewish tradition lawful For a Jew to go into the house Of an uncircumcised gentile Which this Centurion in the case of Cornelius certainly Was and every reason here is to see the same thing Jesus said well I'll come and heal him Jesus was in a sense giving an example to the disciples who didn't then grasp it That Jesus work could be carried not to the Jews only You remember in the book of Acts it says after they were scattered from Jerusalem not the disciples Or I should say not the apostles but the unordained individuals And perhaps the lower ministry they spoke the word to none but the Jews only Jesus did

not conclude That the law of god forbids this Therefore he was willing to go to see cornelius Now the centurion that's just a passing thought that the disciples overlooked they focused in on the man's faith of course The centurion answered him lord i'm not worthy to have you under my roof But only say the word and my servant will be healed Now this was of course a remarkable illustration i won't read it in detail But here was apparently an italian we would draw this conclusion And jesus said that in all his experience He had never found anyone in israel That had such faith They had all the examples in the bible And they had invented all sorts of explanations As to why god doesn't do this or that And here it was a roman soldier Who exhibited more faith and knew that if jesus would give the word and he had authority It would be carried out just as much as his word would be carried out at a distance without him having to go there He understood government from his own experience It will now move along In Verse 12 is an interesting expression the jewish expression sons of the kingdom i'm talking here Of the english derived from the hebrew That really means those who descend from abraham isek and jacob Now jesus says right in this connection that many will come from east and west from china and the new world And sit at table with abraham isek and jacob in the kingdom Now the jews had only focused on the fact that they were the sons of the kingdom That is they were the heirs of abraham and just naturally Since god promised the kingdom to abraham isek and jacob and they were their children They saw no reason why they shouldn't inherit it because they were born of that lineage But jesus already here said what the disciples didn't get right away at all That there would be many gentiles brought in From east and west but not everyone who's born of abraham inherits The man's servant of course was healed jesus came in to peter's house Mark would imply the order of events is different that jesus here Sorry, matthew here is giving it in a specific order He's dealing first with diseases in general then the question of faith And now he deals with another kind of disease a particular problem. We often have a fever And Peter's mother is healed of a fever Then we have the summary of many other kinds of healing but these are the specific examples So we have tragic diseases that spread or are contagious presumably By close contact or most leprosy is not generally contagious But it's better to keep them separate because long contact does produce contagion Then you deal with paralysis And you deal with fevers. These are the different kinds of problems people have Jesus healed all of them Jesus can heal all of them today Now we move along here In verse 23 Three We come to the story of a storm not only is jesus able to heal Or to have power over diseases in the flesh. He has control of nature It's possible therefore to pray And to ask god To intervene in the course of nature Now jesus was the one who created nature. We are not we use his name and we can therefore Act in a similar manner by asking god to control nature This is a very important aspect. There were other illustrations There are other illustrations later Now after this When jesus came to the other side Of the sea he was crossing from west to east Of the sea of galilee, which is not really a sea. It's a lake And he comes to the country and the revised standard has gadarenes. The original greek had gergithines Now indeed they were people of the city of gadara But they were actually a people who matthew in the original greek properly in the business time text, which has been preserved by the greek world They're called gergithines Now this is without any doubt the same as you have In both genesis 15 and in deuteronomy 7 Of verse 1 the gergithites In other words, this was a remnant of a canaanite population These were gergithines or the ancient hebrew word gergithites One is just a greek form. The other is the hebrew. I've seen no reason. There is no city that gave the name The city was gadara Hence luke will use gadarenes because they were a people from that city But by tribal descent they were gergithines or gergithites shites being the The sh is the sound in hebrew the s is the sound in greek. The greek had no sh So in this sense it was a canaanite population still there And as you note they also herded swine But among them were two demoniacs that is people who were possessed of demons What is interesting is how they addressed jesus the revised standard version unfortunately says And alters the text here is not uncommon. I'll bring some of those to you this evening What have you to do with us? Oh son

of god Now the original wording here That's 8 29. I must turn back here a moment It's a Kind of insulting manner in which it is presented. You know when people came They said to Jesus rabbi. That was the term of respect or lord Now the demons when they addressed Jesus. Here's what they said suddenly they shouted and asked What do you want from us Jesus son of god? You get the sense of what Mr. Armstrong is commonly spoken About that they were saucy. They say what do you want Jesus? son of god Which was both an acknowledgement of reality as well as an attempt to be insulting in the way it is presented And Matthew conveys that thought unfortunately lost in the rsv rsv Now there were a herd of swine feeding nearby and the demons begged him If you cast us out Send us away into the herd of swine now the original Greek is a little different If you cast us out permit us to go Away Into the herd of swine They wanted in a sense permission If they couldn't stay in a human being they wanted permission to stay in an animal or animals It's like saying that demons to do things in the world Are not allowed to do it directly unless human beings want them to But They try to possess human beings or animals and through the human being or the animal then act in the physical world They do not suddenly come up and murder but they can get into individual and then Utilize the individual as the instrument of murder. You know babysitters that sometimes lose their good judgment Or sanity and murder the child they're sitting for the story appears from time to time in newspapers In this sense the one would say that demons are spirits Who are not allowed To normally exercise direct authority over nature This is why if I may use a simple little Example why you can look into a mirror and know that what it shows you is correct Because the demons are not allowed to change everything in nature This is why it is possible to produce the same chemical test anywhere around the world And it will give you the same results the demons aren't allowed to change it They have no authority But if they can get into people then they seek to take action in the physical world Otherwise it's just the same way with the devil in a sense. He has control over the atmosphere or when it comes to What he normally does he must enter into people he entered into Judas Now the swine after being hit by this host of demons went into a panic And went down the hill and also there went the prophets f i t s And the Gergathites Gentiles or the Gergathenes of the city area of Gadara When they saw this they just wished that Jesus would leave and not trouble their district anymore So he decided again to get into a boat And he goes back on the other side of Galilee. That is if they didn't want him. He didn't stay. He didn't argue with him If you want pigs more than me Raise them He wasn't calling everybody chapter 9 getting into the boat He comes now to his own city And at this time they bring to him a paralytic So he says to the paralytic take heart my son your sins are forgiven now and every other time he healed But now he raises an issue. Does he have power over diseases? Yes. Does he have power over nature? Yes. Does he have power over demons? Yes Does he have power to forgive sin? This is the next approach that Matthew uses See Matthew is not just telling stories merely to recount what happened. He has a purpose to focus in on them The question now is Does Jesus have authority over sin? Now when he healed It was equivalent to say your sins are forgiven He asked him do you think it's any more different to say rise and walk? Which implies that something that had gone wrong Has been changed that which caused The damage to this person's body has been removed that the sin that caused the damage as often would be the case Has been removed. So why should you say your sins are forgiven? Is blasphemy There is really no difference So that you may know that the son of man has authority on earth To forgive sins. He says now take up your bed and go home And he linked the two Therefore disease does involve sin It may involve spiritual sin In the sense of transgression of spiritual law. It may be transgression of physical chemical law Now we often think of physics in terms of accidents and chemistry in terms of what we do In refinement of foods today is an illustration So Jesus shows in this sense the power To forgive Is the power that he has and later on he conveys that So the story of the calling of Matthew is specifically given next in chapter 9 verse 9 I want to just draw that to your attention Now we read normally that as he was seated at a table here Matthew was apparently hosting Jesus his fellow tax

collectors and what are called sinners now the word sinner is though it is a literal expression From the greek it meant something different than what our word today might specifically mean Thus this term was a pharisaic term of denigration Applied to quote non-observant jews You see there were sinners of the gentiles that's not what's referred to people who really You know indulge in any kind of sin because they knew no law But it doesn't mean that the pharisees were not sinners merely because these people were It meant that they looked down on them and if you were to describe the difference between a pharisee and a sinner One was what is called an observant jew and the other was a non-observant jew That is one took special precautions to do everything scrupulously When Jesus said in some places you hypocrites the original greek has the sense of You super scrupulous jews That is you try to do every little thing That you've imagined you even count in tithing the seeds from these little herbs And you forget the big things Anyway Uh a passing thought that Jesus tended to talk and to be with people Who would listen to him who weren't always raising issues You note that every time he does something it is the scribes and pharisees those who thought they knew the law Who thought they were better than other people who made issues? It was the sinners or non-observant jews or what we might call in modern Israel today the secular jew Versus the orthodox you might have that modern parallel, but you don't want to put that in this text because that's modern terminology And so they raised issues in this particular case And Jesus pointed up here. I am come not to call the righteous but sinners And here the RSV stops at the end of verse 13 But should have added with the King James and the Byzantine Greek text I have not come to call the righteous but sinners to repentance We'll move along now in the ninth chapter The disciples of John the Baptist came to him and made an inquiry And noted that both the disciples of the pharisees and we tend to fast often Now the note if you note the RSV and what I'm trying to do is basically use the RSV for this study Because the King James though not as suitable a translation Were let's say in terms of the care That can be rendered now to the text through better understanding Yet in many places is nearer to the Greek text and hasn't tampered with the text itself Now they did not say what why do we and the pharisees fast that your disciples do not fast The original sense of this should have added Why do we and the pharisees fast often that your disciples you know are not seen too fast It was a matter that they did it over and over again very common So the word much or often should be added after the word fast there in verse 14 So Jesus explains that when he's here he isn't necessarily conforming to a lot of the traditions And he likens it to its parallels, you know if you have an old garment the old traditions and he comes with a new message You don't put unshrunk cloth on an old garment because when you wash it the unshrunk cloth shrinks And then makes further holes in the garment if you try to sew it We learned today of course you want a shrink cloth before you do certain things with it That's the sense of it a very good translation in the RSV there So Jesus is showing that his message in a sense is something new and just doesn't conform But don't misunderstand he said the time is coming of course when I'm not here that the disciples will fast But I don't do everything like you might expect When he was thus speaking to the disciples a ruler of the people A little profile ruler came and knelt before him saying My daughter has just died but come and lay your hands on her So he proceeded to go to the ruler's home In route he met a woman who suffered from a hemorrhage Though I didn't put it in the note here I deliberately spelled it Because I hope that you will learn how to spell hemorrhage too. It's a good Greek spelling And we've adopted into English We used the word but I doubt that most of us would be perfect spellers with such words as this Now this woman had a normal flow of blood that didn't seem to stop with her monthly period that would seem to be what her problem is What she seeks to do then is to touch the fringe of Jesus garment Now this garment was the outer cloak On this outer cloak was the fringe that had tassels on the corner And so I have pointed up In the material here that in fact Jesus was wearing a garment typical of his day There was in conformity to the account in both Numbers in Deuteronomy where they were to have proper fringes That fringe was a reminder of the law Jesus was living in the community

Subject to a law which said you were to have a blue fringe on your garment Jesus did not come as someone who flouted the law every time he could On those things which were incidental Which are not a question of spiritual right or wrong But just a question of living in accordance with what was proper among the jewish community As the law had been given Jesus was wearing such a garment and this woman sought to touch it Most people would overlook the sense of what this is telling us Jesus later spoke about the Pharisees who deliberately wanted to be seen with their garments with very wide fringes Made a bigger impression Whatever they did they did bigger and better Sounds like the United States in some ways Jesus must have had a simple fringe that didn't attract attention to itself at Which point Jesus told her that her faith had made her wealth so the woman was healed And Jesus proceeds on to the house of the ruler And when he got there he says and listen carefully The girl is not dead, but sleeping Now Mr. Armstrong years and years ago and going through math you pointed up that the implication of this is That they simply thought that she was already dead Jesus seems to have clearly defined the case That the girl must have been in a comatose state She was in a coma She was indeed sleeping but death had not yet set in And they laughed at him they thought they knew better that she was actually fully dead See the man had said my daughter has just died verse 18 But when the crowd had been put outside he didn't have them around when he did it you are distracted He went in and took her by the hand and she simply awakened And the report of this went through all that district So Jesus healed individuals who were apparently in a coma as well as those who had fevers Diseases on the outside hemorrhages within Fevers you name it. They're all given here all sorts of illustrations Now everywhere you note that Jesus simply did not intend that the miracles he was doing to heal people Should be public knowledge that every time it occurs you should broadcast it The word will get around anyway There was now a dumb demoniac brought to him And when the demon had been cast out by Jesus the dumb man now begins to speak This is an old english word that does not mean Stupidity it means inability to speak We all know that And the people when they noted this said never was anything like this seen in Israel It just hadn't been done So the Pharisees immediately chime in with an argument why he casts out demons by the prince of demons They tried to explain it away here was their honest heart look at it So Jesus went about all the cities and villages teaching in their synagogues He was in fact a part of the jewish community. He was therefore a teacher and a preacher in the community And what he was speaking about was the government of God, which all the Jews as a whole were looking forward to And he was healing various forms of diseases and infirmities He saw these people as sheep without a shepherd these were therefore the lost sheep Of the house of Judah Notice that verse 36 The lost sheep of the house of Judah sheep without a shepherd So Jesus said look with all these people without a shepherd I think it's time. I send some of you out into the field with authority Over unclean spirits to cast them out to heal every disease and every infirmity and now he names the disciples apostles