



THE TWENTY-FOURTH SUNDAY AFTER  
**TRINITY**

Study Notes for the Christian Layperson

by: Rev. Mike Grieve

**Collect of the Day:**

Stir up, O Lord, the wills of Your faithful people that they, plenteously bringing forth the fruit of good works, may by You be plenteously rewarded; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

**Introit:**

Psalm 95:1-4 (antiphon: Psalm 95:6-7a) – *Worshiping our Maker, the Shepherd and Rock of our Salvation*

**Psalm:**

Psalm 126 (antiphon: v. 1) – *The Lord brings back the captivity of Zion for a joyous return*

**Old Testament Reading:**

Isaiah 51:9-16 – *The Lord comforts His people despite the fury of the oppressor*

**Gradual:**

Psalm 116:8, 1 – *You have delivered my soul from death, my eyes from tears, my feet from stumbling, I love the Lord, because he has heard my voice and my pleas for mercy.*

**Epistle:**

Colossians 1:9-14 – *Delivered from the power of darkness into the kingdom of the Son of His love*

**Verse:**

Psalm 36:9 – *Alleluia. With you is the fountain of life; in your light do we see light. Alleluia.*

**MATTHEW 9:18-26** ESV

**Author and Date:**

The apostle and evangelist Matthew, the author of the first synoptic Gospel, had been a publican, bearing the name of Levi, the son of Alphaeus, in or near the city of Capernaum, before his conversion (Matt. 10:3). He wrote for his fellow-countrymen, not, indeed, in the Hebrew or Aramaic language, as some have thought, but in Greek, the common language of the Orient in those days. So far as the date of the Gospel is concerned, it appears from Matthew 27:8 and 28:15 that it was written sometime after the events there recorded. Ancient reports have it that Matthew's Gospel was the first to be written, and the date 60 A.D. has been suggested with some degree of plausibility, putting it about 10 years prior to the destruction of Jerusalem in 70 A.D. Historical and textual considerations consistently uphold not only Matthew's authorship, but also the fact that this book is a part of the sacred canon and belongs to the inspired writings of the Bible.

<sup>18</sup> While [Jesus] 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."

- From the beginning, we see the faith of the ruler, who came and worshiped Jesus, trusting that He alone could give life to his daughter.
- Luther writes in his church postil, "This ruler of the Synagogue whom Mark calls Jairus, had a strong faith and confidence in the Lord that he would raise his deceased daughter to life. For had he not had such a disposition of heart toward him he would not have come to him, and requested a thing of him which was by nature impossible. Therefore in this he shows his faith." (*The Complete Sermons of Martin Luther*, Vol. 3.1, 341).

<sup>19</sup> So Jesus arose and followed him, and so did His disciples. <sup>20</sup> And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment.

- The ruler showed his faith, and so too does the woman, as Jesus goes on His way with the ruler and His disciples.

- Luther: “The woman hears him preach, and perceives he is a good, indulgent man, who appears friendly toward all the world; then she also began to cleave to him and take courage to think, because he cast none away from him, she too was welcomed to enjoy his friendship and goodness.” (*The Complete Sermons of Martin Luther*, Vol. 3.1, 334-335).

<sup>21</sup> **For she said to herself, “If only I may touch His garment, I shall be made well.”**

- By this thinking she reveals that she believes that He has power, power that is even contained in His garment. This shows that she believes that power also goes out from Him, and is not merely in Him only.
- Luther: “Hers is indeed a noble, great faith and confidence. She did not think otherwise in her heart than that he would certainly help her, if she only touched his garment with her hand, and yet she is not so bold as to approach him openly. She regards herself as unworthy to speak to him or look at him; for she knows that she deserved nothing, and never did anything for the Lord.” (*The Complete Sermons of Martin Luther*, Vol. 3.1, 335).

<sup>22</sup> **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.**

- Jesus tells the woman that her faith made her well. Why? Because the object of her faith was Jesus, the One who exists outside of herself, not inside of herself. He is the Savior, the Rock, her Redeemer, the One who bought her with His blood, delivering her from her flow of blood.
- Luther: “As soon as she approached the man called Christ and placed her hope and comfort in him, she became well. But who directed her to this man? For when our pastors preach Christ, the affairs of the Pope and all his traditions are overthrown. Who then told her? She heard it from someone who also had been healed, and that not by the physicians. He without doubt told her there was one who is called Jesus, who is a friendly, gracious man, helps everyone, and allows no one to go from his presence unassisted, and that he is sent from God just for the purpose of helping everyone.” (*The Complete Sermons of Martin Luther*, Vol. 3.1, 338).

<sup>23</sup> **When Jesus came into the ruler’s house, and saw the flute players and the noisy crowd wailing,** <sup>24</sup> **He said to them, “Make room, for the girl is not dead, but sleeping.” And they ridiculed Him.**

- The Scripture calls those who have died in Christ Jesus asleep. During this peaceful sleep, the soul resides with the Lord as the body awaits the resurrection.

- St. John Chrysostom writes in *The Sunday Sermons of the Great Fathers*: “By His words He both calms the tumult of mind of those present, and at the same time shows how easy it is for Him to raise the dead. At the same time, He taught us not to fear death. For since His coming, death was now but a sleep. Upon the Lord saying this, they derided Him. He does not rebuke their derision, so that even their laughter, the pipes, and every other thing might be a proof of her death. For as often happened, that men do not believe even after miracles, He convinces them beforehand by their own answers.” (Vol. 4, 312)

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

- Jesus never performs miracles to be noticed. He is not a magician, a side-show, or a tourist attraction. He is the Savior from the power of sin, death, and hell, and the giver of life eternal. So, He raises up the girl after the crowd had been put outside.
- Kretzmann writes in *The Popular Commentary on the Bible*: “After the house had been cleared of their distasteful presence, He went into the chamber of death with the parents and with His three favorite disciples, Peter, James, and John, took hold of the little girl’s hand, and commanded her to arise. The maid could arise, she could walk, eat, and drink, perform all the usual acts of a living person. Christ, as the Fountain of life, can bring back to life even such as have submitted to the grim reaper.” (New Testament, Vol. I, 52)

<sup>26</sup> **And the report of this went out into all that land.**

- Despite the desire of Jesus that this miracle be done with the crowd outside, still the report got out. The wrong belief regarding the miracles of Jesus either results in continued disbelief, but it can also lead to the overthrow of faith. The right belief about the miracles of Jesus is that they are directly connected to the will of His Father, a will that sends His Son Jesus to the cross to atone for the sin of the world, and to rise again from the dead. This life that Jesus comes to bring is not merely a healing of the body, but a healing of the entire being of man: heart, soul, mind, and flesh.
- Kretzmann: “Against the wishes of Jesus, who desired no notoriety for Himself, but wanted the parents of the maiden to contemplate the miracle in quiet thankfulness, the fame, the report of this resurrection spread through that entire region. It was a matter of unheard of till now that a dead person was raised to life again. Jesus feared enthusiastic demonstrations.” (New Testament, Vol. I, 52)

