

Introduction

1. In our current section of study, Mark 4:35-5:43, we witness four miracles of Jesus that reveal His power as the One bringing the kingdom of God and victory over death.
 - a. Jesus has been victorious over the natural realm and danger as he calmed the storm (Mk 4:35-41).
 - b. Jesus has been victorious over the spiritual realm and demons as he cast out the demoniac's demons (Mk 5:1-20).
 - c. In this lesson, Jesus demonstrates that He is victorious over the physical realm and disease as a woman was healed by merely touching his robe (Mk 5:21-34).
 - d. In the next lesson, to which we are introduced in this one, Jesus will demonstrate His victory over death as He raises a dead girl back to life (Mk 5:35-43).
2. "Victory is the major theme that binds this long section together" (Warren Wiersbe, *Be Diligent*, 59).
3. **Read Mk 5:21-34.**

A. Jairus Approaches Jesus (21-24a)

1. Are you hungry? This week and next we will enjoy another Markan sandwich.
 - a. In today's text, we once again encounter a literary feature that occurs several times in Mark.
 - b. Mark places a story within a story. A story begins which is the bottom slice of bread. A second story is told. That is the middle of the sandwich. Then the first story concludes. That is the top slice of bread forming our Markan sandwich.
 - c. We first encountered this literary feature as Mark used it to highlight the two primary sources of opposition to Jesus' ministry: his family (Mk 3:20-21; 31-35 – the two slices of bread) and Jewish teachers of the law from Jerusalem (Mk 3:22-30 – the middle of the sandwich).
 - d. James Brooks observes that Mark often sandwiched one story inside another like this to "indicate a lapse of time, heighten tension, draw attention to, contrast, and most importantly to use two accounts to interpret each other. In other words the purpose . . . is primarily theological. Other examples are 4:1-20; 5:21-43; 6:7-29; 11:12-25; 14:1-11; 14:53-72 (or 14:53-15:15; possibly 14:17-31; 15:40-16:8)" (James A. Brooks, *Mark*, 73).
 - e. Today's Markan sandwich highlights Jesus' victory in the physical realm over both disease and death.
 - 1) The narrative of the raising of Jairus' daughter begins in Mk 5:21-24a, which is the bottom slice of bread for our sandwich.
 - 2) The narrative then moves to the healing of a woman who touches Jesus (Mk 5:24b-34). This is the middle of our sandwich.
 - 3) The narrative then concludes with the rest of the story of Jairus' daughter in Mk 5:35-43.
2. At the request of the people living in the "region of the Gerasenes" (Mk 5:1,17) Jesus and His disciples departed ". . . to the other side of the lake . . ." (Mk 5:21).
 - a. They most likely returned to Capernaum or at least to an area nearby since that is where they sailed from in Mk 4:35.
 - b. Again, Jesus' presence drew a "large crowd" beside the lake (Mk 5:21). This crowd welcomed Jesus unlike the Gerasene crowd that asked him to leave. They were glad the miracle-worker was back.
 - c. In the midst of this large crowd Jesus ministered to two individuals.
 - 1) One person came openly and boldly, and the other came secretly and timidly.
 - 2) The key is not the manner of their approach but that they came to Jesus with faith in their hearts.
 - 3) The stories of Jairus and the woman". . . affirm [Jesus'] acceptance of all persons no matter what their status in society" (James A. Brooks, *Mark*, 96).
3. From the crowd Jesus was approached by a man named Jairus.
 - a. The text tells us that Jairus was "one of the synagogue leaders (Gk., *archisunagogen*)."
 - b. Jairus was most likely a leader in the Capernaum synagogue where Jesus had preached and cast out a demon (cf., Mk 1:21-28).
 - c. Daniel Akin notes that Jairus ". . . is a man of distinction, respect, and standing; yet he shows great humility. Basically he begs Jesus on his knees with his face to the ground! His little girl is dying, and in spite of the growing opposition of the religious establishment, he bucks the trend and comes to Jesus. She is his only daughter (Luke 8:42)" (Daniel Akin, *Exalting Jesus in Mark*, 112).

- d. Apparently, Jairus knew and believed in the healing powers of Jesus. Like most of the people coming to Jesus, he came seeking physical healing more than spiritual healing.
- e. Like the men who brought the paralytic (cf., Mk 2:1-12), Jairus did not seek personal healing but the healing of his “little daughter” (Mk 5:23 – Gk., *thugatrion*).
- f. Jairus “fell at his feet” (Mk 5:22 – Gk., *pipteti*) much like the demoniac who “fell on his knees” (Mk 5:6 – Gk., *prosekunesen*) before Jesus.
 - 1) Jairus “pleaded earnestly with him” (Mk 5:23 - Gk., *parakalei*) again much like the demons in the demoniac pleaded to Jesus for mercy.
 - 2) The demons feared Jesus and wanted to be spared from their own suffering.
- g. We do not know what was wrong with Jairus’ daughter, but she was “dying” (Gk., *eschatos*) – she was at the “end”).
- h. Jairus had faith in Jesus and wanted his little daughter to be spared from suffering and death.
 - 1) Jairus would have been a respected member of the community and all that could be done for his daughter would have been done. He came to Jesus, as any father would, in desperate intercession for his dying child.
 - 2) He wanted Jesus to touch her so that she would be “healed” (Gk., *sothe*) and “live” (Gk., *zese*).
 - 3) Healing and being “saved” (Gk., *sozo*) are synonymous with Jesus. Remember Jesus’ words to the paralytic – “Son, your sins are forgiven. . . . Get up, take your mat and walk” (Mk 2:5,9).
 - 4) Jarius asked not just for physical life (Gk., *bios*) but for full, abundant, meaningful life (Gk., *zoe*) for his sick little girl.
- i. Jesus heard this father’s heart and responded to his pleas by going with him (Mk 5:24a).
- j. And then, Jesus was interrupted.

B. A Woman Touches Jesus (24b-34)

1. As usual, Jesus was surrounded and followed by a large crowd. Jairus was an important man, and no one wanted to miss the miracle that Jesus was sure to perform.
2. Among the crowd around Jesus was a woman who had “been subject to bleeding (Gk., *en pusei aimatos*) for twelve years”
 - a. As with Jairus’ daughter, we don’t know with certainty what disease or disorder the woman faced, but it was most likely some type of female problem involving the uterus based on the symptoms.
 - 1) Certainly, it was a serious and long-term malady.
 - 2) It may not have been life-threatening initially since she had lived with it for twelve years, but like Jairus’ daughter it was acute and getting worse.
 - 3) It was also mentally/emotionally excruciating to be painfully ill and without a cure for so long.
 - b. Like Jairus, this woman had tried everything to find healing but was unsuccessful.
 - 1) She had consulted “many doctors” without success (26).
 - 2) She had spent “all she had” for a cure but the disease only worsened (26).
 - c. Her malady was compounded by the spiritual and social ramifications since a woman with a flow of blood was ritually unclean by Jesus law (Lev 15:25-30; 22:1-9; Num 5:1-4) and could not be cleansed until the flow of blood stopped.
 - 1) She could not be touched by family or touch them without them becoming unclean.
 - 2) She would have been unwelcome in both the synagogue and the Jerusalem temple.
 - 3) Part of the reason for her secret approach was her uncleanness.
 - a) She did not try to touch Jesus directly but sought only to touch his cloak.
 - b) Uncleanness is transmitted by direct contact (Lev 6:24-30).
 - c) Jesus could not touch her directly without becoming unclean, and she could not touch Him directly without making him unclean according to the Law.
 - d) So, the woman sought only to touch His cloak/clothing, which she may have believed to have mystically received healing power from their direct contact with Jesus. Technically, this would not have made Jesus unclean.

3. Like Jairus, this woman “came up” to Jesus, but she did not fall on her knees and cry out.
 - a. She “came up behind him quietly” and simply “touched his cloak” (27).
 - b. Wiersbe notes, “She could have used any number of excuses to convince herself to stay away from [Jesus]. She might have said, ‘I’m not important enough to ask Jesus for help!’ or ‘Look, He’s going with Jairus, so I won’t bother Him now.’ She could have argued that nothing else had helped her, so why try again? Or she might have concluded that it was not right to come to Jesus as a last resort after visiting all those physicians. However, she laid aside all arguments and excuses and came by faith to Jesus” (Warren Wiersbe, *Be Diligent*, 66).
 - c. What arguments and excuses do you need to lay aside so that you can come to Jesus by faith with your need?
4. Also like Jairus, who had faith that Jesus could heal his daughter, the woman had faith that Jesus could heal her. In fact, she believed that healing would come by simply touching “his cloak.” (28)
 - a. Perhaps this was a pagan superstition?
 - b. Of course, it was not the clothing that brought healing but her faith in the Lord.
 - c. Akin observes, “Her theology may be weak but her faith is strong!” (Akin, 113).
 - d. As she touched Jesus, she was healed “immediately” (Gk., *euthus*) (29).
 - e. The bleeding of twelve years duration stopped, and she felt well again (29).
5. Jesus was aware that he had been touched in a different way than just the normal jostling by the crowd around him (30-32).
 - a. Wiersbe writes, “Not everybody has the same degree of faith, but Jesus responds to faith no matter how feeble it might be. When we believe, He shares His power with us and something happens in our lives. There were many others in the crowd who were close to Jesus and even pressing against Him, but they experienced no miracle. Why? Because they did not have faith. It is one thing to throng Him and quite something else to trust Him” (Wiersbe, 66-67).
 - b. Jesus felt the “power” (Gk., *dunamin*) go out from him as the woman was healed, and He asked, “Who touched my clothes?” (30).
 - 1) The disciples were incredulous, “You see the people crowding against you . . . and yet you can ask, ‘Who touched me?’” (31)
 - 2) “But Jesus kept looking around to see who had done it” (32).
 - c. I believe that Jesus knew the thoughts (28) and actions (27) of the woman who touched him just as He knew the thoughts of the Pharisees (cf., Mk 2:6-8).
 - d. But whether Jesus knew who it was or not, He knew He had been touched with a faith that resulted in healing.
 - 1) He wanted the woman to make her touch of faith public by openly acknowledging it.
 - 2) Wiersbe concludes, “He did it for her own sake. He wanted to be to her something more than a healer: He wanted to be her Savior and Friend as well. He wanted her to look into His face, feel His tenderness, and hear His loving words of assurance. By the time He finished speaking to her, she experienced something more than physical healing. He called her ‘daughter’ and sent her on her way with a benediction of peace (Mark 5:34). To ‘be made whole’ meant much more than receiving mere physical healing. Jesus had given her spiritual healing as well!” (Wiersbe, 67).
6. Reality hit home. The woman knew she was healed. (33-34)
 - a. Now, she openly “fell at his feet” (Gk., *prosepesen*) and told the truth.
 - b. Jesus again connected the dots between faith and healing—“Daughter, your faith (Gk., *pistis*) has healed (Gk., *sesoken* - a past action with an abiding result) you. Go in peace and be freed from your suffering” (34).
 - c. “Peace (Gk., *eirene*)” – Most likely, Jesus’ word to her in Aramaic was *shalom* which carries a sense of peace beyond not feeling bad about touching him and even beyond the peace of the physical healing she felt in her whole body. It carries the impact of emotional, relational, spiritual restoration with her God and her family and community. She was now whole physically and spiritually through her faith in Jesus Christ, the son of God.
7. We will leave the top slice of bread on our Markan Sandwich for next week as the story of Jairus and his sick little daughter concludes in Mark 5:35-43.

C. Reflections

1. For whom do you intercede like Jairus interceded for his daughter? Fall on your knees before the Lord. He will hear and answer. He cares for you and for those whom you lift to Him in prayer.
2. Do you believe Jesus can help your loved one? You? Do you come boldly or timidly to Jesus? It only matters that you come to Him.
3. From what do you or a loved one need to be healed physically, spiritually, emotionally, relationally today? Nothing is impossible with God. As we trust Him by faith, He will give us His best.
4. Have you tried everything else to find healing in your life? Have you spent all you have in money and energy to find a cure? Are you ready to come to Jesus and allow Him to take control?
5. Faith is the beginning of all real healing, and eternal salvation of your soul is more important than temporary salvation of your mortal body. We want both, but we need spiritual healing more.
6. For what answers and healings do you need to fall at Jesus' feet in thanksgiving like the woman?
7. Remember the joy of a past spiritual or physical healing/salvation that came from Jesus and give Him praise!