

Mark 5b

Teaching Notes

Introduction:

Our study today, Mark 5:21-43 is all about **healing**. It is about the healing power of Jesus Christ, our Lord and Savior. In our studies so far, we have seen multiple times Christ healing the masses. And now, the scriptures highlight the stories of **individuals** who were healed by Christ. Our God is still accomplishing miracles, signs, wonders, and healings today. So we don't look at this with perspectives that conclude, "Look at what God used to do"; rather, look at who God is and what God does because He loves us.

Chapter 5:21-43

Verses 21-24: Jairus' Request

(Mark 5:21 Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.

Mark 5:22 And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet

Mark 5:23 and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live."

Mark 5:24 So Jesus went with him, and a great multitude followed Him and thronged Him.)

Let's explore the contextual, historical background. In many cases in Bible study, understanding the background, noticing clues, helps strengthen the weight of the message.

The Significance of Mentioning Jairus (vv22):

In verse 22, Mark mentions Jairus by name. So far, in previous accounts of Christ's healing, names were not mentioned.

So, why did Mark mention this name?

- Could it be that years later to validate the miracle, a name was needed?

Dr. Luke, the writer of the gospel of Luke, will later write the same account in chapter 8.

- Here's something to think about: Dr. Luke opens his gospel in chapter 1 saying in verse 2, "I have carefully investigated everything from the very first..." In other words, I don't doubt that Luke asked Jesus' apostles for eye-witness verification. But I also know that Luke very well could have gone to Galilee to hear it personally from Jairus. If he did, when Luke found Jairus, he'd seek Jairus' account of all this. And maybe he'd ask to meet his daughter. And seeing a woman in her 30s or 40s, you could imagine Luke asking her, "Years ago, were you the 12 year old little girl whom Jesus resurrected?" What did he say to you?
- Don't forget that the scriptures are eye-witness testimonies of Christ. And as the Apostle Paul said in 1 Corinthians 15:6, there were over 500 eye-witnesses of the Resurrected Christ. I believe Jairus was one of them. And I believe that Jairus was an eye-witness for Christ, particularly that Christ did resurrect Jairus's daughter from the dead.
- Back to the text, simply note that the Holy Spirit made sure that Jairus's name was to be mentioned.

The Significance of Jairus's Position (v22):

His title is also given - Synagogue Ruler. Jairus was a prominent religious authority in the region.

- A synagogue ruler was not a priest. A synagogue ruler was responsible for the worship services throughout the week; and responsible for the building. In other words, he was the administrator both spiritually and physically for the synagogue.

The Risky Nature of the Request:

In the time of Jesus, many of the religious leaders, most prominently the Pharisees, were hostile towards Jesus, desiring to accuse and kill him. And because of the influence of the Pharisees, synagogue rulers also were forced to take a position towards Jesus Christ.

- Later in Christ's ministry, a few months before His crucifixion, John 9 records that a law was established that if any Jew confessed Jesus Christ, they'd be expelled from the synagogue.
- Weeks/Days before Christ's crucifixion, John 12 records that the Pharisees established a rule that if any synagogue ruler should confess the Christ, they'd be expelled.
- Now, at this point, we don't know if at this point Jairus was risking his career, status, and social life; **regardless, for a ruler of a synagogue to earnestly beg Jesus to heal his sick daughter was already risky.**

Not Much to Say About Jairus:

Honestly, we don't have much background information on Jairus. Could it be he heard of Christ and had let Christ speak at his synagogue in the past. Or could it be that for a while, he was antagonistic towards Christ? But when his daughter was close to death, in desperation, he turned to Christ? We don't know. All we know is this:

He was desperate.

His daughter was dying. And by God's grace, he knew the only One who can heal His daughter - it was Jesus Christ, the Man who claimed to be the Messiah, the Living God in the Flesh.

Earnestly Begging (v23):

Verse 23 records what Jairus said to Christ face-to-face. As I consider verse 23, I assume that Jairus could have said, "I have heard that you are a miracle-worker. So I come for your help to see what you can do."

No, he earnestly begs Christ for Christ to heal, exercising confidence in Christ's ability and compassion to heal.

- This begs me to believe that Jairus not only knew of Jesus's power by this point, but He believed in the power of God in Christ.

How many of you can relate to the desperation and the great sadness?

This portion of the story closes with Jesus joining Jairus on the journey back home.

There's a side story that takes us by surprise, when a woman along the way also sought the healing power of Jesus:

Verses 25-34: One Touch

(Mark 5:25 Now a certain woman had a flow of blood for twelve years, *[the text implies that this was not a periodic flow of blood, but a constant flow.]*

Mark 5:26 and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. *[This could also imply that she was very wealthy, but became poor, exhausting all her means to be free from pain and to live a normal life.]*

Mark 5:27 When she heard about Jesus, she came behind Him in the crowd and touched His garment.

Mark 5:28 For she said, "If only I may touch His clothes, I shall be made well." *[What faith!]*

Mark 5:29 Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

Mark 5:30 And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?"

Mark 5:31 But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?' "

Mark 5:32 And He looked around to see her who had done this thing.

Mark 5:33 But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.

Mark 5:34 And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction.")

(Graphic 1)



We have a bit of background story on this woman. Let's analyze it again:

- (1). She was in constant suffering.
- (2). She spent hours, days, years trying to find healing from "many doctors."

(3). She poured all her finances into possible healing.

(4). She did not improve. She was only **worse**.

Accounts in scripture like this **touch our hearts** because each one of us has a story that is filled with hurt, pain, suffering, struggle, and desperation.

Your story may not be like this woman's, one with a physical ailment; yet you can sympathize because your story might have been a mental ailment or spiritual ailment that led you to Jesus.

Comparing Jairus and "The Woman":

What is similar?

The woman, just like Jairus:

She was desperate.

What is different?

First: Interestingly, the scriptures reveal greater detail regarding the history of the woman, yet we do not know her name. In comparison, the scriptures give us the name of the synagogue ruler, yet we don't know the history of Jairus.

Second: Jairus, this great religious authority, uniquely believed that Jesus would heal His daughter if Jesus would touch his daughter.

You can say it was conventional.

In comparison, this woman, uniquely believed that Jesus might not heal her if she attempted the "conventional way," so she believed that if she could just touch Him, His power would be released.

Historical Context:

Why did the woman take this unconventional approach rather than the conventional approach like Jairus?

According to Jewish law, this **woman was unclean**. Leviticus 15 is explicitly clear that her condition of constant blood flow was an impurity according to the Law. In this time, it was socially and traditionally believed that these types of things were curses. Things like deformities, diseases, barrenness in the womb, impure ailments, etc. all pointed to, "cursed by God."

It was so bad, a woman with this condition was put in the same category as a leper, excluded from normal societal relations.¹

Some more thoughts:

(1). Perhaps she came from a far distance? No one seemed to stop her, avoid her, or expel her.

(2). Perhaps she covered herself up very nicely (as it's common in the Middle East), so that no one would notice who was actually behind the veil.

(3). Perhaps she did not think Jesus would want to heal her, especially if he found out more about her impurity according to the religion and traditions of the day.

Regardless, she chose to believe that God's mercy might just be extended to her with the smallest faith that she had, no matter how unconventional her method might have been.

God's Methods of Healing (vv30-31):

What fascinates me about this miracle is what we read in verse 30.

"Immediately Jesus realized that power had gone out from him."

Let meditate some more why this amazes us:

- Later, after Christ's ascension in the time of the early church, God used the Apostles to accomplish similar signs and wonders. In Acts 5, we were told that some tried to fall under the shadow of Peter. In Acts 19, we are told these words regard God's miracles through the Apostle Paul:

(Acts 19:11 *Now God worked unusual miracles by the hands of Paul,*

Acts 19:12 *so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.)*

It's worth pointing out in Acts 19:11 that the Holy Spirit caused Luke to truthfully say that these miracles were "unusual," or as the CSB says, "extraordinary." We must be clear that the scripture says that God performed these miracles through His servants.

The point I want to make is this:

¹ Garland, quoting Josephus and the Mishna's *Nidda*.

God heals through people and methods that supersede our reasoning that cause us to simply say, “That was nothing less than a supernatural work of God.” So as a result, we give glory to God.

Back to the context:

There was power in the incarnate Christ to heal a person not needed to touch the sick but also give the sick the opportunity by faith to be healed by touching Him.

- Conventional or unconventional, God will heal in unusual and extraordinary ways.

We simply praise God that His methods are extraordinary.

He Knew (vv32):

“He looked around to see the woman.”

Wuest: (The article and participle in the Greek are feminine in gender, indicating a woman actor in this case. Jesus looked for a woman, not a man, in the crowd.)

The Nature of Christ

In verse 31, you can say, because Jesus said, “who touched me?,” it reveals that He was a man. And, in verse 32, you can say, because Jesus said, “He looked around to see the woman,” it reveals that He was God. One can note that verses 31-32 highlight the nature of Christ, the living God in the flesh.

The Gaze of Christ:

Consider the gaze of Christ’s eyes when He sees this woman. We know His gaze at her was full of love and compassion. In eternity past, he knew her; he knew the sufferings of her life; he knew God’s plan for her life; he knew this moment would come. In essence, he knew her before he formed her in her mother’s womb (Jer. 1:5). And so His gaze was one of timeless love, for the eyes of the creature met her Creator.

Her Fear and Trembling (vv33):

Only the woman and the Lord Jesus knew what happened in those split moments, split seconds.

Yet, with a gaze of perfect love, we are told that this woman came to him with “fear and trembling.” Yet still, she finds herself on her knees and likely her face. A good question to ask:

Why did she have fear and why was she trembling?

Mark connects this woman’s fear to the miraculous healing.

In the previous chapter, chapter 4, when Jesus calmed the storm at sea with his disciples, it states that the disciples were fearful because of the great windstorm. After Jesus calmed the storm, their awe shifted and intensified. It says they became exceedingly fearful because of Jesus and His power.

Similarly, with the woman we read here, she also became exceedingly fearful because of Jesus Christ and His power. Her healing caused her to fear the Lord.

Imagine the surprise of joy this woman must have felt when Jesus did not reprimand her, publicly humiliate her, or simply brush her off as insignificant. He compassionately speaks to her, encourages her, and blesses her:

The Love of Jesus:

What does he say? I think it’s worth reading again one more time:

(Mark 5:34 And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”)

(1). He calls her daughter.

- Do you remember the day when you realized that because you believed in Jesus Christ (the day you were born again), that you became a child of the living God. For the men, sons. For the women, daughters of God.
- How could you forget this wonderful truth?

(2). He acknowledges her faith.

- I find that worth pointing out because in a later chapter, Jesus will “marvel” at the unbelief of the Nazarenes that limited the miracles and healings he could do there:

- (**Mark 6:5** Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. **Mark 6:6** And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.)

(3). He acknowledges her faith as the reason for the healing.

- Because of her faith, she was healed.
- Now, here I must remind you that God is sovereign over healing. Therefore, the healing had to be according to the will of God, which it was.
 - In this, we come to the realization that healing is two-sided: the will of God and the faith of the person to be healed. But the Lord Jesus doesn't speak to her here about the sovereignty of God over healing, he only tells her of her role in the healing: **her faith**.

(4). He gives her the benediction of "peace" (shalom).

- And we know that shalom is a jam-packed word: implying "wholeness" and "completeness."

(5). He assures the completeness of the healing.

- Possibly, she could have thought days later, "Wait, will the blood come back? Was this healing only for a couple of days?"
- Because Jesus said, "be healed of your affliction," she can move forward with the assurance in the word of God personally to her that she was completely healed.

Verses 35-43: Jairus's Daughter is Healed

(Mark 5:35 While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?"

Mark 5:36 As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe."

The Voices of Discouragement:

You will soon realize that there are people with little to no faith. And they will try to poison you and discourage you from exercising faith.

Imagine the emotional state of Jairus when he discovered his daughter died. The moment he hears this, he is told by some of his family and friends, "Call it

quits. There's nothing more that you can do or that Jesus can do. Tell Jesus He's done here."

Note that Jairus did not look to Jesus at that moment. Maybe he was contemplating the poisonous words of his family and friends.

Also, note that Jesus looked at Jairus in that moment, telling him to believe.

If I were in Jairus's shoes, I'd be perplexed. "They are saying it's done. They are saying Jesus' work is done. But Jesus is telling me He's not done. He's telling me to believe. And so I will believe!"

Application:

(1). I can't help but believe that the Lord Jesus does the same for you and I in moments of suffering. The people around, with voices of discouragement, are telling us to simply move on. But Jesus is telling us to remain firm in our faith.

(2). In those moments we hear horrible news, like the death of a loved one, the death of a child, there are times we struggle to muster the strength to look up to heaven because we are discouraged and because we are listening to the discouraging verses around us. Sometimes, we don't have the strength to look to Jesus; but He, in His grace, looks to us. He destroys the lies of discouragement and gives us His word of truth. He tells us to believe.

Mark 5:37 *And He permitted no one to follow Him except Peter, James, and John the brother of James.*

Mark 5:38 *Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.*

Mark 5:39 *When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping."*

Mark 5:40 *And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying.*

Mark 5:41 *Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise."*

Mark 5:42 *Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement.*

Mark 5:43 *But He commanded them strictly that no one should know it, and said that something should be given her to eat.)*

WHAT AN AMAZING MIRACLE! RESURRECTING THE DEAD TO LIFE? THIS IS NONE OTHER THAN THE LIVING GOD IN THE FLESH.

Why Privacy?

Again, why did Jesus strictly command them to keep the healing secret? According to what we read in chapter 1, the more publicity Jesus received, the less free he was able to move in ministry. In other words, Jesus could not reach as many people as he wanted to if he gained unnecessary publicity.

- *(Mark 1:45 However, he went out and began to proclaim it freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.)*
- This particular insight always impacts me: Jesus was on a mission and He was going to complete that mission.

Why the instruction to eat?

Maybe he instructed them to give her food so that they knew she is not an immortal, divine being, rather she was simply given a second chance of a mortal life.

What did this show the disciples?

From chapter 4 with the calming of the sea, Jesus had control over nature. From chapter 5:1-20 with the demonic deliverance, Jesus had control over the spirit realm. And now, verses 21-43, Jesus had control over sickness and death.

Forever Grateful:

You could only imagine how forever grateful Jairus, his wife, and the little girl must have been for God's compassion to heal.

Application:

Let's see Sunday Morning...

Application:

God is still healing today, is He not?

- 1). Mention the story of Chaito.
- 2).

What is the only requirement for you and I to be healed by the Lord?
Faith → Believing in Jesus and His power.

We know that healing must be according to the will of God.
Some of you then will ask, “Well, how do you know if it’s God’s will?”
You don’t!

(2 Corinthians 5:7 For we walk by faith, not by sight.)

Taking steps of faith is always a risk.

Why do these passages speak volumes to us?

Because sickness and death is near to us all. Unforeseen diseases, ailments, pains, near-death experiences, accidents, death is something each one of us is all too familiar with.

Some of you are encountering much more sickness right now because you are getting closer to life’s finish line.

Yet, some of you are still “too young” in people’s eyes to be getting sick.