

Pentwater Bible Church

Gospel of Mark

Message 23

August 31, 2014



Raising of Jairus' Daughter by Paolo Veronese Cir. 1546

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Pentwater Bible Church

The Book of Mark
Message Twenty-Two
Raising of Jairus' Daughter
August 31, 2014
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Raising of Jairus' Daughter by Ilya Repin Cir. 1871

THE SYNAGOGUE MIRACLE

Mark 5:21-43

²¹ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. ²² And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, ²³ and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. ²⁴ And Jesus went with him; and much people followed him, and thronged him. ²⁵ And a certain woman, which had an issue of blood twelve years, ²⁶ And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, ²⁷ When she had heard of Jesus, came in the press behind, and touched his garment. ²⁸ For she said, If I may touch but his clothes, I shall be whole. ²⁹ And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. ³⁰ And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? ³¹ And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³² And he looked round about to see her that had done this thing. ³³ But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴ And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. ³⁵ While he yet spake, there came from the ruler of the synagogue's house

certain which said, Thy daughter is dead: why troublest thou the Master any further? ³⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. ³⁷ And he suffered no man to follow him, save Peter, and James, and John the brother of James. ³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. ³⁹ And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. ⁴⁰ And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁴¹ And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel (I say unto thee) arise. ⁴² And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. ⁴³ And he charged them straitly that no man should know it; and commanded that something should be given her to eat (KJV).

JAIRUS BEGS JESUS

Mark 5:21-23

²¹ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. ²² And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, ²³ and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live (KJV).

This section of Scripture has a “sandwiched” or parenthetical story of a woman who had a hemorrhaging issue which is told in between a story of a synagogue ruler who was grief stricken at the serious illness of his daughter. It was done for emphasis and to highlight a segment of a story. Further indication that this story is of great importance is its appearance in the other Synoptic Gospels (Matthew 9:18-26; Luke 8:40-56). Here it indicates a lapse of time, heightens the tension, and draws attention to the story of the synagogue ruler. Jesus and His disciples left the Gadarenes after the swine owners urged Him to go away and leave them alone. They again went by ship west across the Lake of Galilee to the other side. Since Capernaum was His home base this is probably where they landed and received a better reception. The synagogue was a local center of worship and learning. Since the Galilean region was quite far from the Temple in Jerusalem it served also the purpose of schooling the young boys and men especially on the Sabbath. Itinerant teachers would be invited by the synagogues ruler and bring needed professional Scriptural interpretation to the members. Jairus was one of the lay leaders of the Synagogue, which was a very visible position with high esteem in the community.

With a huge admiring crowd waiting for Jesus’ boat to dock, Jairus’ actions were all the more noteworthy. He had a position of admiration in the community and because of the severity of his daughter’s health he pleaded with Jesus to help. In doing so he endorsed Jesus’ ministry through respect and also worship given the manner in which he approached Jesus with his request. Jairus pleaded with Jesus on his hands and knees to attend to his daughter who he thought to be near death with her illness. Jairus was *convinced* that Jesus could heal her or he would not have pleaded so strongly with Him to

do so. Jairus clearly believed his daughter to be severely ill but not dead. This is an important aspect of the story. Jairus wanted Jesus to simply lay hands on his daughter because he knew the power that Jesus had and he believed He could heal her.

JESUS GOES WITH JAIRUS

Mark 5:24

²⁴ And Jesus went with him; and much people followed him, and thronged him (KJV).

It is important to see how many people followed after Jesus. They waited on the beach of the Lake for his boat to land and then crowded around him so much that the text says the crowd *thronged Him*. This literally means to press violently forward or to force one's way. Consider this huge swarming group of people surrounding Jesus as He makes His way to Jairus' home. Now comes the parenthetical story.

THE WOMAN WITH A HEMORRHAGE

Mark 5:25-26

²⁵ And a certain woman, which had an issue of blood twelve years, ²⁶ And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse (KJV).

This woman had been hemorrhaging vaginally for twelve years and had not been able to get any relief from the physicians. She had expended her personal savings trying to stop the blood flow with no success. Actually the condition worsened. Within Israel she would have been deemed *unclean* by the priests and quarantined. This ostracization by the leaders of the community placed a stigma on her that was very difficult to live with. It led her to desperate measures in her attempt to find relief. It is important to see the Jewish legal situation she had been in for twelve years. Add to that her present impoverishment over this and the strength of her motivation for healing is apparent.

Leviticus 15:25-33

²⁵ And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean. ²⁶ Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity. ²⁷ And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. ²⁸ But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. ²⁹ And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting. ³⁰ And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her uncleanness. ³¹ Thus shall ye separate the children of Israel

from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them. ³²This is the law of him that hath an issue, and of him whose seed of copulation goeth from him, so that he is unclean thereby; ³³and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean (ASV 1901).

Clearly she would be considered unclean and would not be allowed to touch anything belonging to anyone else until she was declared by the priest to be *clean*. She would be forced to separate from anybody else in Israel so as not to affect others with the status of uncleanness.

THE WOMAN APPROACHES JESUS

Mark 5:27-29

²⁷ When she had heard of Jesus, came in the press behind, and touched his garment. ²⁸ For she said, If I may touch but his clothes, I shall be whole. ²⁹ And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague (KJV).

Having exhausted all known measures to alleviate her hemorrhaging she was going to join the crowd pressing in on Him and get healing from Him. Knowing the stories that had been told all throughout Israel of this healer she said, “*If I may touch but his clothes, I shall be whole.*” She knew the embarrassment of her ostracizing was nearly over. The Matthew account specifies the location on Jesus Garment that she touches. It is the hem. The word translated, hem, is actually referring to the fringes, or tassels (called *tzitziyot*, in Hebrew), required to be on the four corners of all clothing of Jewish men, in compliance with God's Torah instruction:

Numbers 15:37-41

³⁷And Jehovah spake unto Moses, saying, ³⁸Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: ³⁹and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Jehovah, and do them; and that ye follow not after your own heart and your own eyes, after which ye use to play the harlot; ⁴⁰that ye may remember and do all my commandments, and be holy unto your God. ⁴¹I am Jehovah your God, who brought you out of the land of Egypt, to be your God: I am Jehovah your God (ASV 1901).

In ancient Israel, men wore four-cornered outer tunics with these tassels, or *tzitziyot*, tied to the four corners. The tassels were an outward display of a man's responsibility to fulfill God's commandments. The tassels are tied into 613 knots, which remind them of the 613 commandments in the Mosaic Law. They hung on the garment for everyone to see as a constant reminder to follow God's Laws. The Hebrew word that frequently gets translated, as Jewish Law is *Halakha*, and it means, "*to walk, go or travel.*"

God intended the tassels and knots to be a constant reminder of His Word when he told the Israelites to wear these fringes. The purpose of the four fringes on a garment was to display outwardly that, which was within namely, the Word of the Lord, remembering and carrying it out in their daily walk.

This woman saw Jesus and knew if she just touch the hem of His garment the power of the Word of God would emanate from Him and heal her. She was convinced that He was the living Word of God. And her belief that Jesus was the Living Word of God proved true. As soon as she touched the garment she realized that her hemorrhaging stopped after twelve long years. So just simply touching Jesus garment she was healed after twelve years of sickness and humiliation.

JESUS DECLARES THE BASIS OF HER HEALING

Mark 5:30-34

³⁰ And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? ³¹ And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³² And he looked round about to see her that had done this thing. ³³ But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴ And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague (KJV).

Jesus knew what had happened and He wanted to know who it was that touched His clothes. His disciple thought that was a strange question to ask since it was obvious that so many people were crowded around Him. But Jesus knew that the person who touched Him was very special since she had a *genuine* belief in Him. She realized who He was and that if she could just touch the open display of His power as the Living Torah in the hem of His garment she would be healed. This is what Jesus sensed. He knew that some healing power left Him. As soon as she realized that Jesus was aware of what had just happened she *fell down before him, and told him all the truth*. Jesus just said, “*thy faith hath made thee whole.*” This is the essence of salvation. The spiritual healing for the world is to believe that Jesus can genuinely do all He claimed to be able to do. This woman was physically healed as an example of what Jesus can do Spiritually to those who have faith unto belief in Him. We pass over from darkness to light, realize that we are healed of our sins and are guaranteed heaven when we leave this earth.

JESUS REACHES JAIRUS' HOME

Mark 5:35-38

³⁵ While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? ³⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. ³⁷ And he suffered no man to follow him, save Peter, and James, and John the brother of James. ³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly (KJV).

It is extremely important to see two facets of this story. *One*, that faith is crucial to receiving the vast benefits Jesus offers, and *two*; Jairus' daughter's death enabled Jesus raising her from the dead to be unmistakably true. It could not be discounted to chicanery.

Some in the house tried to stop Jesus from even trying to heal her thinking He could only heal some physical maladies. His words to them are vital to understanding the role of faith. He said to Jairus in essence not to be led astray by them and, "*Be not afraid, only believe.*" Jesus knew the power of the naysayers to lead someone away from faith (Matthew 23:13). So he approached the home with only His inner circle less only Andrew as legal witnesses to find a group of grieving people. The large amount of commotion included the professional mourners (Jeremiah 9:17; Amos 5:16), which was typical of high-ranking officials of that time in Israel who were able to afford such services. They would loudly weep and wail in an antiphonal manner for effect. This is strange to modern grieverers but to the first century it as appropriate to create an atmosphere of grief.

JAIRIUS' DAUGHTER IS RAISED FROM THE DEAD

Mark 5:39-43

³⁹ And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. ⁴⁰ And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁴¹ And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel (I say unto thee) arise. ⁴² And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. ⁴³ And he charged them straitly that no man should know it; and commanded that something should be given her to eat (KJV).

As Jesus enters the home He says to the mourners the girl is only sleeping. They scorned and laughed at Him for saying this. Here is a complete contrast to the faith of the woman with the hemorrhage and Jairus who both realized that Jesus was the Living Word of God and could exert control over all things in this world. So Jesus, the three apostles of His inner circle along with the parents of the young girl enter the room where she was lying. Jesus simply says *TALITHA CUMI*; which is Aramaic for young girl arise. Jesus used Aramaic, Greek and Hebrew when He needed to in Israel. These languages along with Latin due to the Roman occupation were all spoken and known well in Israel in the first century. The twelve-year-old girl immediately arose to the amazement to all in the room except Jesus. He commanded them to feed her demonstrating that this was not a resurrection but her being brought back to the natural life here. He also said not to broadcast it because he did not want to know as just a miracle worker. The miracles were designed to prove who He was so as to elicit belief to salvation.

NEXT WEEK: MARK: JESUS TEACHES IN THE SYNAGOGUE

Please call or e-mail with any questions or comments

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