

NCBC Youth Group
October 20, 2019

THE DIVINE POWER OF JESUS
MARK 5:21-43

Introduction

We have read many miracles performed by Jesus since the beginning of our studies in Mark. Jesus has become very popular because of these miracles, and He attracted large crowds of people. In fact, reading about the large crowds gathering around Him has become the norm in the first few chapters of Mark.

Setting

Our text today opens with a large crowd gathered around Him (21). In fact, in Luke's account, the large crowd was waiting for Him as He got out of the boat and welcomed His return (Luke 8:40). Return from where? To answer that, we need to briefly review and trace the events of Jesus.

Jesus called His 12 disciples on the mountain in Mark 3:13-19, and in Mark 3:20, we read, "And He came home, and the crowd gathered again." Home is a reference to His headquarters in Capernaum, which is on the northwest corner of the Sea of Galilee. Mark 3:20-35 is the account of people accusing Him of being a lunatic and liar, and it is also the same passage where Jesus talks about the unforgivable sin. In chapter 4:1-33, Jesus spends the day in Capernaum teaching the crowd in parables—parables of the sower and soils, the seed, and the mustard seed. He would privately explain the meaning of the parables to His followers while concealing the truth from the unbelieving crowd.

Chapter 4 closes with verses 35-41, which is the account of Jesus calming the storm. They departed from Capernaum on the northwest corner of the Sea of Galilee, and they would travel by boat across the sea to the country of the Gerasenes.¹ On the way, they encountered a dangerous storm, and Jesus demonstrated His divine power over nature by calming the storm. In chapter 5:1, they arrived on the other side of the Sea of Galilee in the country of the Gerasenes. As they got out of the boat, they were met by a demoniac. Mark 5:1-20 record Jesus' amazing power by casting out thousands of demons. After He did that, the people there implored Him to leave (17), and so they got into the boats and left the region (18). Our text today begins with them returning to Capernaum.

¹ Or "Gadarenes" in Matthew 8:28. For an explanation of Gerasenes and Gadarenes, see notes on Mk 5:1-20.

Jairus' Implores Jesus

No doubt the large crowd that was waiting for Him comprised of many who had various diseases and illnesses. They had heard and seen Him heal and cast out demons, so they knew what He was capable of. However, among the throng of people came Jairus. Jairus was described as an official of the synagogue, an affluent man.

An official of the synagogue would be a leader of the synagogue who was in charge of administrative duties such as taking care of the arrangements for worship service.² As an official of the synagogue, he would have been a religious, devout man. Now, nowhere in the Bible does it say that he was a pharisee or scribe, but he served in the synagogue with scribes and pharisees. We know that the scribes and pharisees were hostile to Jesus. They wanted to destroy Jesus in Mark 3:6, and in Mark 3:22, they accused Him of being demon-possessed. Their hatred toward Jesus is public.

However, despite the fact that scribes and pharisees hated Jesus, Jairus still went to Jesus. When he came to Jesus, he fell at His feet (22). This is not something affluent religious leaders do. Can you imagine the scribes and pharisees doing this? Jairus is not like the scribes and pharisees. The scribes and pharisees claimed Jesus was demon-possessed. Jairus had strong faith in Jesus, and he demonstrates it in verse 23 when he implored Jesus to heal his daughter, who is at the point of death. Matthew 8:18 records that Jairus had faith that Jesus will even raise her from the dead. Healing is one thing; raising someone from the dead is another. Luke tells us that she is his only daughter (Lk. 8:42), and Mark later records that she was 12 years old (Mk. 5:42).

Verse 24: Jesus agreed to go with Jairus, and the crowd followed. Jairus must be relieved at the fact that his daughter will be made well. However, moving around in the crowd must have been difficult, and they didn't get far before Jesus was interrupted by a woman who had a bleeding disorder.

The Woman with the Bleeding Disorder

Verses 25-34 is a story that is sandwiched by Jairus' story. We will continue Jairus' story in verse 35, but in the meantime, there is a slight delay in going to Jairus' house. Verse 25-26 tells us about a woman who had a hemorrhage for twelve years who had "endured much at

² Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, MI: Zondervan, 1998), 77.

the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse.”

Those two verses paint a picture of desperation. She had an incurable disease, which means she was physically exhausted. She was also financially exhausted, as she spent all her money on doctors, trying to get help, but she found no help at the hands of doctors. In fact, it grew worse. Added to that, she had this disease for 12 years. Jairus’ daughter was 12 years old, and for 12 years, they had enjoyed watching their daughter grow up. All the while, this woman suffered for those 12 years.

The suffering is not just physical and financial, there was another aspect to it. It was an embarrassing disease. It was a bleeding disorder. According to the Old Testament, bleeding disorders like hers would make her unclean, which meant she could not go to the synagogue (Lev. 15:25-27). Anyone or anything she touched would be unclean and defiled. She was, in many ways, ostracized from social and religious settings. Her family would also have to keep some distance from her. Here again, we have Jairus who had been in the synagogue serving as a leader, and this woman who could not enter the synagogue.

It probably took courage for a religious leader, like Jairus, to come to Jesus, and it also took courage for this woman to come to Jesus. Everyone she touched in that crowd would have been defiled by her. But, both of them had faith that Jesus could do what they desperately needed. They were both at the point of desperation, right? It doesn’t matter if you’re rich or poor, many things are out of our control and beyond what money can buy.

Verse 27, “After hearing about Jesus, she came up in the crowd behind Him and touched His cloak. [28] For she thought, ‘If I just touch His garments, I will get well.’” She just wanted to get close enough to avoid being noticed.³ Verse 29, “Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.” No healing process, no recovery; instant healing. This is something that we see time and time again. Disease and demons flee at the command of Jesus. Wind and waves are calmed at the command of Jesus. All are immediate.

She was now healed, but she did not escape notice (Lk. 8:47). Jesus knew what happened, but He asked in verse 30, “Who touched My garments?” His disciples didn’t know what Jesus was doing in verse 31 and answered Him, “You see the crowd pressing in on

³ She didn’t touch His cloak because the cloak had special powers. She tried to avoid notice. Many faith-healing televangelists believe that objects have power. Some televangelists have asked viewers to touch the TV screen to receive some kind of special healing power.

You, and You say, ‘Who touched Me?’” Well, Jesus knew who touched Him because He turns around to see the woman who touched Him (32).

She couldn’t hide from Jesus. She was embarrassed and rejected before she was healed, now that she is healed, fear and trembling came upon her (33). This is the fear of knowing what just happened and knowing that she is now in the presence of God. No doctor could heal her, and now she was healed instantly. Only God can do this, and whenever sinful man comes in the presence of God, the response is always fear and trembling because if we can see the glory and holiness of God, then He can see our sins and unworthiness.

In the presence of all the people, she fell down before Him and told Him everything that happened about her disease and how she was healed immediately (Lk. 8:47). Jesus responds in verse 34, “Daughter, your faith has made you well; go in peace and be healed of your affliction.” You see, she could have touched His garment and left unnoticed, but Jesus didn’t want her to be only healed of her physical disease. He wanted to heal her of a more important disease, one that has eternal consequences. He wanted to save her, so He drew her to Him and saved her.

He calls her “daughter” in verse 34. This has spiritual connotations. She is now a spiritual daughter with eternal life. He told her to “go in peace.” Salvation gives us the only true peace. We now have peace with God.

I want you to notice something interesting about the wording used. Verse 34 contains two statements regarding healing: “Your faith has made you well” and “be healed of your affliction.” In other words, being made well and being healed of affliction. Being made well is the Greek word *sozo*, which often refers to the connection between faith and salvation.⁴ She was made well spiritually. The second word, “healed of affliction” refers to physical healing.⁵ She received both physical and spiritual healing.

Back to Jairus

At this point, the story shifts back to Jairus. The delay of this encounter—however long it was—with the woman proved deadly. Jairus’ daughter has died. Verse 35 tells us that some people from Jairus’ house came and told him, “Your daughter has died; why trouble the Teacher anymore?” The tone is probably somewhat accusative with the insinuation that Jesus wasted time, and now she’s dead. She’s to the point of no return.

⁴ See Mark 10:52; Luke 7:50; 17:19.

⁵ “Healed” in verse 34 is *hygies*, meaning restore to health. “Healed” in verse 29 is *iaomai* with similar meaning. Luke uses the word *therapeuo*, from which we get therapy. All of these refer to physical healing.

You see, people knew Jesus could heal. They have heard and seen it. However, most did not believe He could raise the dead. If you were Jairus, you might be tempted to doubt that Jesus could really raise the dead, and that Jesus' power was limited only to the living. But, Jesus quelled that fear by telling Jairus, "Do not be afraid any longer, only believe" (36). Jesus, for obvious reasons, did not allow the crowd to go with Him into Jairus' house. He only allowed Peter, James, and John (37) to go with Him.

When they get to the house, the funeral had already begun. Verse 38 says He saw a commotion, and people were loudly weeping and wailing. Funerals in those times are not like the ones today. Funeral homes are usually quiet, and people weep quietly. Back then, people cried and wailed loudly. They made a commotion. Micah 1:8 says the lament sounded like jackals and ostriches. In order to make as much commotion as possible, they would hire professional mourners to add to the commotion (Jer. 9:17-18; Amos 5:16).⁶

They would tear their clothes, and there were 39 regulations on how to do that.⁷ Flute players would be present (Mt. 9:23), and they would play loud dissonant sounds; in fact, if you needed a minimum of two flute players because one is not enough to make dissonant sound.⁸

With everything going on, Jesus asks them in verse 39, "Why make a commotion and weep? The child has not died, but is asleep." Jesus identified death for what it is: temporary sleep. For believers, we will one day be resurrected and receive our glorified bodies (1 Cor. 15:12 ff). In Matthew's account, Jesus said, "leave." They responded in verse 40 by laughing at Him. One moment, they were weeping and wailing, the next they were laughing. Doesn't sound very genuine, does it? However, the more important point is this: They laughed at Him because they knew the child was dead. This is evidence that Jesus had power to raise even the dead to life.

The crowd left the house, and only a few were left. Jesus said to her, "Talitha Kum!" which means "little girl, I say to you, get up!" (41). Miraculously, verse 42 records, "Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded." Again, no recovery period. She got up and walked. She was dead, motionless one moment, and walking the next. They were astounded, and rightly so. Perhaps in the excitement, people forgot to give her something to

⁶ Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 2005), 68.

⁷ John MacArthur, *Mark 1-8 The MacArthur New Testament Commentary* (Chicago: Moody), 263-264.

⁸ Ibid.

eat, so Jesus tells them in verse 43 to give her something to eat. He continued to care for her even after He raised her from the dead. Even the smallest detail did not go unnoticed by Jesus.

Jesus also tells them to tell no one about this (43). Why is that? In fact, He does this quite often. I think it is because the message of the gospel is not fully complete. What's missing? His death and resurrection. Paul says in 1 Corinthians 15:3-4, "Christ died for our sins according to the Scriptures, [4] and that He was buried, and that He was raised on the third day according to the Scriptures." Romans 4:25, "He who was delivered over because of our transgressions, and was raised because of our justification." 1 Corinthians 2:2, "I determined to know nothing among you except Jesus Christ, and Him crucified."

The cross and resurrection has not happened, so He tells them to be silent and tell no one about it.

Conclusion

At the end of chapter 4, we saw Jesus calm the storm. He demonstrated His power over the natural realm, over His creation. In chapter 5, we saw Jesus cast out thousands of demons, demonstrating His power over the supernatural realm. We also saw Jesus heal disease instantly. The touch of the woman would've made Jesus unclean, but instead, when she touched Him, He made her clean in an instant. Finally, we saw the power of Jesus to raise the dead. In light of His great power, we also see His great compassion.

This cannot be anything but divine power. The woman and Jairus believed in Jesus, not only to heal, but to save. Sadly, many did not believe. The crowd saw firsthand—and many even experienced firsthand—what Jesus could do, but they remained be blinded by their unbelief.

Why are these accounts recorded for us? To entertain us? No, these things were written so that we "may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (Jn. 20:31). Let us believe that Jesus is the Christ, the Son of God.