

2 Miracles of 12 Mark 5:21-43 FBC Canton Sunday am August 9, 2026

Introduction: Every soul can be transformed here, but not every body will be healed here.

The New Testament records Jesus raising three people from the dead before He Himself rose from the dead. The three people Jesus raised from the dead were the widow's son of Nain ([Luke 7:11-17](#)), Jairus' daughter (Luke 8:40-56), and [Lazarus](#) ([John 11:1-44](#)).

Great multitudes gather to see what He will do. V. 21

Jesus is more interested in declaring who He is.

If the healing miracle informs us about who He is, he does it.

1. 1) Power over nature: The storm Mk 4:35-41
2. 2) Power over Satan: The demoniac Mk 5:1-20
3. 3) Power over disease: The Gentile woman Mk 5:25-34
4. 4) Power over death: Jairus' Jewish daughter Mk 5:35-43

Seek transformation over physical healing. Romans 12:1-2

I. How do these 2 miracles of 12 describe who He is? V. 21-43

We know from these verses that 12 is the number of age of the girl and the years of suffering of the woman.

a. Why? The Kingdom of Heaven: 12

i. 12 Kingdom Parables.

ii. 12 Kingdom Mysteries

The Kingdom of Heaven Twelves: Chuck Missler

- 12 Tribes.
- 12 Apostles (ruling over the 12 Tribes); Mt 19:28; Lk 22:30.
- 12 Kingdom of Heaven Parables.
- 12 Kingdom Mysteries.
- 12,000 sealed from each of 12 Tribes; Rev 7.
- New Jerusalem: Rev 21: 12 gates; 12 foundation stones; 12,000 x 12,000 x 12,000 furlongs.

12 Kingdom Parables

- Sower and the Seed Mt 13:18-23
- Tares and Wheat Mt 13:24-30
- Mustard Seed Mt 13:31-32
- Woman and Leaven Mt 13:33
- Treasure in the Field Mt 13:34
- Pearl of Great Price Mt 13:45-46
- Dragnet Mt 13:47-50
- Forgiveness of Debts Mt 18:23-35

- Latecomers equally paid Mt 20:1-16
- Guests at Marriage Feast Mt 22:1-14*
- Ten Virgins Mt 25:1-13
- Stewardship of Talents Mt 25:14-30*

* “the darkness outside”?

12 Kingdom Mysteries

- 1) Mystery of the Kingdom of God (Lk 8:10; Mk 4:11); kept secret (Rom 16:25; Col 1:26; Eph 3:3,5; 1 Cor 4:1; 2 Cor 12:1-5; Gal 1:11-12).
- 2) Mystery of the Kingdom of Heaven (Mt 13:11).
- 3) Mystery of Manifestation in the Flesh (1 Tim 3:16).
- 4) Mystery of Salvation by Faith (Eph 3:19; Rom 16:25,26; 1 Tim 3:9).
- 5) Mystery of the Ultimate Unity (Eph 1:9).
- 6) Mystery of Gentiles in same Body (Rom 16:25; Eph 3:3).
- 7) Mystery of the Bride of Christ (Eph 5:10; Eph 2:6; 1 Cor 6:17; cf. Col 1:26,27; 2:2; 4:3).
- 8) The Mystery of the *Harpazo* (1 Cor 15:51; 1 Thess 4:12-18; OT: Isa 26:19-21; Ps 27:5; cf. Pavilions: Ps 18:11; 31:20; Jer 43:10).
- 9) The Mystery of Iniquity (2 Thess 2:6-12).
- 10) Mystery of the Seven Churches (Rev 1:20).
- 11) Mystery of Israel’s Blindness (Lk 19:42-44; Rom 11:25).
- 12) Mystery Babylon (Counterfeit Kingdom) Rev 17, 18 (Cf. Gen 10:10, 1st mention).
[Mysteries Finished: Rev 10:7.]

b. He is the powerful God of great compassion for his own people. V. 22-24, 35-43

On the way to raise a daughter of Israel, he will heal the woman of the Gentiles (Church)

i. Jairus’ method is not being rewarded, his faith is.

1. Fell at his feet.
2. Begged him earnestly.
3. Come lay your hands on her. Jesus does not need to touch you physically to heal you.
 - a. He does not need to call your name to heal you.
 - b. He is wrong to think God has to be begged, or that God has to be present to heal.
4. He was afraid, he needed God to give him faith. V. 36

ii. We don’t believe because of favorable circumstances. V. 36

- a. We believe His character in spite of circumstances.
- b. No one can go in but Peter, James and John and the parents.
 - i. This is not the secret to healing.

c. He is the powerful God who is personally approachable for all Gentiles. V. 25-34

i. Hems represent his identity and authority.

1. Her method is not being rewarded, her faith is.

- a. She does not need to touch his robe to be healed.
- b. She does not need to hide in shame.
- c. She does not need to be Jewish.
- d. She does not need to admit she did it, she was healed before she admitted.
- e. She admits to receive a word of peace.
- f. She had spent all.
 - i. Seeing the medical professionals as God's way of healing is not wrong.
 1. God uses all means to heal.
 - ii. Seeing them as the only way is!

d. Great amazement is the correct response to who He is, not what we get out of him! V. 42

i. Jesus message was the priority, not the healing. V. 43

1. When we make it all about the healing, we will be disappointed.
2. Our expectations therefore are the real problem, not Jesus.

ii. That means that some of our prayers for physical healing will not be answered here.

1. James the brother of John: beheaded by Herod
2. Stephen one of the first deacons: stoned by Jewish authorities.
3. Healing: the cessation of physical malady.

Conclusion: Prioritize ultimate healing: The cessation of every physical malady, emotional trauma, spiritual struggle. Revelation 21

Home Free

Song by Wayne Watson

I'm trying hard not to think you unkind
But Heavenly Father
If You know my heart
Surely You can read my mind
Good people underneath a sea of grief
Some get up and walk away
Some will find ultimate relief
Home free, eventually
At the ultimate healing
We will be home free
Home free, oh I've got a feeling
At the ultimate healing
We will be home free

Out in the corridors, we pray for life

A mother for her baby

A husband for his wife

Oh, sometimes the good die young

It's sad but true

And while we pray for one more heartbeat

The real comfort is with You

You know pain has little mercy

Suffering's no respecter of age

Of race or position

I know every prayer gets answered

But the hardest one to pray is slow to come

Oh Lord! Not mine! But your will be done

Oh, Let it be

(Home free, eventually)

Gonna' go on home

(At the ultimate healing, we will be home free)

(Home free, oh I've got a feeling)

I've Got a feeling

(At the ultimate healing, we will be home free)

Gonna' be home, home (home free)

(Eventually) oh! at the ultimate healing

Gonna be home free

Home free oh, it's more than a feeling

At the ultimate healing, we're gonna be home (home free) home, home free

We are gonna' be home

The ultimate healing (we will be home)

Gonna' be home free

Gonna' be home

Ain't it good to be home

Home

Gonna' be home

Gonna' be home free

Jairus' Daughter Chuck Missler

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.

It was not easy for Jairus to come to Jesus publicly and ask for His help. This was a gutsy move: it jeopardized his standing among the Jewish leadership... He was *desperate*.

“...point of death”: We, too, are all *always* at the point of death. We all will die on time. It almost always comes as a surprise; as an interruption in our presuppositions...

24] And Jesus went with him; and much people followed him, and thronged him. Jesus is always ready to respond to us; He will already be on His way into our own experiences when we call upon 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,

“...an issue of blood”: Twice in these verses (vv. 29, 34) her disease was called a “plague”; the Greek word *ma, stix mastix* has the connotation of whip, or scourge.

She also was desperate. Dr. Luke adds the perspective that she was humanly incurable (Lk 8:43). What remedies are *you* trying? Pleasure? Education/Intelligence? Religion? [Three songs and a 40-minute sermon once a week isn't an answer...]

She was destitute. Sin will rob you of your health, your home, your happiness, your life.

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.

“...touch but his clothes”: A touching situation... Her goal: The blue fringe of the hem (Mt 9:20,21; Num 15:38).

Background: Hems

The Greek word: *kra,spedon kraspedon*. The Hebrew word: *lWv shuwl* hem, border, fringe, bottom edge of skirt or train. In ancient Mesopotamia, “to cut off the hem” was to strip one of his personality, authority, etc. A husband could divorce his wife by cutting off the hem of her robe. A nobleman would authenticate his name on a clay tablet by pressing

the hem on the clay.

Hems were the symbol of authority, rank, in ancient Israel:

- Fringes on Levitical garments (Num 15:38,39; Deut 22:12; Ex 28:33,34).
- God's Covenant with Israel: "I spread my (*shawl*) over thee..." (Isa 6:1; Ezek 16:8; Ex 39:25,26).
- David's removal of King Saul's hem (1 Sam 24). In the wilderness of En Gedi, David cut off the skirt (*shawl*) of Saul's robe. The genealogy was woven into the threads of the hem.
- Later, David was conscience stricken because he had personally interrupted the lineage to the throne and symbolically taken the away the authority from the Lord's anointed. Saul understood (1 Sam 24:20).
- Ruth & Boaz: "Spread thy (*shawl*) over thine handmaid..." (Ruth 3:9).
- Jesus is our Kinsman-Redeemer: we request to be covered with His (*shawl*) and allow Him to assume legal responsibility over us:
- Other Touching Situations: other instances where Lord's hem sought for healing (Mt 14:36; Mk 6:56; Lk 8:44).

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She trusted; she touched Him personally.

- We don't go to heaven as a group: we go one by one, individually.
- We don't get there because our parents are saved.
- We don't get there because we go to a Bible-teaching church.
- We are not saved because we belong to a group of folks who are saved.
- We each have to reach out by faith and touch Jesus.

29] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

"Straightway" (again). Immediately. On the spot.

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.

He's calling for her public testimony.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Matthew 10:32

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:9, 10

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.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 50:15

34] And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

“...Daughter”: the only time He addressed anyone that way; i.e., “You’re a child of God.”

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?

Whoops! A devastating report. Too late...? “Bothering Him?” Jesus is never annoyed by our bringing our circumstances to Him. We don’t trouble Him by bringing our prayers.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and [He] upbraideth not; and it shall be given him.

James 1:5

36] As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Blessed, comforting words! When we are at the end of our own resources, these same blessed words come home to our hearts to yield peace and confidence *today*! Literal translation: “Be not afraid, but go on believing.”

37] And he suffered no man to follow him, save Peter, and James, and John the brother of James.

The Inner Circle: at the transfiguration (Mk 9:1-8); at the Olivet Discourse (with Andrew; cf. Mk 13:3); and, at Gethsemane (Mk 14:32, 33).

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.

For the believer, death is the only period during which *the body* sleeps awaiting resurrection (1 Thess 4:13-18; 1 Cor 15:51-58). The spirit does not sleep: for in death, the spirit of the believer leaves the body (James 2:26) and goes to be with Christ (Phil 1:20-3).

There is a significant insight in the plight of Job:

And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

Job 1:2,3

Satan destroyed all his substance, including his seven sons and three daughters. Yet, God ultimately restored to Job twice as much as before: *So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. ...And in all the land were no women found so fair*

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as the daughters of Job: and their father gave them inheritance among their brethren.

Job 42:12-15

The Lord restored twice of his possessions, but only seven sons and three daughters. Why? *He hadn't lost the ones who died! They were there in heaven waiting for him...*

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.

There are no degrees of death. It is digital. There is no dead, deader, deadeast.

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.

The Source of All Life, the Creator of the Universe (Jn 1:3; Col 1:16) took her by the hand...and said "*Talitha cumi*" = Aramaic: "Little Lamb, wake up." (Mark is translating for the Gentile reader) Great astonishment, indeed! Can you picture this? Four Distinct incidents in Chapters 4 & 5:

- 1) Power of nature: the storm Mk 4:35-41
- 2) Power of Satan: the Demoniac Mk 5:1-20
- 3) Power of disease: the woman Mk 5:25-34
- 4) Power over death: Jairus' daughter Mk 5:35-43

From Danger, Devil, Disease, and Death.

Tally of Restoration

Job 1 Job 42

- 7,000 sheep
- 3,000 camels
- 500 yoke of oxen
- 500 she asses
- 7 sons &
3 daughters
- 14,000 sheep
- 6,000 camels
- 1,000 yoke of oxen
- 1,000 she asses

• 7 sons &
3 daughters
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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.

“...age of twelve”: We’ll come back to that relevant detail...

43] And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

The little child was beyond all human help. All of us are dead in sin; only He can give life. Others include: the widow of Nain’s son (Lk 7:11-17) and Lazarus (Jn 11). No one ever died in His presence.

Hebrew Hermeneutics

- *Peshat*—the literal, direct meaning.
- *Remez*—an allegorical significance; a hint of something deeper.
- *Derash*—the homiletical, or practical application.
- *Sod*—the mystical or hidden meaning.

A Remez

How long did the woman have an issue of blood? Jesus called her “Daughter”—Was she Jewish or Gentile? She apparently was a Gentile: The law would have deemed her ceremonially unclean and not have permitted her among the crowd (Lev 15:19ff).

How old was Jairus’ daughter? *Each* “daughter” involved 12 years (vv. 25, 42). 12 is the “Kingdom” number...

The Kingdom of Heaven Twelves

- 12 Tribes.
- 12 Apostles (ruling over the 12 Tribes); Mt 19:28; Lk 22:30.
- 12 Kingdom of Heaven Parables.
- 12 Kingdom Mysteries.
- 12,000 sealed from each of 12 Tribes; Rev 7.
- New Jerusalem: Rev 21: 12 gates; 12 foundation stones; 12,000 x 12,000 x 12,000 furlongs.

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- Tares and Wheat Mt 13:24-30
- Mustard Seed Mt 13:31-32
- Woman and Leaven Mt 13:33

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- Treasure in the Field Mt 13:34
- Pearl of Great Price Mt 13:45-46
- Dragnet Mt 13:47-50
- Forgiveness of Debts Mt 18:23-35

- Latecomers equally paid Mt 20:1-16
- Guests at Marriage Feast Mt 22:1-14*
- Ten Virgins Mt 25:1-13
- Stewardship of Talents Mt 25:14-30*
- * “the darkness outside”?

12 Kingdom Mysteries

- 1) Mystery of the Kingdom of God (Lk 8:10; Mk 4:11); kept secret (Rom 16:25; Col 1:26; Eph 3:3,5; 1 Cor 4:1; 2 Cor 12:1-5; Gal 1:11-12).
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 - 12) Mystery Babylon (Counterfeit Kingdom) Rev 17, 18 (Cf. Gen 10:10, 1st mention).
- [Mysteries Finished: Rev 10:7.]

A Remez?

The “Daughters” both “*began*” at the same time; thus, are linked (at least rhetorically). Jesus was on His way to raise a Jewish maid (Israel, the “Daughter of Jerusalem?”); and “on the way” restored a Gentile woman (the Church?).

Next Session

The Consequences of Unbelief: among Jesus’ acquaintances; among His enemies; among His disciples. Study Mark Chapter 6.

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Session 05: Chapter 5

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B. Jesus demonstrates His authority over sickness and death.

1. ([Mark 5:21-24](#)) A father asks Jesus to heal his daughter.

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. And behold, one of the rulers of the synagogue

came, Jairus by name. And when he saw Him, he fell at His feet 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.” So **Jesus** went with him, and a great multitude followed Him and thronged Him.

a. **A great multitude gathered to Him**: Jesus left the Gentile region around the Sea of Galilee, where He met the man possessed by many demons. Now He returned to the Jewish towns on **the other side**, and the large crowds immediately came to Jesus again.

b. **One of the rulers of the synagogue came**: The **ruler of the synagogue** was somewhat like a modern day pastor. He managed both the spiritual and the business affairs of the synagogue. This man came in desperation to Jesus (**fell at His feet and begged Him earnestly**) because his daughter was **at the point of death**.

i. “As synagogue-ruler he was a lay official responsible for supervision of the building and arranging the service.” (Lane)

c. **Come and lay Your hands on her, that she may be healed, and she will live**: This man had great confidence in Jesus and he believed that Jesus had all power to heal his daughter. But he also believed that Jesus should be there for it to happen (**come and lay Your hands on her**).

i. It may be that the man held a firm superstition in his mind, believing that the healer had to be present. It may be that he was just accustomed to thinking that way and never really thought about a person being healed in a different way. Whatever the reason, his thinking put Jesus in a box. “To heal my daughter, You have to **come and lay Your hands on her**.”

ii. When a Roman Centurion came to Jesus in a similar situation ([Luke 7:1-10](#)), Jesus didn’t even go to the centurion’s house to heal the servant. He simply pronounced him healed from a distance. But here, Jesus did not demand that Jairus show the same faith the centurion had. Jesus responded to the faith Jairus had. Jesus asks us to give to Him **the faith that we have**.

iii. “This was weakness of faith, far short of that of the centurion, who yet was a Roman soldier; whereas Jairus was a learned Jew. Knowledge is therefore one thing, faith another; and the greatest scholars are not always the holiest men.” (Trapp)

iv. Adam Clarke noticed four things displayed by Jairus that are necessary for answered prayer.

- We must put ourselves in the presence of Jesus (**one of the rulers of the synagogue came**).
- We must humble ourselves sincerely before Jesus (**he fell at His feet**).
- We must lay open our request with a holy earnestness (**and begged Him earnestly**).

- We must have total confidence in the power and the goodness of Jesus (**Come and lay Your hands on her, that she may be healed, and she will live**).

2. **(Mark 5:25-34)** A woman is healed of a hemorrhage.

Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind **Him** in the crowd and touched His garment. For she said, “If only I may touch His clothes, I shall be made well.” Immediately the fountain of her blood was dried up, and she felt in **her** body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?” But His disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?’” And He looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”

a. **A flow of blood for twelve years**: This woman was in a desperate condition. Her condition made her ceremonially and socially unclean, and this was a significant burden to live under for 12 years.

i. According to the Jewish ideas of the time, if this woman touched anyone, she made him or her ceremonially unclean. This uncleanness did not allow them to take part in any aspect of Israel’s worship (**Leviticus 15:19-31**).

ii. “By the very law of her people, she was divorced from her husband, and could not live in her home; she was ostracized from all society, and must not come into contact with her old friends; she was excommunicated from the services of the synagogue, and thus shut out from the women’s courts in the temple.” (Morgan)

b. **Had suffered many things from many physicians**: She went to the doctors to get better, but only **suffered** worse — and became poorer. Luke the physician also tells us that she had *spent all her livelihood on physicians* (**Luke 8:43**). He knew how doctor bills could take all the money a family had.

i. The ancient rabbis had many different formulas to help a woman afflicted like this. “Rabbi Jochanan says: *Take of gum Alexandria, of alum, and of corcus hortensis, the weight of a zuzee each; let them be bruised together, and given in wine to the woman that hath an issue of blood.* But if this fail, *Take of Persian onions nine logs, boil them in wine, and give it to her to drink: and say,* Arise from thy flux. But should this fail, *Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and affright her, and say,* Arise from thy flux. But should this do no good...” (Clarke)

ii. When a soul is sick today, they often go to different doctors and spend a great deal of time and money, only to **suffer many things from many physicians**. A sick soul may go to “Doctor Entertainment,” but find no cure. They may pay a visit to “Doctor Success” but he is no help in the long run. “Doctor Pleasure,” “Doctor Self-Help,” or “Doctor Religion” can’t bring a real cure. Only “Doctor Jesus” can.

c. **If only I may touch His clothes, I shall be made well**: Because this woman’s condition was embarrassing and because she was ceremonially unclean and would be condemned for touching Jesus or even being in a pressing crowd, she wanted to do this secretly. She would not openly ask Jesus to be healed, but she thought, “**If only I may touch His clothes, I shall be made well.**”

i. Since we have no evidence in the Bible that Jesus healed this way before, it seems that the woman acted at least partially on superstition. Her faith had elements of err and superstition, yet she did believe in the healing power of Jesus, and the border of His garment served as a point of contact for that faith. There were many things that we could find wrong with this woman’s faith. Nevertheless, her faith was in **Jesus**, and the object of faith is much more important than the quality of faith.

ii. “There was no magic in the garments of Jesus. Perhaps there was superstition in the woman’s mind, but Jesus honoured her darkened faith as in the case of Peter’s shadow and Paul’s handkerchief.” (Robertson)

iii. **Matthew 9:20** says she touched the **hem of His garment**, and that actually means one of the borders of the outer garment that all Jews wore. “Every devout Jew wore an outer robe with four tassels on it, one at each corner. These tassels were worn in obedience to the command in **Numbers 15:38-40**, and they were to signify to others, and to remind the man himself, that the wearer was a member of the chosen people of God.” (Barclay)

d. **Immediately the fountain of her blood was dried up**: According to the thinking of the day, when this unclean woman touched Jesus it would make **Him** unclean. But because of the nature of Jesus and the power of God, that wasn’t how it worked. When she touched His garment, Jesus wasn’t made unclean; the woman was made whole. When we come to Jesus with our sin and lay it upon Him, it doesn’t make Him a sinner, but it makes us clean.

e. **She felt in her body that she was healed of the affliction... immediately knowing in Himself that power had gone out of Him**: When the woman was healed, **both** the woman and Jesus knew it happened. She **felt in her body** that it happened, and Jesus felt **power had gone out of Him**.

i. It would be interesting to know what exactly “**power had gone out of Him**” means. This is the only healing or miracle in the ministry of Jesus — or anyone else in the Bible — that mentions this idea. From every other healing in the ministry of Jesus, we **don’t** get the idea

that God's healing power was communicated by a noticeable surge of power flowing through Jesus and into someone else. Yet on this occasion, something like that happened, even if we don't know how.

f. **Who touched My clothes?** Robertson says that Jesus more literally said, "Who touched me on my clothes." Her goal wasn't to touch the clothes of Jesus, but to touch Jesus. The clothes just happened to be the part of Jesus she could touch.

i. Because this woman was embarrassed and thought her uncleanness meant no one would let her touch Jesus, she tried to do it secretly. But God often brings His work out into the open, even if it may start secretly.

g. **And He looked around to see her who had done this thing:** This was before she revealed herself. Jesus knew all along exactly who touched Him and received the healing. He asked, "**Who touched My clothes?**" for the benefit of the woman, not because He didn't know who the person was.

i. The disciples were amazed that Jesus asked this question. Given the situation, **His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'"** But the disciples didn't understand the difference between casual contact with Jesus and reaching out to touch Him in faith.

ii. We can imagine someone who because of the press of the crowd bumped up against Jesus. When the woman's miracle was revealed, they might say, "I bumped into Jesus, I touched Him — yet I was not healed." But there is a huge difference between bumping into Jesus here and there and reaching out to touch Him in faith. You can come to church week after week and "bump into" Jesus. That isn't the same as reaching out to touch Him in faith.

iii. "It is not every contact with Christ that saves men; it is the arousing of yourself to come near to him, the determinate, the personal, resolute, believing touch of Jesus Christ which saves." (Spurgeon)

iv. "Augustine long ago said of this story, 'Flesh presses, faith touches.'... He can always distinguish between the jostle of a curious mob, and the agonized touch of a needy soul." (Morgan)

h. **But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth:** Jesus made her go through this although He knew who she was, and she knew who she was. It might seem that His only purpose was to embarrass this poor woman before others, but that wasn't the purpose at all.

i. Jesus did it so that she would know she was healed. It is true that Mark tells us **she felt in her body that she was healed of the affliction**, but this woman was like any other person.

Soon she would begin to doubt and fear, wondering if she really was healed. She would wonder when the ailment might return. But Jesus told her “**Go in peace, and be healed of your affliction**.” Jesus called her out so that **she** would absolutely know that she was healed.

ii. Jesus did it so that **others** would know she was healed. This woman had an ailment that no one could see and that made her a public outcast. It would sound suspicious to many if she just announced that she was healed. They would think that she made it up just to be considered “clean” again. Jesus called her out so that **others** would absolutely know that she was healed.

iii. Jesus did it so that she would know **why** she was healed. When Jesus said, “**Daughter, your faith has made you well**,” it showed the woman that it really wasn’t touching the clothing of Jesus that healed her. Instead, it was her **faith** in Jesus and what He could do for her.

iv. Jesus did it because He didn’t want her to think she **stole** a blessing, that she could never look Jesus in the eye again. She didn’t steal anything; she received it by faith and Jesus wanted her to know that.

v. Jesus did it so that **Jairus** could see this woman’s faith and be encouraged regarding his daughter. Jesus “called her out” to **encourage someone else** in faith.

vi. Jesus did it because He wanted to bless her in a special way. He called her “**Daughter**.” Jesus never called any other person by this name. Jesus wanted her to come forth and hear this special name of tenderness. When Jesus calls us forward, it is because He has something special to give us.

vii. “It seemed cruel, but it was really kind. It sent her home with loftier thoughts of Him. She would never talk of the wonder of the tassel; she would always talk of the wonder of the Lord. Permitted to walk away without confession, she would have said exultantly, ‘I’ve found a cure.’ **Now** the woman cried, ‘I’ve found a friend.’” (Morrison)

viii. Jesus may ask us to do things that seem embarrassing today. He doesn’t ask us to do them just because He wants to embarrass us. There is also a higher purpose even if we can’t see it. But if avoiding embarrassment is the most important thing in our life, then pride is our god. We are more in love with ourselves and with our self-image than we are in love with Jesus.

i. **Came and fell down before Him and told Him the whole truth**: When we come to Jesus, we must tell Him **the whole truth**.

i. We must tell Him **the whole truth** about our **sin**. We come to Him as the Great Physician and He asks, “What seems to be the problem?” So don’t leave anything out.

- ii. We must tell Him **the whole truth** about all our **suffering**. He wants to know where it hurts, so tell Him.
- iii. We must tell Him **the whole truth** about the **other doctors and cures** we tried.
- iv. We must tell Him **the whole truth** about all our **hopes**, because He wants to know what He can do for us.

j. **Daughter, your faith has made you well. Go in peace, and be healed of your affliction:**

This whole account is so wonderful that later Christians couldn't help but embellish the story. Some said the woman's name was Berenice, and others said it was Veronica. One said outside her door she set up a statute of her bowing down before Jesus, and at the foot of the statue a strange plant grew that could miraculously heal diseases.

- i. Poor Jairus! During all this, his daughter laid ill at home, her life slipping away. It was torture to see Jesus take time out to minister to this woman while his daughter suffered. God is never slow, but He often **seems** slow to the sufferer.

3. **(Mark 5:35-36) Jesus calls Jairus to an extreme faith with an extreme promise.**

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

- a. **Your daughter is dead:** Jairus' heart sank when he heard this. He must have thought, "I knew this was taking too long. I knew Jesus shouldn't have wasted His time on this silly woman. Now the situation is beyond hope."

- b. **Do not be afraid; only believe:** Jesus told Jairus to do two things. First, to stop being **afraid**. It sounds almost cruel for Jesus to say this to a man who just lost his daughter, but Jesus knew that **fear** and **faith** don't go together. Before Jairus could really trust Jesus, he had to **decide** to put away fear. Second, Jesus told Jairus to **only believe**. Don't try to **believe** and be afraid at the same time. Don't try to **believe** and figure it all out. Don't try to **believe** and make sense of the delay. Instead, **only believe**.

- i. Jairus was supposed to **believe** the word of Jesus. Everything else told him the situation was hopeless, but the word of Jesus brought hope.

4. **(Mark 5:37-43) Jesus raises Jairus' daughter from the dead.**

And He permitted no one to follow Him except Peter, James, and John the brother of James. Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly. When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping." 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. Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to**

you, arise.” Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement. But He commanded them strictly that no one should know it, and said that something should be given her to eat.

a. **He permitted no one to follow Him except Peter, James, and John**: Often these three are considered the “inner circle” of Jesus’ disciples. Yet it could be just as true that Jesus knew He had to keep a special eye on these three.

b. **The child is not dead, but sleeping**: Jesus wasn’t out of touch with reality when He said this. He wasn’t playing make-believe. He said this because He knew a higher reality, a spiritual reality that was more certain and powerful than death itself.

c. **A tumult and those who wept and wailed loudly**: In that day it was customary to hire professional mourners to add to the atmosphere of grief and pain at a funeral. But the professional mourners only grieved superficially. Notice how quickly they turned from weeping to ridicule (**they ridiculed Him**).

i. **They ridiculed Him**: “Note imperfect tense. They kept it up.” (Robertson)

ii. “Since even the poorest man was required by common custom to hire a minimum of two fluteplayers and one professional mourner in the event of his wife’s death, it is probable that one who held the rank of synagogue-ruler would be expected to hire a large number of professional mourners.” (Lane)

d. **When He had put them all outside**: Jesus would have nothing to do with these people who don’t believe His promises. He drove them out so that they would not discourage the faith of Jairus.

e. **Little girl, I say to you, arise**: Jesus spoke to a dead girl as if she were alive, and He did this because He is God. [Romans 4:17](#) says that God *gives life to the dead and calls those things which do not exist as though they did*. Jesus spoke to this girl with the power of God and she was raised from the dead.

f. **They were overcome with great amazement**: Jesus didn’t fail Jairus, and He didn’t fail the woman who needed healing. But in ministering to both, He needed to stretch the faith of Jairus extra far.

i. In all this we see how the work of Jesus is different, yet the same, among each individual. If Jesus can touch each need so personally, He can touch our needs the same way.

- Jairus had 12 years of sunshine that were about to be extinguished. The woman had 12 years of agony that seemed hopeless to heal.
- Jairus was an important man, the ruler of the synagogue. The woman was a nobody. We don’t even know her name.

- Jairus was probably wealthy because he was an important man. The woman was poor because she spent all her money on doctors.
- Jairus came publicly. The woman came secretly.
- Jairus thought Jesus had to do a lot to heal his daughter. The woman thought all she needed was to touch Jesus' garment.
- Jesus responded to the woman immediately. Jesus responded to Jairus after a delay.
- Jairus' daughter was healed secretly. The woman was healed publicly.

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Chuck Smith

Sermon Notes for Mark 5:21-34

"WHO TOUCHED ME?"

I. A STRANGE QUESTION TO DISCIPLES.

A. As usual Jesus was being mobbed.

1. He probably had difficulty walking because of the press.

a. I can see Jairus slightly ahead of Him trying to clear a path through crowd.

b. Hundreds are thronging, jostling, shoving, pushing.

2. The disciples said, "You've got to be kidding, look how the crowd is jostling you, and you say, who touched me?"

II. A SELECTIVE QUESTION.

A. In all the pushing, shoving crowd one touched Him.

1. The disciples say, "hundreds have touched you.

2. "No, they have jostled Me, but one has touched Me."

B. There is a touch that makes a demand on Christ, there are touches that make no demand.

1. You can be near to Him yet far away -

2. You may look into His eyes and never see Him -

3. You may sit here this morning, sing the songs, pray the prayers, hear the Word, and never contact Him.

4. It is possible to touch Christ in such a way that it brings no response.

5. It is possible to touch Him in such a way that it demands a response from Him.

III. WHO TOUCHED HIM?

A. Out of the crowd there came a woman trembling and falling at His feet.

1. She had a sickness that had caused her to be excommunicated from the temple.

2. It gave her husband a right to divorce her.

3. It weakened her every day.

4. It caused her to be considered unclean, and everything she touched to be unclean.

5. By human standards it was incurable.

a. She had spent her entire fortune going to doctors, but was no better off.

b. In fact, she was worse off for she was now broke, and her sickness was not cured.

IV. HOW DID SHE TOUCH HIM?

A. What made her touch any different from the hundreds who were thronging Him?

B. Hers was the touch of faith.

1. In her heart she had said, "If I can just touch His clothes, I shall be whole."

2. In all the jostling crowd one was moving toward Him with purpose to touch Him.

C. The touch had become a point of contact to release faith.

1. It seems that faith often exists in three forms, passive, active, and activated.

a. Passive faith is more or less believing that God can do it.

1. It doesn't move mountains, in fact it doesn't move much of anything.

2. But He created the universe so He can pretty much do anything.

b. Active faith believes that God will do it.

1. It anticipates the day He will.

c. Activated faith believes He will do it now!

D. We often need a point where we activate our faith.

1. This was, I believe, the purpose in Jesus touching so many people as He healed them.

2. The value of laying on of hands.

E. Notice Jesus said to the woman, "thy faith" hath made thee whole.

1. Not thy touch.

2. It is the touch of faith that brings a response.

3. Today, here amidst the crowd who have gathered some are going to touch Him and go home whole.

V. THOSE WHO TOUCH HIM WILL BE TOUCHED BY HIM.

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