

Introduction

1. In the very first verse of Mark's gospel he states his goal which is to reveal, or prove to his readers, that Jesus is both Messiah (Christ) and the Son of God
2. He then spends the rest of the gospel building his case through a series of historical events in the life of Christ as He travels from Galilee to Jerusalem where the final proof is given: the death, burial and resurrection of Jesus
3. Each of the historical events chosen by Mark, and how he tells them and arranges them, serves His ultimate purpose of proving his case
4. And that is exactly the case with the two events we looked at last week and the one we will look at today
5. As I mentioned last week, 4:35-5:43 is one large section that describes three events designed to prove the deity of Christ

A. In the first, Jesus demonstrated His authority over nature (4:35-41)

1. Jesus and His disciples head out across the Sea of Galilee when a massive storm comes and nearly sinks their boat
2. Jesus is asleep in the stern when His disciples wake Him in a panic and accuse Him of not being concerned that they were all going to die
3. Jesus poses a rhetorical question regarding why they still don't have faith even though they had been with Him and seen the things they had seen
4. He then calms the wind and sea in an instant with just His voice
5. Their response? Fear and bewilderment, wondering what kind of man can control nature the way He did

B. In the second, Jesus demonstrated His authority over demons (5:1-20)

1. When they arrive on the other side of the lake, a man possessed by demons immediately confronts Jesus and attempts to gain the upper hand by referring to Him by name and His title as Son of the Most High God
2. The demons recognize Jesus's power and authority over them and leave the man, but implore Jesus not to cast them out of the country but instead let them enter into a herd of pigs
3. Jesus agrees because the time for their judgment and torment hadn't come yet (e.g. Revelation 19-20); He would only bind the strongman at this time while He plundered him
4. The pigs ultimately run down the cliff and drown in the sea
5. When the people of the city learn of it, their response is to beg Jesus to leave their region and not return.

C. Today we look at the third where Jesus demonstrates His authority over death and disease (5:21-43)

1. Our final section revolves around two events that are intertwined:
  - a. The first involves the death and resurrection of the only daughter of a synagogue official
  - b. The second involves the healing of a woman who had been suffering with a bleeding issue for 12 years

- c. Both of these demonstrate not just Jesus’s power and authority over death and disease, but the remarkable faith of those involved
  - d. As such, it stands in direct contrast to what we witnessed with most of the individuals above (with the exception of the demon possessed man)
2. Let’s look at the first one: Jesus raises Jairus’s daughter (READ 5:21-24; 35-43):
- a. After delivering the demon possessed man, Jesus and His disciples traveled back across the Sea of Galilee and were met by a synagogue official named Jairus
  - b. He sought Jesus out because his 12 year old daughter was close “**at the point of death**” (23) and he begged Jesus to come and lay His hands on her so that she would be healed and live—this is remarkable considering the opposition Jesus faced from the religious rulers
  - c. Jesus went with him, but along the journey people came to inform Jairus that it was too late because his daughter was already dead (35)
  - d. Jesus responds by telling Jairus not to be afraid and to continue to believe in spite of the news—“**only believe**” is best understood as “**continue to believe**” due to the use of the present imperative—this it to say that it takes no more faith to believe that Jesus can heal the sick than it does to raise the dead!
  - e. When they finally arrive at the house, the funeral process has already started (indicated by the “**people loudly weeping a wailing**”, but when Jesus states that the girl is not dead but “**asleep**” they ridicule Him:
    - 1) This reference to being a sleep rather than dead is something Jesus used when speaking of Lazarus after he died
    - 2) In both instances, however, they were physically dead, but Jesus referred to it as sleep because He would raise them back to life (See the almost humorous exchange between Jesus and His disciples in John 11:11-14)
  - f. After kicking all the mourners out of the room, Jesus takes only Peter, James, John and the parents into the room and raises the little girl from the dead (40-43):
    - 1) This was a privileged observance, much like explaining parables only to those who would listen carefully
    - 2) Those who had ridiculed him would not get the privilege of seeing his power and authority over death
    - 3) This is likely why Jesus instructed them not to tell others what happened
3. Now let’s look at the second event: Jesus heals a woman who was suffering with bleeding issue (READ 25-34):
- a. This takes place while Jesus is traveling with Jairus in the event above
  - b. Jesus is surrounded by the crowds who were “**pressing in on Him**” (24)—like trying to walk around Disneyworld on a Saturday during Spring Break
  - c. A woman appears in the crowd as she pushes her way toward Jesus, and she is in dire straights (25-26):
    - 1) She’s been bleeding for 12 years (the nature of the bleeding is not stated)
    - 2) She had visited doctor after doctor with no relief—in fact, she had “**endured much**” (lit. “suffered much”) at their hands—Luke wrote she “**could not be healed by anyone**”
    - 3) In fact, she “**had spent all that she had and as not helped at all, but rather had grown worse**” (26)
    - 4) You can just imagine her desperation

- d. She had heard of others that were healed by Jesus, so she presses through the crowd and touches His cloak:
  - 1) That's her only goal; she didn't need to talk to Jesus, or disturb Him—she simply sought to touch his cloak (28): **“If I just touch His garments, I will get well.”**
  - 2) It's possible she had heard of others who were healed simply by touching Jesus's clothes (as in 6:56)
  - 3) As soon as she touched the fringe of His cloak (as Luke states) she was healed (29): **“Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.”**
  
- e. At this point, something unexpected and rather remarkable happens (30-34):
  - 1) It's unexpected because it's clear from the context that the woman had hoped to simply touch Jesus's clothes and disappear into the crowd without drawing attention to herself
  - 2) However, Jesus immediately knew that someone had touched Him because He sensed power go out of Him so He asked who it was
  - 3) It's remarkable because of the interaction between Jesus and the woman:
    - a) When the woman sees Jesus looking at her and realizes He knows it was her, she falls down before Him trembling with fear and tells him everything—Luke says that she **“declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.”** (Luke 8:47)
    - b) Jesus's response indicates to her that it wasn't touching His clothes that healed her, but her faith (34): **“Daughter, your faith has made you well; go in peace and be healed of your affliction.”**
      - Jesus's address to her as “daughter” is touching because it is a tender reassurance in response to her fear and trembling
      - His blessing of peace is also touching considering her lack of peace in the face of 12 years of suffering
  
4. Have you noticed how the faith of Jairus and the woman differ so significantly from most of the others in these three stories (aside from the demon possessed man)?
  - 1) Jesus's own followers who got into the boat with Him still didn't have faith even after spending time with Him personally and seeing all that He had done
  - 2) Even after Jesus calmed the wind and the storm right in front of them, they responded with more fear than awe, and didn't quite know what to make of Jesus
  - 3) Even the crowds who saw Jesus miraculously heal the man with the demons refused to have faith, but instead begged Him to leave their city and never return
  - 4) But then we're introduced to Jairus:
    - a) He was a synagogue official which means that most of his colleges and closest associates would have been other officials and religious leaders who were already opposed to Jesus, and even seeking to destroy Him
    - b) Yet, we see his faith when he falls at Jesus's feet and begs him to come heal his sick daughter (imagine what this might have cost him among his colleges and friends)
    - c) Even when he gets word along the way that it's too late because his daughter is dead, and he's encouraged not to bother Jesus any longer, he places his faith in Jesus's promise to him that his daughter will be made well
    - d) Even when he arrives home and his family and friends ridicule Jesus, he does not waver
  
- 5) Then we have the woman:

- a) She was in dire straights because for 12 years she suffered
  - b) Doctor after doctor failed to bring her relief and instead she got worse and worse
  - c) She spent every dime she had
  - d) It's remarkable that when we meet her that she had any hope at all—but she did and it was tied to her faith that simply touching Jesus's clothes would be enough to heal her
- 6) Do you know what the most remarkable thing about these two that sets them apart from all the others in these events?
- a) With the exception of the demon possessed man, most had seen the miracles Jesus performed and still didn't have faith
  - b) The demon possessed man only believed after he was healed
  - c) But Jairus and the woman both had faith BEFORE Jesus did anything for them, and they had faith against tremendous odds
  - d) This reminds us of Doubting Thomas, doesn't it: READ John 20:24-29