

**>>>>>> Lesson 13 <<<<<<<**

- 1) Before we move on, we need to go back and revisit my comments of a few weeks back regarding the disciples reaction when Jesus was sleeping during the storm.
- 2) As I said then, the real point of the story at that time was that – the disciples (probably not any of the fisherman) became distraught and woke Jesus.
- 3) That was not so surprising – however, the surprising thing was the question!
- 4) I indicated that this was an indictment – "Teacher, don't you care if we drown?"
- 5) Of course, as you recall, without uttering a word in response, he got up and commanded the storm to stop.
- 6) The thing that is not right in this is the word I used to describe the question – INDICTMENT.
- 2) It turns out, as I have learned in recent days, Greek has among other things that are much different from English, ways of inflecting the expected answers to questions.
- 3) In this case for instance, the questions are asked in a way that a definite yes or no answer is expected.
  - a) English does not have a construction that does that.
  - b) Instead, we do the same thing in English using voice inflection and facial expressions.
  - c) The Greek has a definite sentence structure for an expected yes, no, and open ended question.
- 4) The Greek for this particular question "Teacher, don't you care if we drown?" indicates not an indictment – i.e. they thought he did not care and would answer in that way.
- 5) The way it is constructed in Greek really indicates that they really did expect his answer to be that he did care – they knew that!
- 6) This makes a real difference in how we perceive their relationship at this point.
- 7) A more accurate way to convey the correct question might be "Teacher, you don't care if we drown do you?"
- 8) It also means that the two questions Jesus asked can be clarified somewhat as well.

"Why are you so afraid? Do you still have no faith?"
- 9) The first question is indicated in the Greek as truly open ended – it does not accept or require a Yes / No answer – it requires thought.
- 10) This is obvious in the English translation.
- 11) The second question "Do you still have no faith?" is asked in a way that again, a yes answer is expected meaning a truthful answer from them would mean they still do not have faith – not in Jesus' caring for them but in his abilities.
- 12) That has already been asked. It is not saying that they do not think he cares for them.

## ***Gospel of Mark – NOTES***

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### **Mark 5:21-23 (NIV)**

- 1) This begins an interesting series of events.
- 2) Stepping back and taking the distant view, this and the incident that follows shows the compassion Jesus exhibits regardless of His condition or circumstance.
- 3) It also shows how Jesus was always sharing His message of love and caring.
  - a) He shows it in His words and in His actions
- 4) Jesus has traveled all night from one end of the Sea of Galilee to the other.
  - a) Calmed a storm.
  - b) Dealt with the demon possessed man and his Legion of demons.
  - c) Had the residents of that place reject Him because of that miracle.
  - d) Traveled back across the lake.
    - i) Most likely, He returned to the vicinity of Capernaum
- 5) Now, on reaching the shore, He is pressed again by crowds looking for healing and some I'm sure looking for words of encouragement.
- 6) Just as we are familiar with the jumble of urgency, delays, obstacles, and disappointments in our lives, so was Jesus.
  - a) There is a series of commercials that have the take away "Jesus gets us". Though I don't agree with all they portray, that punch line is true – Jesus does get us.
  - b) Though His time and lifestyle was different from ours, He totally understands our lives and the things we deal with everyday.
- 7) Returning to our passage, most likely, as Jesus began to speak to and heal those in the crowd that were pressing in on Him, Jairus forced his way thru to Jesus.
- 8) When he reaches Him, he falls at Jesus' feet and begins to plead with Him to save his daughter.
  - a) Jairus was not described as a Pharisee or Scribe. He was described as a synagogue ruler.
  - b) They were responsible for:
    - i) supervising worship services
    - ii) caring for the scrolls
    - iii) running the weekly school
    - iv) keeping the congregation faithful to the Law
    - v) distributing alms, and administering the care of the building.
  - c) If there was no permanent rabbi or teacher, the synagogue rulers often would ask visiting teachers to teach.
  - d) We might say they were a lot like deacons in their rolls.

## ***Gospel of Mark – NOTES***

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- 9) Because of his responsibilities he was probably well known to the crowd thru which he had just pushed.
- 10) Though he was desperate, for Jairus to fall at Jesus' feet and plead for Him to come heal his daughter was a significant and daring act.
  - a) There will likely be significant consequences caused by this action.
  - b) It could indicate a real respect and belief.
  - c) Or, it could be a case of the desperation causing him to do anything to save his daughter.
  - d) As we will see in a bit when we get back to Jairus' story it really is a case of belief – at least in the healing powers of this man Jesus.
  - e) First, we're going to take a look at another immediate interruption in Jesus' plans.

### **Mark 5:24 (NIV)**

- 1) We are told of no hesitation on Jesus' part – He simply sets out with Jairus to his home where his dying daughter is.
- 2) Now, the plot switches to another healing incident – also an incident of faith in the healing power of Jesus. *Continuing in the last part of verse 24 ...*

### **Mark 5:24-34 (NIV)**

- 1) Here we see another desperate situation.
- 2) This woman had been suffering for many years.
  - a) Not only the physical symptoms but also what she had endured at the hands of the doctors.
  - b) Only to have “spent all she had” with no cure.
- 3) There is another side of this situation that even heightens the woman's severe problem.
  - a) The bleeding caused the woman to be in a constant condition of ritual uncleanness (see Lev 15:25-33).
  - b) She could not worship in the synagogue, and she could not have normal social relationships with friends or even family.
  - c) Anyone who came into contact with her would also become unclean.
  - d) Thus, the woman was treated almost as severely as a leper.
- 4) Who would not be desperate under these circumstances?
- 5) We can envision the woman pushing her way thru the crowd just trying to get close enough to Jesus to touch any part of His garments.
- 6) Once she had accomplished her goal, it must have been a real shock when Jesus stopped abruptly and started looking for her.
- 7) She had simply touched his outer garment – probably thinking that it was so lightly that he would not have even noticed.

## ***Gospel of Mark – NOTES***

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- 8) Truth is, she was probably correct.
- 9) However, though that was the question he asks, that was NOT truly what Jesus detected – He had detected “the power going out from Him”.
- 10) To me, this is a very interesting aspect of Jesus – He obviously had a sense that we do not have – when a healing took place, He felt the supernatural power go from Him to the healed person.
  - a) We do not know if this was the case with every healing or only this one.
  - b) One way or the other it was a unique facet of Jesus.
  - c) It also might beg the question if others were touching him to be healed, why were they not?
  - d) Obvious (at least to me) is the faith issue – the woman had absolute faith that if she could only touch his garment, she would be healed!
- 11) Now, we might ask ourselves why Jesus would feel the need to discover who was healed by this touch.
- 12) First, as the disciples point out, many people were probably touching Jesus as He moved along with the crowd
- 13) Even though some may have had problems that could have used Jesus’ healing He did not address them.
- 14) What is unique here is the fact that this was purposeful.
  - a) As I said a moment ago, the woman began with a faith that the healing would take place if she touched His garments.
  - b) Because of that faith, the power did go out from Him when she touched His clothes.
- 15) In all that lies the answer to the question of why Jesus would stop and seek out this woman.
- 16) Because of her faith, He wanted to complete the establishment of a relationship with her.
- 17) He wanted her to know unequivocally that her faith was the reason for her healing.
- 13) Imbedded in this event is a simple phrase that opens into probably another reason for Jesus’ stopping.

She “told him the whole truth”.
- 18) To me, this indicates she told Him, the entire story of her illness and what she had been thru.
- 19) This served the purpose of bringing the crowd to that knowledge and letting them see once again that He had this power and He had compassion for them.
- 20) What a relief she must have felt when, after listening to her story, Jesus simply says:

"Daughter, your faith has healed you. Go in peace and be freed from your suffering."
- 21) Added to this is the fact that Jesus saying this to this woman let everyone else in hearing distance know that faith was necessary!

***Here we are some 2000 years later, after the man Jesus lived. Should we (or do we) have the feelings that this woman must have felt at Jesus’ words?***

**Mark 5:35-43 (NIV)**

- 1) Jesus is still speaking, presumably to the healed woman when Jairus is approached by men from his house.
- 2) They bring the devastating news that his daughter is dead.
- 3) At this point, the situation changes for everyone.
  - a) First, Jairus must have been totally devastated – all hope for his daughter vanished.
  - b) Jesus attempts to reassure him and challenges his faith again – “don’t be afraid just believe”.
  - c) This would likely take a lot of effort on any of our parts.
  - d) To add finality to the situation, his friends were so sure that they told him not to bother Jesus any longer.

***Have you ever had to ignore the unbelief of others and hold firmly to Jesus?***

***Have you ever not done that when you know now you should have?***

- 4) The situation also changes for the disciples and the crowd.
  - a) Jesus leaves the crowd including most of his disciples behind.
  - b) He only allows the three, Peter, James, and John, to accompany Himself and Jairus on the rest of the journey to Jairus’ house.

***Why do you suppose Jesus chose to go on alone with only Peter, James and John of the disciples?***

- 5) Once Jesus reaches the house, He sees all the mourners and tells them that the daughter is not dead but asleep.
  - a) Understandably, the mourners ridicule Jesus for His statement – after all, He had not even seen the girl – how would He know if she were dead or not?
  - b) At this point, he sends away the mourners and the rest of the family.
  - c) All that are left at this point are Jairus, his wife, Peter James, and John, and Jesus himself.
- 6) As he did with the disciples when Lazarus had died, he tells these folks that the girl is not dead but asleep.
- 7) John MacArthur comments on this:

The drama of the moment was intensified by the sudden silence. Jesus broke the silence by making a shocking statement, “The child has not died, but is asleep.” Jesus, of course, was well aware that Jairus’s daughter had died. In John 11:11, Jesus responded similarly to the death of Lazarus, telling the disciples,

“Our friend Lazarus has fallen asleep; but I go, that I may awaken him out of sleep.”

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On that occasion, not even His disciples immediately understood the metaphor. As John explains:

The disciples then said to Him, “Lord, if he has fallen asleep, he will recover.”

Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. So Jesus then said to them plainly,

“Lazarus is dead, and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.” (John 11:12–15)

This incident similarly provided Jesus with an opportunity to display His life-giving power. By using the metaphor of sleep, the Lord redefined death as a temporary state. That same word picture is used throughout the New Testament to remind believers that death is not permanent and that future resurrection awaits (cf. Matt. 27:52; Acts 7:60; 1 Cor. 15:6, 20, 51; 1 Thess. 4:13–15; 5:10; 2 Peter 3:4). Though the body sleeps temporarily in death, the soul does not (cf. Luke 16:19–31; 23:43; 2 Cor. 5:8; Phil. 1:23; Rev. 6:9–11).

- 8) Next, Jairus, his wife, Peter, James, and John then proceed along with Jesus to where the little girl was laying, and He proceeds to take her by the hand and bring her back to life.
- 9) Again, Jesus wants everyone who witnessed this miracle to keep silent about it.
- 10) There would be no mistaking this event for a miracle that could only have been accomplished by God Himself or Jesus the Son of God.
- 11) It is still not His time and He still has much to share with the people and His disciples before His departure.