

Third Presbyterian Church
Midweek Bible Study
Miracle Series
Miracle Blood Relief
Lesson 5 – Blood Awakening

Mark 5:21-43 (NIV)

²¹ When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. ²² Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet ²³ and pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." ²⁴ So Jesus went with him. A large crowd followed and pressed around him.

²⁵ And a woman was there who had been subject to bleeding for twelve years. ²⁶ She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

²⁷ When she heard about Jesus, she came up behind him in the crowd and touched his cloak, ²⁸ because she thought, "If I just touch his clothes, I will be healed." ²⁹ Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. ³⁰ At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" ³¹ "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'" ³² But Jesus kept looking around to see who had done it. ³³ Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. ³⁴ He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering." ³⁵ While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "Why bother the teacher anymore?"

³⁶ Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe." ³⁷ He did not let anyone follow him except Peter, James and John the brother of James. ³⁸ When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly. ³⁹ He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep." ⁴⁰ But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. ⁴¹ He took her by the hand and said to her, "*Talitha koum!*" (Which means, "Little girl, I say to you, get up!"). ⁴² Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. ⁴³ He gave strict orders not to let anyone know about this, and told them to give her something to eat.

1. Why do people come to church NOT expecting a miracle?
 - a. How does our worship look different when we come to church expecting a miracle?
2. How does Jesus grow our patience in His delay of our miracles? Give person example if possible.
3. How can our prayer be putting God into our own agenda? How do we avoid this?
4. The woman in our account has spent all of her money on physicians to cure her illness.
 - a. Why do we feel at times throwing money at a problem will solve it?
 - b. Give example of how throwing money at a situation can make it worse?
5. Speak to the despair and loneliness this woman felt as a result of being prevented to worship God in the temple, to work, to fellowship with family/friends, having to shout unclean whenever someone drew near etc. because of her illness?
 - a. What are some isolating “issues of blood” today others are dealing with and are preventing them from worship/fellowship and community? How can we then respond to them with the compassion of Jesus?
6. This account in Matthew 9:21 says this woman “She said to herself...” means that she we encouraging herself to seek and expect a miracle. What are ways we can encourage ourselves when we are in despair?
7. Explain the following statement: “ Faith is only as good as its object?”
 - a. Why is it important that the object of our faith is The Lord?
8. When Jesus said the little girl was not dead but was asleep, some laughed and Jesus put them out the house. What does this action by Jesus say to us and what we need to do at times with the nay-sayers and those who mock our faith in Jesus?
9. How does Jesus’ treatment of the sick woman and Jairus offer comfort to us today?
10. Share your main takeaway from the sermon and the lesson?

H. The Approaches that Lay Hold of Jesus' Authority: How to Approach Jesus, 5:21-43

(5:21-43) **Introduction:** How can a person lay hold of Jesus and His power? This passage deals specifically with the desperate and hopeless person; it shows how the desperate person can approach Jesus and secure His help in any situation.

1. The crowds gathered around Jesus (v.21).
2. Scene 1: a ruler's desperate approach (v.22-24).
3. Scene 2: a woman's hopeless approach (v.25-34).
4. Scene 3: a ruler's believing approach (v.35-43).

DEEPER STUDY #1 (5:21-43) Faith— Believe

1. (5:21) Jesus Christ, Response to: crowds gathered around Jesus again. He had crossed back over the Sea of Galilee, apparently near Capernaum, His headquarters. The events that follow happened near the Sea of Galilee.

2. (5:22-24) Desperation— Attitude— Seeking Jesus: the first scene is that of a ruler's desperate approach (see note, Jairus— Matthew 9:18-19). A desperate approach always lays hold of Jesus. Jesus sees and answers a person who comes to Him in desperation. A desperate approach involves four attitudes.

1. There is a selfless attitude. Jairus was a ruler, one of the most important men in the community (see note— Matthew 9:18-19). The rulers were now violently opposed to Jesus and were publicly expressing their opposition. By coming to Jesus, Jairus was running the risk of arousing the hostility of his peers and of being censored. He could have easily lost his position and profession.

Something else is also noticable. Jairus himself was approaching Jesus. Why would he leave his dying daughter's side to seek Jesus' help instead of sending someone else? Could it be that even they of his own household feared approaching Jesus because of the heated opposition? Jairus would most likely not have left his daughter's side if there had been another person willing to come to Jesus.

The point is that Jairus was desperate for help. No man could help him; this much he knew. But he had heard that Jesus could help; therefore, he set aside everything—profession, friends, family—he forgot self completely; and he went to Jesus for help.

"For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:2).

2. There is a humble attitude. Note the words, "he fell at His feet" (Mark 5:22). Jairus pushed and shoved his way through the crowd as rapidly as he could. When he caught his first glimpse of Jesus, his pace quickened; and when he finally reached Jesus, he "fell at Jesus' feet." This is humility at its height. The ruler willingly humbled himself and willingly...

- laid aside all his pride and dignity.
- laid aside his family and friends in all their prejudice and opposition.
- laid aside his profession with all its security, fame, and authority.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matthew 18:4).

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" (James 4:6).

"Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

3. There is a pleading attitude. The word "besought" (*parakaleō*^{PWS: 359}) means to call to one's side for help, to plead, to entreat, to beg. The ruler pleaded and begged Jesus to help him.

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him" (Psalm 91:15).

"Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity" (Isaiah 58:9).

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

4. There is an expectant, believing attitude. The man had a little daughter twelve years old, and she was dying—"at the very point of death." Note the man's great faith: if Jesus would come and lay His hands upon her, she would be healed and live.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).
"If ye shall ask any thing in my name, I will do it" (John 14:14).

5. The result and the impact of these four attitudes were powerful. Jesus granted the request of the desperate approach. Desperation—a selfless, humble, pleading, believing desperation—gets help. Jesus meets the need of the desperate who come to Him with...

- a selfless attitude.
- a humble attitude.
- a pleading attitude.
- a believing attitude.

3. (5:25-34) Hopelessness—Attitude: the second scene is that of a woman's hopeless approach (see note—Matthew 9:20-22). This approach always lays hold of Jesus. Jesus senses the touch of the hopeless and always helps the hopeless who come to Him. A hopeless approach involves four attitudes.

1. There is the last resort attitude. The woman had been hemorrhaging for twelve years; it was uncontrollable. No one could touch her nor anything she had touched. By law she was considered unclean, so unclean that she was to be divorced by her husband (Leviticus 15:25-27). She was to be totally cut off from society and religious worship. This particular woman had tried all she knew. She had seen "many physicians" and "spent all that she had," and yet she "grew worse." There was nowhere else to turn except to Jesus. (See note—Matthew 9:20-22 for more detail of her condition.)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

Thought 1. When all else fails, there is Jesus. However, most people try all else before Jesus. Nevertheless, He loves us and He cares for us—enormously so. We should turn to Jesus, for He is always waiting for us—waiting even if we turn to Him as a last resort.

Thought 2. A person who has been brought to the point of helplessness and hopelessness can be helped. When there is no hope anywhere else, there is hope in Christ.

Thought 3. There is no need to reach the point of hopelessness; no need to reach the *end of our ropes*; no need to become utterly depressed. Circumstances should never be allowed to destroy us, not to the point of utter hopelessness. Nevertheless, many reach that point. The one thing to remember is that Jesus does care and will never turn away from the hopeless. He opens His arms to all who come—even to the hopeless.

2. There is the shy, embarrassed, unworthy attitude. Note the woman elbowed her way through the crowd and came up behind Jesus. She wanted to touch Jesus without being seen or noticed. Why? She was embarrassed and felt unworthy. Her hemorrhaging was a personal, intimate matter for her, something she did not want to be known and discussed. She was considered unclean; therefore, she felt unworthy to approach Jesus.

Thought 1. It is the sense of unworthiness and hopelessness that touches the heart of Jesus; it is not being shy and fearing embarrassment. Being shy and fearing embarrassment are only the attitudes that create a sense of unworthiness and hopelessness. Jesus accepts any of the hopeless who truly come to Him, no matter what causes their sense of unworthiness.

Thought 2. Embarrassing matters, personal matters, secret matters—all are understood by Christ. He wishes no one to suffer ridicule or shame. He will accept the shy, quiet approach that comes to Him.

Thought 3. There are personal, embarrassing matters that we all wish to keep secret. These sometimes cause problems for us, serious problems that drive us to the point of hopelessness. Even a shy, embarrassed attitude that approaches Jesus will be acceptable. A sense of unworthiness and hopelessness touches His heart.

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

"The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise" (Psalm 51:17).

3. There is the expectant, believing attitude. Note that the hopeless woman believed what "she had heard of Jesus." She believed the gospel, that Jesus loved and cared and would make her whole. Note the thoughts of her mind, "If I may touch but His clothes, I shall be whole" (Mark 5:28). She believed in her thoughts, in her heart. She believed two things: the gospel (what she had heard about Jesus) and the power of Jesus to make her whole.

Thought 1. The same expectant, believing attitude is essential for any person to come to Christ, whether hopeless or not. One must believe in the gospel and in the power of Jesus to make one whole.

"Repent ye and believe the gospel" (Mark 1:15).

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

4. There is the confessing attitude. Jesus had made the way easy for her. He had allowed her to be healed without embarrassment, but it was not enough to believe in secret. The secret disciple had to be brought to the point of confessing her faith.

- a. The healing had cost Jesus. Spiritual virtue had flowed out from Him into the woman. The expenditure of virtue took its toll, sapping His physical strength. Jesus felt virtue drain from His body. He turned and asked the pressing throng surrounding Him, "Who touched my clothes?"

Thought 1. Imagine the enormous amounts of virtue that flowed out from Jesus from the day of His baptism to the cross! Imagine the fathomless flow of virtue that flowed from the cross, covering believers of all generations. It is incomprehensible! Yet it is a fact—a fact that proclaims the love of the Son of God. He poured out all the virtue within His eternal being for mankind.

- b. The disciples were unaware of what it cost Jesus to minister. They were insensitive to the spiritual energy He was exerting. They were ignorant of what Jesus was doing:
 - ⇒ "Himself took our infirmities, and bore our sicknesses" (Matthew 8:17; cp. Isaiah 53:4).
 - ⇒ He was teaching that public confession of Him was essential.

The disciples were somewhat surprised at Jesus' question: "Who touched me?" He was completely surrounded by a mass of people. In their surprise, they asked Him why He was asking such a question in the midst of so many people. How could He possibly expect not to be touched?

- c. The woman confessed. When Jesus asked the question, the woman came up to Jesus "fearing and trembling." She had approached Him *being unclean* and had not requested permission to touch Him. But she had still been healed. Now she felt that she must respond to His question and identify herself lest He rebuke her and reject her faith. She feared that somehow her healing might be reversed if she did not confess that she had touched Him. So "knowing what was done in her, [she] came and fell down before Him, and told Him all the truth." It was difficult and embarrassing, but she did it.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matthew 10:32).

"Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

5. The result is glorious. Jesus granted the request of the hopeless. "Daughter, thy faith hath made thee whole, go in peace, and be whole" (Mark 5:34). The result was twofold. She received peace. The fear and trembling were taken away and she was flooded with peace. Second, she was made whole both physically and spiritually.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matthew 8:13).

4. (5:35-43) Faith: the third scene is that of a ruler's believing approach. This approach always lays hold of Jesus. Jesus knows when a person truly believes. A believing approach involves one simple attitude, but there are also several attitudes that it does not involve.

1. There is not a fearful, despairing attitude in faith. Believing has nothing to do with fear or despair.
 - a. Note the devastating circumstance that occurred. While Jesus was still talking with the woman, someone came from Jairus' home with terrible news: his daughter was dead. Imagine the trauma—how Jairus felt. How anxious he must have felt with the pushing and shoving and slow movement of the crowd. How nervous he must have become as Jesus stopped to handle the matter with the hemorrhaging woman. If Jesus had just hurried, He could have reached his daughter in time. Jairus was devastated, crushed, fearful, and despairing. Now it was too late. He was helpless; all hope was gone.
 - b. Note: the challenge of Jesus is the answer to all fear and despair: "Be not afraid, only believe." (See Deeper Study #2—Mark 5:36.)
2. There is not a wailing, whining attitude in faith. Believing has nothing to do with such an attitude. Society and others may engage in and encourage wailing and whining; they may feel and say that nothing can be done now, that all one can do is to bear up under the weight and tragedy of the loss.

However, the answer to any circumstance, mild or tragic, is not wailing and whining. The answer is Jesus' comfort and assurance. Even if the circumstance is death, Jesus comforts and assures: "Why make ye this ado, and weep? The damsel is not dead, but sleepeth" (Mark 5:39). There is hope of the resurrection, which is a living fact, a living event that is to take place soon. In addition, there is hope of eternal life, of never dying, of being transported into the very presence of God upon passing from this life (John 5:24-29; John 11:25-26. See Deeper Study #1—2 Tim. 4:18.)

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:24-25).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:25-26).

"And the Lord shall deliver me from every evil work, and will preserve me [take me, transport me] unto his heavenly kingdom: to whom be glory for ever and ever" (2 Tim. 4:18).

3. There is not a scornful, skeptical attitude. The mourners laughed Jesus to scorn (see note, pt.5—' Matthew 9:23-26 for a detailed discussion and thoughts).

4. There is an obedient attitude, an attitude that believes and follows Jesus. Note that the parents did exactly as Jesus said: they removed the guests and followed Jesus into the room where their dead daughter lay. They obeyed Him despite the scorn and skepticism of others.

Thought 1. A believing faith often requires bearing abuse, scorn, and persecution to follow Jesus. Conquering the impossible requires great faith, and often it requires standing all alone against everyone else.

5. Jesus granted the believer's request. Jesus demonstrated His great love and amazing power. He raised Jairus' daughter. He showed that He cared for the man and the family who approached Him in belief and trust. The family, of course, was amazed, as anyone would be. But note the *thoughtfulness* of Jesus. He told the family to tell no one what had really happened in order to protect them from an immediate onrush of sightseers. And He showed a tenderness by telling them to give their daughter something to eat.

Thought 1. *Stubborn faith* is desperately needed by many parents in behalf of their children. However, note what must precede stubborn faith: a desperate faith that forgets and denies self and that seeks Jesus no matter the cost. Difficult cases require both a desperate faith and a stubborn faith. It is such faith that receives the *great* reward.

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20; cp. Matthew 21:21).

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:22-24).

"But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole" (Luke 8:50).

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

DEEPER STUDY #2 (5:36) Faith— Fear

DEEPER STUDY #1

(5:21-43) **Faith— Believe:** the one thing that lays hold of Jesus and His power is faith

DEEPER STUDY #2

(5:36) **Faith— Fear:** fear is the opposite of belief. Believing God eliminates fear. Believing that God actually cares and will deliver one through any and all circumstances of life erases fear. If God does care, there is nothing to fear. However, if one does not believe that God cares, then fear is present. Why? Because there is no one beyond man to help, and man's help is limited—very limited. There are many times in life when man's help is not enough, or even close to being enough. Therefore for the unbelieving man, there are all kinds of things to fear: unfortunate circumstances, bad health, accident, loneliness, death, the loss of anything and everything—family, profession, friends, business, home.

Preacher's Outline and Sermon Bible - Commentary - The Preacher's Outline & Sermon Bible – Mark.