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## Jesus Raises a Dead Girl and Heals a Sick Woman

### Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

Jesus raises a dead girl and heals a sick woman DIG: Why is it surprising that Jairus approached Yeshua and begged Him to heal his daughter? What made it difficult for this woman to approach Christ? How do you think Jairus felt when Yeshua stopped to heal the woman? Why do you suppose Jesus stopped to point her out? What does the story about Jairus and the woman reveal about faith?

REFLECT: In what ways can you identify with the bleeding woman? Think of a time when you found it difficult to step out in faith. Why was it difficult for you? In what areas of your life do you need to experience more of Christ's power? What does this story teach you about the Lord's compassion? Jesus comforted Jairus by saying: Don't be afraid; just believe. How are these words applicable to your life? What are the fears in your life? Who do you fear? What do you fear?

After ministering for a brief time in **the region of the Gadarenes** where **He** healed two demon-possessed men, **Jesus crossed back over the lake to Galilee by boat** (and returned to Jewish territory), **a large crowd gathered around Him (Mark 5:21; Luke 8:40a)**. They irresistibly longed to see **Him**, and hear **Him** and be touched by **Him**. Among them was a desperate father with a very sick **daughter**. **He** hoped **Messiah** might heal **her**. But also, hidden in **the multitude** was a **woman** with a terrible secret. **She** hoped to be **healed** anonymously. Each of them took a step of **faith**.

**While the Lord was** talking to **John's** disciples about fasting (**Matthew 9:14-17**), **the synagogue leader** in Capernaum **named Jairus**, meaning *God enlightens*, **came and bowed down at Christ's feet (Mark 5:22; Luke 8:41a)**. This was one of the most important and the most respected **men** in the community. But, something happened to **him** when **his daughter** fell ill and when **he** heard that **Jesus** was near.

**His** prejudices, **his** dignity and **his** pride were all forgotten. As **the synagogue leader**, **Jairus** may have been a Pharisee, yet, when **he** faced **Yeshua** he did not protect **himself** by going at night like Nicodemus did, or by disguising **his** true motive and need with an involved and veiled religious question. No, **he** came and **bowed down at the feet of the**

**miracle-working Rabbi.** This was an act of great homage and reverence – and the Greek term interpreted **bowed down** (*prokuneo* meaning *kiss the face*) is most often rendered *worshiped* (**Matthew 4:10; John 4:21-24; First Corinthians 14:25; Revelation 4:10**). There can be no doubt that **he** must have regarded **Jesus** as an outsider, as a dangerous heretic, and as one whom **the synagogue** doors were closed. After all, hadn't the Great Sanhedrin already declared **the Nazarene** to be **possessed by Beelzebub**? But, **Jairus** was a big enough **man** to abandon **his** prejudices in **his** hour of need. Like Naaman, the Syrian prime minister who had to swallow his pride to lose his leprosy (**Second Kings 5**), it must have taken a conscious effort of humiliation for **Jairus** to come and beg **the Galilean Rabbi** for help.<sup>744</sup>

**Jairus pleaded earnestly with Jesus to come to his house.** Although he didn't know that **his daughter** had just died, **he** expressed amazing **faith** that **she** could be resurrected if **Yeshua** intervened. **He** begged: **My only daughter is dying. Please come and put Your hands on her so that she will be healed and live. She is my only daughter.** Having compassion on **him**, **the Messiah got up and went with him, and so did His apostles** (**Matthew 9:18-19; Mark 5:23-24a; Luke 8:41b-42a**).

*If you'll celebrate a marriage anniversary alone this year, **God** speaks to you. If your child made it to heaven before making it to kindergarten, **He** speaks to you . . . If your dreams were buried as they lowered the casket, **God** speaks to you. **He** speaks to all of us who have stood or will stand in the soft dirt near an open grave. And to us **He** gives this confident word, "I want you to know what happens to a believer who dies, so that when it happens, you will not be full of sorrow, as those who have no hope. For since we believe that **Jesus** died and then came back to life again, we can also believe that when **Yeshua** returns, **God** will bring back with **Him** all the believers who have died (**First Thessalonians 4:13-14 TLB**).*<sup>745</sup>

**As Jesus was on His way, He** was interrupted by yet another compelling need. **A large crowd followed the Lord and almost crushed Him. Just then a woman was there who had been subject to bleeding for twelve years, but no one could heal her** (**Matthew 9:20a; Mark 5:24b-25; Luke 8:42b-43**). **She had** been afflicted with a blood disease for as long as **Jairus' daughter had** been alive. Because **she had been subject to bleeding for twelve years, she had been** in a state of uncleanness **for twelve years** (**Leviticus 15:19-30**). In other words, **she** was not a sinner, but she was untouchable! No part of **her** life was unaffected.

Sexually . . . **she** could not touch **her** husband.

Maternally . . . **she** could not bear children.

Domestically . . . anything **she** touched was considered unclean. No washing dishes, no sweeping floors, no cooking for others.

Spiritually . . . **she** was not allowed to enter the Temple.

**She** was physically exhausted and socially ostracized.

**She** was a bruised reed. **She** awoke daily in a body that no one wanted. **She** was down to **her** last prayer. And on the day we encounter **her** . . . **she's** about to pray it.<sup>746</sup>

**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 (Mark 5:26). There is a statement in the Talmud about the healing of someone who was subject to bleeding.** This will give you an idea of what it means when the Bible says that **she suffered a great deal under the care of many doctors. Rabbi Yochanan said: Take the gum of Alexandria, the weight of zuzie, and an olive, the weight of a zuzie, of krokas hortensis, the weight of a zuzie, let these be bruised together and be given in wine to the woman that is subject to bleeding. But if this does not benefit her, take Persian onions three times locks, boil them in wine, give it to her to drink and say, arise from your flocks. But if this does not work, sit her at the crossroads. Give her a cup of wine to hold in her hand. Let someone come behind her and scare her, and say arise from your flocks. And if that does no good, take a hand full of kewmen and a hand full of krokas, let these be boiled in wine and give them to her to drink, and also say arise from your flocks. If this does not help, let her dig seven ditches and burn some cuttings of such that is not yet three years old. Then let her take in her hand a cup of wine and let them lead her away from that ditch. Have her sit down over it and say to her, arise from your flocks. Then move her from this ditch to that ditch, one after another, never again say to her, arise from your flocks.**<sup>747</sup>

So after **twelve years** of going through all of these procedures **she** had given up on **doctors**. By the time **she** gets to **Jesus**, people surround **Him**. **He's** on **His** way to help **the daughter of Jairus**, the most important man in the community. What are the odds that **He** will interrupt an urgent mission with **the synagogue leader** to help the likes of **her**? Very few. But, what are the odds that **she** will survive if **she** doesn't take a chance? Fewer still. So **she** takes a chance.

Risky decision. Because people surround **Jesus**, to touch **Him she** will have to defile others.

But, what choice does **she** have? **She** has no money, no influence, no friends, and no solutions. **She** hoped **He'd** respond, but **she** didn't know if **He** would. All **she** knew was that **He** was good. That's **faith**.



**Faith** is not the belief that **God** will do what you want. **Faith** is the belief that **God** will do what is right. **Her** part in the healing was very small. All **she** did was extend **her** arm through **the crowd**.<sup>748</sup> **She** thought, “If I just touch **His** clothes, I will be healed.” The verb thought is imperfect. **She** kept on thinking to **herself**. So, before **Jesus** had a chance to react, **she** came up behind **Him** in the crowd and touched the tassels, or *tzitzit*, on the edge of **His** robe (Matthew 9:21; Mark 5:27-28). **She** was in a state of ritual impurity because of **her** bleeding. The fact that **she** approached **Him** from **behind** tells us that **she** was sensitive to the awkward situation this might be for **Yeshua** as a rabbi. It was commonly understood in that day that any **woman** should keep **her** distance from a rabbi. This was undoubtedly magnified by **her** ritual uncleanness due to **her** bleeding (Leviticus 15:25-27).

The detail that **she** touched the holiest part of **His** garment, the *tzitzit* on the edge of **His** robe, is very important for several reasons. First, it tells us that although **Jesus** spoke about some of the dangers of the **Oral Law** (to see link click [Ei - The Oral Law](#)), **He** **Himself** was Torah observant and wore *tzitzit* on the edge of **His** robe. The LORD said to **Moses** **His** servant: Speak to the Israelites and say to them, “Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will remember all the commands of **ADONAI**, that you may obey them and not prostitute yourself by chasing after the lusts of your own hearts and eyes. Then you will remember to obey all My commands and will be consecrated to your God. I AM the LORD your God, who brought you out of Egypt to be your God. I AM **ADONAI** your God” (Numbers 15:37-39). There can be no doubt

that **He** looked like the traditional Jew of **His** day. Second, the fact that this **woman** reached out to touch **the Messiah's** outer garment shows **her** own **faith**. But, more than that, by specifically touching **His tzitzit**, **she** was basically saying that it would be the Word of **God** (that the tassels represent) that **she** would have received healing.<sup>749</sup> Third, **she** touched **His tassels** which made **Him** ceremonially unclean. But we must understand that being unclean is not a sin. **Yeshua** was born fully human, which made **Him** unclean. **Messiah** was contact with uncleanness **His** entire life because that is the human condition.

**Healing** begins when we do something. **Healing** begins when we reach out. **Healing** begins when we take a step toward **God** in **faith**. **Immediately after touching His tassels, her bleeding stopped and she felt in her body that she was freed from her suffering (Mt 9:20b; Mk 5:29; Lk 8:44)**. Normally the impure defiles the pure (see **Haggai 2:11-13**, also see **Talmud, Taharot**). But, in this case the opposite happened; the purity of **Jesus** and of **His tziziyot** remained uncompromised, while **the woman's** impurity was instantly removed.<sup>750</sup>

*Let me be very clear about something. **ADONAI** still heals today. But, there are no guarantees. **God's** thoughts and ways are not our thoughts and ways. Sometimes you can have all the faith in the world, but are not healed. It's not that you lack faith, it's merely that **God**, for **His** perfect reasons, has not chosen to heal you. And you won't be able to figure it out. It's not a logical thing. Rabbi Sha'ul **prayed three times** that his **thorn in the flesh** would be removed and **ADONAI** chose to leave it with him (**Second Corinthians 12:7-9**). You would think if **God** were going to heal anybody it would be him. But, no. All of us must bow our will to **the Son of Righteousness**.*

**At once Jesus realized that power had gone out from Him. He turned around in the crowd and asked: Who touched My clothes? Jesus** knew that **He** had been touched in that way, and **He** knew who had touched **Him**. The purpose of the question was to get the attention of **His apostles** to build **their faith** in **Him**. **His apostles** were surprised to **His** sensitivity to **the crowd**, "What do you mean: **Who touched My clothes? A large crowd is almost crushing You (Mark 5:24b, 30-31; Luke 8:42b and 45)! The woman** had cowered away because **she** knew that she had made **the Master** unclean with **her** touch.

**He said: Someone touched Me; I know that power has gone out from Me.** Jesus kept looking around to see who had done it but they all denied it, then **He** saw her. And **the Jewish woman** responded to **His** searching eyes. **Seeing that she could not go unnoticed, she came trembling with fear and fell at His feet. In the presence of all**

**the people, she told why she had touched Him and how she had been instantly healed**, literally, *what was done*. Once again the verb is in the perfect tense, indicating that it was a complete and a permanent cure (**Mark 5:32-33; Luke 8:45a-47**). All that was in preparation for what was to follow.

**Then Jesus** corrected **her** theology. **He turned and said to her: Daughter**. For the first time **she** got a glimpse of **His** breathtaking sympathy, delicately expressed in the very first word. **He** said: **Thugater**, meaning **daughter**, to a mature woman, probably not much, if at all younger than **Himself**. Our **Lord** spoke to **her** not as a man to **a woman**, but, as a father to his child. **Take heart, your faith has healed you**. The verb translated **healed** is actually *sozo*, meaning *to save*, and is used at times for the healing of the body as well as the soul. It is in the perfect tense, assuring **her** of a permanent cure.<sup>751</sup>

**Go in peace and be freed from your suffering. And the woman was healed at the moment she touched Him (Mattityahu 9:22; Mark 5:34; Luke 8:48). But it was not works, or touching Him, that healed her. It was her faith. Without faith she could have done all the touching she wanted to and nothing would have happened. The power came from the Master, not His clothing. The means was her faith, not her touch.**

Maybe all you have is a crazy hunch and high hope. You have nothing to give. But, you are hurting. And all you have to offer **God** is your hurt. Maybe that has kept you from coming to **Him**. Oh, you've taken a step or two in **His** direction but then you saw the other people around **Him**. They seemed so clean, so neat, so trim and fit in their faith. And when you saw them, they blocked your view of **Him**. So you stepped back.

If that describes you, look carefully at the one whom **Jesus** commended for having **faith**. It wasn't the wealthy giver. It wasn't the loyal follower. It wasn't the acclaimed teacher. It was the shame-struck, penniless outcast - **a defiled woman** who had been **bleeding for twelve years** - who clutched onto **her** hunch that **He** could heal her and **her** hope that **He** would. Which, by the way, isn't a bad definition of **faith**. *A conviction that He can and a hope that He will.*<sup>752</sup>

Within the providence of **God**, the delay was long enough for **Jairus'** little girl to die. In addition, some messengers came at the most opportune moment, attracting attention away from **the Jewish woman. While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader, and said to him, "Your daughter died. You don't need to bother the rabbi anymore."** **Jairus** probably kept close to **the Lord Jesus** during the healing of **the woman**, and while **his** heart went out to **her** in **her** distress, and rejoiced in **her** healing, yet **his** heart was crushed when **he** found out that **his**



little **girl** was dead. **Overhearing what they said, Jesus told Jairus: Don't be afraid; just believe and she will be healed** (Mark 5:35-36; Luke 8:49-50). After **Christ's** official rejection by the Sanhedrin (see [Eh](#) - **Jesus Officially Rejected by the Sanhedrin**), **Jesus** no longer performed miracles for the sake of the masses.

**His miracles were for the training of His apostles.** Therefore, **when He arrived at the house of Jairus, He did not let anyone go in with Him except Peter, John and James (Mattityahu 9:23a; Mark 5:37; Luke 8:51).**

**Jesus saw the flute (or reed pipe) players and the noisy crowd. Meanwhile, all the people were crying and mourning for her (Matthew 9:23b; Mark 5:38; Luke 8:52a). The Oral Laws of Jewish mourning include the need for mourners to assist the grieving family. Specifically, it states that "even the poorest in Israel should hire no less than two flutes and one wailing woman" in such cases (Tractate Ketuvot 4:4).<sup>753</sup>** The intense **mourning** period of *Shiva* (Hebrew for "seven") marks the days immediately after the burial, which had not started because the funeral had not even taken place yet.

At that emotionally charged moment, **Yeshua** made a shocking announcement. **He went in and said to them: Why all this commotion? Stop wailing. The child is not dead but asleep.** The Bible does not teach soul sleep. Only believers fall "**asleep**" because they will wake up in heaven. Here, **the Lord** meant that **the little girl was not dead to stay dead;** therefore, **He** spoke of death as **sleeping.** **But the crowd laughed at Him** because **they thought that she would stay dead (Matthew 9:24; Mark 5:39-40a; Luke 8:52).** The verb **laughed** is imperfect, **they** continued to **laugh** and mock **Him** over and over again.



**After the incredulous crowd had been thrown outside, He took the child's father, mother and the disciples who were with Him, and went in where the child was.** For **the apostles,** the purpose was to learn the lesson of **faith** in **the Messiah,** and the parents

learned that **He** would perform miracles in response to personal need on the basis of **faith**. **But He took her by the hand** (obviously not concerned about any possible defilement) **and the Great Physician said to her: Talitha koum! Which means: My child, I say to you, get up** (Matthew 9:25; Mark 5:40b-41; Luke 8:54)! Once again, **Jesus** exerted **His** power in such a way as to confirm **His** divine nature. **He is the Red Heifer, without fault or defect**, who delivers us from **death** through **the water of purification** (see the commentary on **Numbers Df - The Red Heifer**).

**Immediately her spirit returned, and she stood up and began to walk around (she was twelve years old)**. When you hear of someone raising **the dead** today, why does it always seem to be in some remote country? Why not in a morgue near you? If the local church is to be equipped with all the spiritual gifts to function properly, and if the gift of **healing** is still a viable gift today why aren't people raising **the dead** in your church? Aren't all the gifts needed for the congregations of **God** to function? Of course they are! Could you imagine someone saying that they didn't need all the gifts to function properly? Could you envision anyone saying that their messianic synagogue didn't need, say, the gift of teaching or leadership? Raising **the dead** is the litmus test for those who claim the gift of **healing** today. **Healing** lower back pain is one thing, raising **the dead** is quite another.

**Then the Great Physician told them to give her something to eat. Her parents were completely astonished, but Jesus gave them strict orders not to let anyone know about it** (Mark 5:42-43; Luke 8:55-56). That was never true prior to **His** official rejection by the Sanhedrin (see **En - Four Drastic Changes in Christ's Ministry**). Nevertheless, unable to control their enthusiasm for **Christ's** healing ministry, **news of this spread through all that region of Galilee** (Matthew 9:26). **Jesus** also raised the widow's son (Luke 7:11-17), and Lazarus (John 11:1-44) to life. **He** is the only **One** who can create life.

*Lord, I see that **Jairus** and this **woman** had one priceless thing in common - **they** both came to **You** in **trust**. I realize this is one of the basic lessons of **faith**. If I want to **believe** in **You**, I must come to **You**. I must bring my problems, my needs, and my life to **You**. I realize I may sometimes feel unworthy as that **woman** did, but help me to come anyway.*<sup>754</sup>