

Section 20

JESUS RAISES JAIRUS' DAUGHTER

(Parallels: Mark 5:21-43; Luke 8:49-56)

TEXT: 9:18-26

18. While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.
19. And Jesus arose, and followed him, and so *did* his disciples.
20. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:
21. for she said within herself, If I do but touch his garment, I shall be made whole.
22. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.
23. And when Jesus came into the ruler's house, and saw the flute-players and the crowd making a tumult,
24. he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
25. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose.
26. And the fame hereof went forth into all that land.

THOUGHT QUESTIONS

- a. What kind of faith in Jesus did Jairus and this sick woman have that drove them to Jesus? What factors probably brought them to this kind of belief?
- b. What is your opinion? Was the miracle of healing performed on the woman without the knowledge and will of Jesus?
- c. Why do you think the woman would wish to resort to the method she chose, rather than simply ask Jesus directly for help?
- d. Why did Jesus stop to embarrass this poor woman? She was embarrassed, was she not? What possible motive could Jesus have had for doing it?
- e. Why was the woman so afraid after she had been healed? Would we not rather expect confidence and joy of her than fear?
- f. Why do you think Jesus said "only believe," to the desperate Jairus when the news came of the death of his daughter? How could that help?

- g. Why would Jesus permit no more to enter the room where the maiden lay dead than just a few? Why should He drive everyone else out? Would it not seem better to have as many witnesses to this miraculous event as possible?
- h. Why did Jesus order Jairus and his wife to provide some nourishment for their daughter after He raised her from the dead? Could not He have provided miraculous bread for the little girl?
- i. What possible reason could Jesus have for not wanting this miracle reported? Was He ashamed of what He had done, or, perhaps, did He fear critical examination of the evidence for the fact and knew that He had foisted a common deception upon the parents? What was to gain by demanding silence over this miracle?
- j. Do you think that Jesus really expected the people to keep quiet about this wonderful miracle performed upon the only daughter of a prominent official? Could He not have foreseen that at least the neighbors would have known the facts and so divulged the information? If He did not expect them to be silent about the miracle, why then did He sternly instruct them to be silent? If He did expect them to remain silent, how did He expect His instructions to be carried out against human nature?
- k. Why did Jesus have the Gadarene demoniac spread the news of his great deliverance, but requires the opposite of Jairus and countless others?
- l. Why do you suppose Mark quotes Jesus' words to the dead maiden in Aramaic? Does this give any indication whether Jesus usually spoke Aramaic or Greek? How would you go about deciding? Is there any value in knowing the answer?

PARAPHRASE AND HARMONY

Now when Jesus had returned across the Sea of Galilee in a boat and arrived on the other side, He disembarked at His home, Capernaum. Instantly a large crowd of people began to gather about Him and welcome Him back, because they had all been waiting for His return.

While He was standing there on the beach talking to them, a man named Jairus, one of the synagogue officials, came up through the crowd. When he spotted Jesus, he fell to his knees before Him, worshipped Him, begging Him desperately to come to his home, since his only twelve year-old daughter was dying. He pleaded, "My little girl is about to die! She is dead (if you do not come!) Just come lay your hands on her to heal her and she will live!"

So Jesus started out to follow him with His disciples. But as

they went, a large crowd of people followed too, the people all crowding through the narrow streets. They were all around Him. Now, notice, there was a woman in that crowd who had suffered a hemorrhage for twelve years. This lady had gone through a great deal under the treatment of many doctors. She had spent all her money and still could not be healed by any of them. She was no better off; rather, she had gotten worse. She too had heard what people were saying about Jesus. So she came up behind Him in the crowd and touched the fringe on His robe. She did this because she had said to herself, "If I could just touch His cloak, I would be healed." Right then and there her hemorrhage stopped, and she knew in her body that she was cured of her disease.

Jesus, aware that healing power had left Him, immediately stopped, turned around in the crowd and asked, "Who touched my clothes? Who was it that touched me?"

When all denied it, Peter and those disciples who were with Him, objected, "Master, you see so many people all around you, pressing against you, and yet you ask, 'Who touched me?'"

Meanwhile Jesus kept looking around to see who had done it. Then He reaffirmed, "Someone touched me. I know because I felt healing power leave me."

But when the woman, realizing that she had been healed, saw that she had not really escaped notice, came forward trembling fearfully. Falling down at Jesus' feet, she laid before Him the whole story. She admitted before everyone why she had touched Him and affirmed that she had been instantaneously cured.

Looking right at her, Jesus encouraged her, "Cheer up, Daughter, it is your faith in me that has healed you. Go in peace, healed of your disease."

Immediately the woman was cured!

While He was still talking to her, a messenger came from Jairus' home with the news, "Your daughter is gone. Why bother the Rabbi further?"

But Jesus, overhearing and ignoring what was said, comforted the synagogue official, "Now do not be afraid, just trust me and she shall be well."

Then Jesus cut the size of the group down to Peter, James and John and hurried along to Jairus' house. When they arrived at the house, He permitted only these three and the child's father and mother to go in. He heard the funeral music and saw the crowd in general commotion. The people inside the house were weeping and wailing

loudly, mourning her death. But when Jesus went in, He asked them, "Why all this commotion and weeping? Stop crying and leave, because the little girl is not dead, just sleeping."

This drew a scornful laugh, since they all knew that she was really dead.

But Jesus ordered them all outside the house and led the little girl's father and mother and His companions into the room where the child was. Then, taking the little girl by the hand, He said to her in Aramaic, "Talitha cumi," which means, "My child, get up."

Instantly her life returned. The girl stood up immediately and walked around. She was twelve. Her parents just could not get over it, they were so overcome with happiness.

But Jesus very earnestly instructed them not to tell anyone about what had happened. Then He directed them to give her something to eat. The story of this became the talk all around that country.

SUMMARY

No sooner had Jesus returned from the Decapolis where He had freed the two Gadarene demoniacs, when He was met at the boat by well-wishing crowds who had been waiting for Him. No sooner had He begun talking with them than Jairus, an important synagogue official, requested Jesus to come immediately to heal his dying daughter. On the way, Jesus' progress is not only impeded by surging throngs blocking the streets, but also by a woman whom He stopped to heal of a long-standing disease, a hemorrhage. Messengers informed Jairus that in the meantime his little girl had died. Whereupon Jesus encouraged him not to lose heart but trust Him. To hurry, Jesus reduced His entourage to three men and reached the ruler's house only to find the funeral already in progress. Jesus, Jairus and the three Apostles rush into the house. Jesus said, "Stop the music: funeral's over! The little lamb is asleep, not dead." Everyone thought His words in bad taste and utterly ridiculous since they knew the child to be dead. But after ordering the crowd to leave the house, Jesus raised the damsel to life. The overjoyed parents' part was to provide the little girl some food. Jesus tried to keep the matter private, but the story spread anyway.

NOTES

I. THE REQUEST OF JAIRUS DELIVERED (9:18, 19)

9:18 While He spake these things unto them, as a phrase, immediately raises the obvious questions: to whom? about what things?

Some harmonists use this phrase as if it were the clearest clue regarding the connection of contexts given by the three Evangelists, since Mark and Luke only begin this section of their respective narratives with the word "and" (*kaí*) which loosely connects this section with what they record as preceding. Matthew, on the other hand, begins his narration of Jairus' request with a genitive absolute that contains the apparently strict connection of time subsequent to what had immediately before been narrated, i.e. Matthew's feast and the ensuing discussion with John's disciples. In which case, we would know both the people with whom Jesus spoke as well as the subject matter.

But it is strange that Mark and Luke, who so often generally follow a more chronological arrangement, should now find themselves agreeing together on this point over against Matthew, who more often follows a logical system! Mark and Luke connect this request made by Jairus with Jesus' return from Decapolis by boat after the freeing of the Gadarene demoniacs. (See Mk. 5:18-22; Lk. 8:38-41) And in fairness, it must be admitted that Matthew too, however much more generally, puts Jairus' request after Jesus' return from Decapolis (Mt. 8:34; 9:1, 18), with the exception that he inserts the accounts of the forgiven paralytic (9:2-8) and the call of Matthew, the feast of the publicans and the question from John's disciples (9:9-17), events which Mark and Luke locate elsewhere. As noticed before, this does not surprise us, since Matthew has made no pretences of following a strictly chronological sequence. But what is surprising is Matthew's rather precise time connection with which he introduces this narrative. Even though this second view of the question is taken in the PARAPHRASE-HARMONY, it remains an admitted difficulty how Matthew's introductory phrase is to be understood by the original readers of his Gospel who had no opportunity to compare Mark and Luke. Certainly they would have connected the phrase with the immediate context, as indicated above. But as noted by some commentators, this phrase by Matthew is introduced apparently without reason, until the other Evangelists are consulted. They, in turn inform us that Jesus was indeed met at the seashore by a great crowd of people who had been waiting to welcome Him back. It would then be this group He was addressing when Jairus arrived. This puts the emphasis upon the independent witness of the separate Gospel writers who give varying features of the same event while unwittingly complementing each other's testimony.

But the greater problem raised by Jairus' arrival is that, since Jesus was just in Capernaum the day before, before He sailed for the

eastern shore, why had not the ruler brought the case of his daughter before Jesus then, before she got into this desperately sick condition?

1. This condition could have been caused by the sudden attack of some lethal illness or of a poison, a situation which would have left Jairus quite unprepared to intercept Jesus in time before He sailed.
2. Or perhaps the ruler's own faith had not developed into that concrete confidence in Jesus that would have caused him to take that decisive step the day before. Could it be that the growth of his faith in Jesus had to overcome his own personal pride?

While He spake these things unto them, certainly indicates the emergency nature of Jairus' request, as if, having once made the decision to ask Jesus, he must now interrupt what the Lord is saying to make his plea known. But Jesus, too, is willing to interrupt an important discussion (and what discussion of His was NOT important?) to heal the broken heart of this grieving father. Discussion was important, but the actual call of human need, to practice God's mercy in actual cases, drove Jesus to action. His doctrine did not stop with discussion and theory but ACTION!

Behold, there came a ruler, named Jairus, one of the Jewish elders, responsible for the administration of the synagogue (Mk. 5:22), a pillar of Jewish orthodoxy in Capernaum. But his wealth and position meant nothing when death visited his home. Standing helpless before the tragedy that is at this moment threatening to strike his little girl, he comes to Jesus. That Jairus lived in Capernaum, hence had many excellent opportunities to see Jesus' miracles for himself and come to this position of faith, is decided by comparing Mt. 9:1: "Getting into a boat He crossed over and came to **His own city,**" with Mk. 2:1 where it is learned that Jesus was "at home" in Capernaum. This had been Jesus' headquarters since His removal there early in His career (Jn. 2:12; Mt. 4:13). Had Jairus earlier joined his colleagues in accusing Jesus of blasphemy? (Mt. 9:2-8) Had he discussed the healing, done by Jesus at long distance, with the government official (Jn. 4:46b ff.)? Had he been among the delegation sent by the centurion to request Jesus' healing for his servant? (Lk. 7:3-5) Whatever had been his conviction earlier, the circumstances in his family were facts stronger than theories. Now as never before he must decide what he thinks about this Rabbi from Nazareth! But he must decide carefully for a man in his position has everything to lose, should he choose wrongly: the disgrace brought

about by failure, would be impossible to bear, his townspeople impossible to live with. He could be turned out of his influential position and laughed out of town! Jairus must have reckoned with this possibility as he weighed every facet of this question. He must now decide whether he believes Jesus or not. But this internal struggle is rendered most severe by the rapidly deteriorating condition of his only daughter who lay dying before his eyes. Surely all of the past miracles of Jesus now loom large in Jairus' mind, tipping the balance in favor of appealing to Jesus for help now. So he goes.

A ruler worshipped Him. (See on 2:2; 4:9, Vol. I) This homage is deeply significant, not because somebody falls at the feet of Jesus, but because *THIS* man, this member of the school board, this leader in religious matters, does it. As a man of position high in Jewish society, he stands to be disgraced if Jesus could not do exactly what he now asks. If he is trusting his cause to a Nazarene Rabbi, with whose views his unbelieving colleagues violently differed, he has more than personal pride to forfeit. Thus, this act requires great courage, born of love for his only child and confidence in and respect for Jesus, to grovel in the dust not only in front of Jesus, but in full view of the large crowd of people gathered about Him. (See Mk. 5:21; 8:40)

What is most noticeable here is that, while Jesus refused all forms of human ostentation and preached against it mercilessly, He accepted without blush this worship. (Contrast the proper response shown by His servants: Peter, Ac. 10:25, 26; the Angel, Rev. 19:10) Who is this that permits such high, respected religious officials to worship Him?

Saying, My daughter is even now dead. The problem immediately arises here how to harmonize this declaration of the father, as reported by Matthew, with his statement recorded by Mark and Luke: "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." (Mk. 5:23) "She was dying." (Lk. 8:42) Later, according to Mark, and Luke, a messenger from Jairus' house reports the actual moment of death, after this appeal of Jairus had been made to the Lord. Two principle solutions have been offered to this apparent contradiction:

1. Either Jairus did not say it, in which case Matthew puts words into his mouth. Those who seek to point out that Matthew merely abbreviates the account, while Mark and Luke give the fuller version, must face the resultant weakness in Matthew's historical reporting that such a harmonization involves. Here

the fact that Matthew's Gospel is topical, as opposed to the chronological versions of Mark and Luke, does not help. For, even if for sake of brevity, Matthew puts words in Jairus' mouth on one occasion, which he did not say himself but heard from others on a later occasion, what is to keep Matthew from reporting words that *Jesus* did not say? Or facts that He did not do?

2. Or³ Jairus did say it, in which case his words may be interpreted in a sense that permit them to be a faithful description of the facts as he knew them when he left home in search of Jesus. See PARAPHRASE/HARMONY at this point. Barnes (*Matthew-Mark*, 102) observes:

It is likely that a father, in these circumstances, would use a word as nearly expressing actual death as would be consistent with the fact that she was alive . . . 'My daughter was so sick that she must be by this time dead.'

Augustine, cited by Trench (*Miracles*, 108) commented: "For such was his despair that his desire was rather that she should be brought to life, since he did not think it possible she should be found alive, who was dying when he left her." Bengel, cited by Trench (*op cit.*) thinks that "this he said at a guess." Trench himself concludes:

When the father left his child, she was at the latest gasp; he knew life was ebbing so fast when he quitted her side, that she could scarcely be living still; and yet, having no certain notices of her death, he was perplexed whether to speak of her as departed or not, and thus at one moment would express himself in one language, at the next in another.

With this latter suggested harmonization agree also the latter words of Mark (5:23) "that she may be made well and live." Thus, Mark, while describing the daughter as "at the point of death," also intimates Jairus' anxiety and awareness that perhaps, even as he spoke, his only begotten had passed on. This latter harmonization also leaves Matthew's reporting intact without assuming abbreviation, and reveals even more poignantly the truest psychological expression of the father.⁴ The problem is most easily resolved, therefore, not by examining Matthew's reporting but by insight into the contradictory feelings in the heart of Jairus.

But come and lay thy hand upon her, and she shall live. How many times had this ruler of the synagogue seen Jesus heal just this way, by putting His hands upon the sick? **She shall live:** he asks for more than the common rabbi's blessing; he demands life! These are words of faith, although not of so great faith as that of the centurion, since Jairus could not conceive of Jesus as being able to speak the word from where He stood, to heal his daughter. (Cf. 8:8) Nor did Jesus require him to accept such a great test of his confidence in His power, as He did of the other Capernaum official (Jn. 4:46b-53) Instead

9:19 **Jesus arose, and followed him, and so did His disciples.** Imagine the scene: Jesus, having acknowledged the warm reception awaiting Him at the waterfront, was talking with the gathered crowds. Jairus interrupted to make his frantic plea. Now Jesus and the Twelve get moving through the crowds following the lead of Jairus. But the intensely curious people whose chief interest was the Lord do not necessarily open up a path in their midst to permit easy passage for this emergency. By the time the immediate party of Jesus arrive in town it becomes almost impossible to make rapid headway through the people (Cf. Mk. 5:24; Lk. 8:42b especially in Greek: *synéblibon* and *sunépnigon*) crowding the narrow streets.

Why and how such a large crowd could be waiting for Jesus on the beach as He disembarked is easily explained by two facts:

1. They could be easily amassed at the beach long before He arrived, since the familiar boat in which He rode (Peter's) could be seen coming across the lake long before it was pulled up on the western shore.
2. The explanation of the excitement of the people and their desire to welcome Him back is found in the unabated excitement of the preceding day, which, according to Mark and Luke, was a moment of great popularity for Jesus. (See on 8:23) Jesus had literally sailed away to escape this excitement. Now the people wait for Him, gather around Him and welcome His return. No wonder that, upon His first call to go elsewhere, they crowd around Him, reluctant to let Him out of their sight.

But in so doing, they impede His progress and unwittingly frustrate Jairus as much as humanly tolerable!

II. THE ROBE OF JESUS DISCREDITED (9:20-22)

9:20 **And behold, a woman, who had an issue of blood twelve years, came behind Him.** Here was one person in that

vast throng that was not the least bit curious about what would happen at Jairus' home. Her desperation and determination drove all other considerations from her mind: she was concentrating on her one last chance to be well after years of failure. Her hemorrhage must be seen from the Jewish legal standpoint to be able to appreciate the measures she adopted for her healing here. She was:

1. Banned in a practical way from worship of God in the temple, since the hemorrhage rendered her Levitically unclean (Lev. 15:19-31) and contaminating to all she touched (Num. 19:22). So she dared not venture into the Temple with the other worshippers (Num. 19:20; Lev. 15:31; cf. God's symbolic use of exactly this woman's situation as an expression of His deep disgust for Israel: Ezek. 36:17).
2. Practically excluded from normal marriage relations (Lev. 16:24).
3. She should not even have been in this crowd, for she brought ceremonial uncleanness upon all she touched.
4. Practically penniless (Mk. 5:26) having spent more on medicines and doctors than on essentials. Until medicine was developed into a science, its practice in those days bordered more upon witchcraft, ignorance and superstition than upon knowledge. (See Edersheim's description of typical prescriptions offered for this particular case, *Life*, I, 620) No cure, for which she paid, worked.
5. Decidedly incurable and growing worse (Mk. 5:26; Lk. 8:43).
6. Unbelievably desperate after waging this futile battle for twelve years against an illness that left her without her strength, her social intercourse, her worship.

Is it any surprise then, when we view her plight from this standpoint, that she should approach Jesus this way?

She came behind Him, and touched the border of His garment: for she said within herself, If I do but touch His garment, I shall be made whole. Why would this woman wish to touch just the border of Jesus' garment rather than ask Him directly for help?

1. Having already dealt with so much superstition that passed for medicine, as well as being Jewish, hence, affected by the views Jews held toward the sacred fringe (see below), she may have held a somewhat superstitious view of His clothes. It is presumed she was Jewish, only in the absence of a declaration that she was gentile, something that the gospel writers would probably have not failed to notice.

2. The nature of her illness might cause her in fitting modesty to seek a "private miracle." After all, she could not go to request Jesus' help in the synagogues. And, in private, He was nearly always surrounded by His close men friends, His disciples. She must meet Him somehow while He was going from one place to another. But because of her particular disease, she could hardly force herself to make her need public.
3. But her Jewish background would teach her that she would contaminate everyone she touched, hence she would most naturally try to touch Jesus without making anyone else aware of it. But did she not believe that she would not also render Jesus impure? Had she heard about Jesus' touching the leper without great concern for His own purity? (Mt. 8:3) Or did she even consider these questions? Her understanding is certainly conditioned by precisely what she had heard about Him. (Mk. 5:27)
4. Could it be that her humiliating poverty and ignorance of Jesus' gracious willingness to help without charge, caused her to try to sneak this unpaid blessing away from Him?
5. Could it be that her desperation, brought about by years of semi-invalidism, led her to conclude this method to be the only one she dared risk? It is impossible for us to know perfectly the mental state with which she now approached the Lord.

These questions only superficially examine the woman's situation from the naturalistic point of view. Jesus' words (9:22) are decisive in declaring that her real motive for coming to Him was her faith. These words (9:21), however tinged with ignorance they may seem to us, are the expression of her faith! Jesus respected even this amount of trust she had in Him, in order to bring her to fuller knowledge and more intelligent faith.

The border of His garment. The westerner might ask why not merely touch Jesus while standing erect, or perhaps touch a fold of His robe without stooping to take hold especially of the border? But to the Jews the border of the outer garment was especially meaningful, since God had ordered them to make blue tassels at the four corners of their outer cloak as a reminder to them of their holiness unto God as His people committed to do His will. (Num. 15:37-41; Dt. 22:12) Arndt-Gingrich (449), translating *kráspedon*, put "edge, border, hem of a garment," as first definition, but include the "tassel which the Israelite was obligated to wear," with the proviso: "de-

pending on how strictly Jesus followed the Mosaic law, and also upon the way in which *kráspedon* was understood by the authors and first readers of the gospels." If the tassels are meant, they were fastened at the four corners of a large square of cloth with a hole in the middle for the head. When put on, this was folded over the shoulders with half in front, half in back much like a poncho. With tassels on the two front corners and the two back, it would be easy for anyone to touch one of the back tassels without the wearer feeling the touch. (See Edersheim, *Life*, I, 623; who thinks that exact knowledge about the nature of Jesus' outer garment is not necessary, since the law would be fulfilled when the tassels were attached to the corners of any garment of any design.) Since the Pharisees attached great importance to the tassel by enlarging theirs (probably just another case of ostentation to gain special merit for obvious piety), this woman may have decided that the robe of Jesus possessed special power that she might receive by merely touching it, thus without disturbing Him or rendering public the nature of her affliction.

I shall be made whole. Looking at her actions as the expression of great faith, rather than half-enlightened superstition, Edersheim (*Life*, I, 626) suggests that she had thought about Jesus as One whose word, spoken at a distance had brought healing, and he concludes:

What strong faith to expect that even contact with him, the bare touch of His garment, would carry such Divine Power as to make "her 'whole' . . . She believed so much in Him, that she felt as if it needed not personal appeal to Him; she felt so deeply the hindrances to her making request of Himself, that believing so strongly in Him, she deemed it sufficient to touch, not even Himself, but that which in itself had no power or value, except as it was in contact with His Divine Person.

9:22 But Jesus turning and seeing her said . . . The process by which Jesus singled her out among the crowd is here greatly abbreviated as Matthew omits what Mark and Luke record as a short conversation noted in the PARAPHRASE-HARMONY.

One problem, noted by many commentators but left unsolved by most and unsatisfactorily handled by the rest, is: did this miracle occur with the foreknowledge and will of Jesus? That is, did Jesus see her coming, perceive her heart and need and deliberately heal her when she touched His

garment? It is easy to assert His omniscience on the basis of other texts, but that would not solve the question raised by this text, since there were certain things Jesus chose not to know, such as the time of His return (Mt. 24:36) and the exact quantity of faith of the centurion (Mt. 8:10 on which see Notes) or the unbelief of the Nazarenes (Mk. 6:6), for by both He was genuinely surprised. Unfortunately, our text does not state when Jesus knew the woman's purpose or whether He exercised His will to heal her. The Evangelists do note clearly that the Lord was immediately aware that power had gone from Him to heal (Mk. 5:30; Lk. 8:46). Further, His deliberate gesture of looking around to see her who (*ideîn tēn*) had done it (Mk. 5:32) and His question: "Who touched me and my garments?" can also be harmonized just as much with a desire to bring this hidden healing before the crowd as with a genuine desire for information. (Other illustrations where Jesus knew the answer to questions He asked in order to teach or clarify an issue: Cf. Lk. 9:47 with Mk. 9:33; Jn. 6:5, 6; Lk. 24:17)

If He asks for information, in which case His personal knowledge and will were not involved in the healing, how then was the woman healed? It is answered by some that God the Father in His absolute omniscience knew the woman's intention and approach, and so healed her by power from Jesus, whose human attention was deliberately concentrated elsewhere, i.e. upon Jairus and his needs. Jesus, then, aware of the healing but not immediately of the identity of the healed, stopped to discern who it was. Turning His divine attention to this question, by omniscience He knows who it was before she came forward.

These suggestions are admittedly not without problems, due both to the deliberate limitation of information shown by the Holy Spirit as well as by our ignorance of the true nature of the God-Man, Jesus of Nazareth.

Jesus' purpose in asking the questions was not to embarrass the poor woman, but to bring to light the facts of her case, her miraculous healing and to correct what misconceptions she had about His willingness to heal her or about the power that accomplished it. His question, asked in masculine gender (Lk. 8:45: *tis ho hapsámenós mou;*), leaves her free to admit what she had done. But her fear and

trembling, noticed by both Mark and Luke, arise perhaps from fear that He was offended by what she had done in secretly taking a blessing while contaminating Him by her touch or that He might take back the blessing, leaving her thus forever hopeless after knowing an instant of perfect health. (Cf. 2 Kg. 5:20-27)

But why did Jesus stop to point her out before the crowd, even though it must certainly embarrass her? The primary motive was His concern for her. He stopped and took time to concentrate all of His precious time, energy and attention upon this one human soul, for this was HER hour of need. Then, He must do this out of concern for the crowd and for His own honor. Her desire to hide the cure was cheating both her and the other people of the joy in knowing what Jesus desired to communicate both to her and all men. Her desire to hide was also withholding the thanks and honor due Him. Superstition could arise from this incident insinuating that Jesus' robe itself possessed magical powers quite independent of His knowledge and will. So several reasons suggest themselves to explain Jesus' actions:

1. Jesus wanted to prevent the misconception that there might be some magic power in His garments. Plummer (*Luke*, 236) summarizes: "It was the grasp of her faith, not of her hand, that wrought the cure." It was her confidence in Him that healed her, not magic or superstitious reverence for a tassel! Jesus Himself discredited His own robe, leaving no place for sacred relics to be specially venerated in His religion.

This incident was definitely not Jewish magic. (See Edersheim, *Life*, II, Appendix XVI, 775) Nor was it that practiced by Asians or westerners of a period shortly later when the Apostles in the name of Jesus combatted those very forms of the black arts, condemning those practices in no uncertain terms. However, some of their miracles, comment Conybeare and Howson, (*Life and Epistles of St. Paul*, 372),

were accommodated to the peculiar forms of sin, superstition, and ignorance they were required to oppose.

The narrative of what was done by St. Paul at Ephesus (Acts 19:11, 12) should be compared with St. Peter's miracles at Jerusalem (Act. 5:12-16). . . .

Though the change was usually accomplished on the speaking of a word, intermediate agency was sometimes employed; . . . (Jn. 9:6, 7). The hem of

Christ's garment was made effectual to the healing of a poor sufferer and the conviction of the bystanders. So on this occasion garments were made the means of communication of a healing power to those who were at a distance, whether they were possessed with evil spirits, or afflicted with ordinary diseases. Such effects, thus publicly manifested, were a signal refutation of the charms and amulets and mystic letters of Ephesus. Yet was this no encouragement to blind superstition. When the suffering woman was healed by touching the hem of the garment, the Savior . . . said, 'Virtue is gone out of *me*.' And here at Ephesus we are reminded that it was God who 'wrought miracles by the hands of Paul' (ver. 11), and that 'the name,' not of Paul, but 'of *the Lord Jesus*, was magnified' (ver. 17).

Jesus needed to demonstrate His certain knowledge of the miracle. To Him this was no surprise, even though done by secret, unseen power. He was unsatisfied to appear to have healed her impersonally by His garments. It was as if He said to her: "I want you to see my face."

2. To confirm as hers what she had already taken, Jesus here states His own free, generous giving of it: "Go in peace, and be healed of your disease." (Mk. 5:34b). By so doing He removes any doubt in her mind about His willingness to heal and forgive her of any offense she may have caused Him by using the approach she did.
3. By lovingly restoring her to fellowship, love and usefulness, He opens the door for her to leave her secret admiration and become His disciple openly. Edersheim (*Life*, I, 627) remarks approvingly: "The Lord did not, as Pseudo-orthodoxy would prescribe it, disappoint her faith for the weakness of its manifestation. To have disappointed her faith, which was born of such high thought of Him, would have been to deny Himself." By addressing her, "**Daughter**," He renders this stranger, alone in the crowd, a member of His own spiritual family in fellowship with God (cf. Mt. 12:46-50). This tender, endearing term does not indicate whether she were older or younger than Jesus. It could be justly a friendly greeting by which He assures her of His own love and concern for her in contrast to her fear of His reproof.

Your faith has made you whole. (Other examples: Lk. 7:50; 17:19; 18:42; Ac. 3:16; 14:9) McGarvey (*Matthew-Mark*, 295) repeats what should be axiomatic in Christianity: that faith saves a man "not by the mere fact that he believes, but by that which it leads him to do." This woman, going only on what she had heard of Jesus, formulated this plan and carried it out, even though it involved great ignorance on her part about His mercy and willingness to help. But, even as Jesus clarified the issue, it was not her plan that saved her, but it was her plan that brought her to Jesus, who, on the basis of her faith, saved her. How much more can our faith save us as we follow Jesus' clearly revealed plan of salvation whereby we come to Him to be saved? Praise God for His mercy in not leaving us to formulate our own plans out of ignorance! Now we can mold our plans according to His gracious revelation.

How had her faith made her whole? Her subjective trust in an objective supernatural power caused her to bring herself into contact with that power. Many had touched Jesus that day (Mk. 5:31), but nothing happened to them, even though many had diseases just as obstinate and needing miraculous help as hers. Her faith and determination to express it singled her out, so Jesus healed her only. Other days there would be other people (Mt. 14:36), but this day there was but one woman who showed this faith.

Hē pístis sou sēsōkēn se is ambiguous. See the examples above cited in which this phrase ("Your faith has saved you.") is sometimes used with those whom Jesus had healed; at other times He says it to healthy, forgiven sinners. Perhaps Jesus deliberately chose this expression to convey two ideas instead of one: "Your faith has brought you both healing and forgiveness." Whatever offense she might have brought Jesus by secretly trying to take a blessing without His express approval or by defiling Him by her touch (according to her view of defilement), is all forgiven. But the emphasis here is on the healing, since the lady thought, "I shall be made well" (*sōthēsomai* is the same verb, *sōzein*, Jesus used to declare her salvation, *sēsōken*).

And the woman was made whole from that hour. Mark and Luke time her healing as taking place when she touched His robe, since she immediately felt the change in her body that the healing produced, a fact which she apparently related later (Lk. 8:47). Matthew's general statement (*apò tēs hōras ekeînēs*) must not be interpreted so as to contradict the others, as if the healing depended upon Jesus' words here related and not upon the release of healing power Jesus Himself noticed earlier (Lk. 8:46; Mk. 5:30), an impression

however distinctly conveyed by the RSV in that committee's choice of the word "instantly."

III. THE ROLE OF JESUS DECIDED

Jesus' journey, interrupted by the healing of the woman, was filled with delay that must have been agonizing to this father who "just knew" that every second counted. His understanding and faith could not rise to the challenge imposed by the many hindrances these must overcome. Just then, right at this extremely tense moment for Jairus, when the hurrying procession, bringing the Master to heal his daughter, had ground to a halt by seemingly endless delays, is about to get started again, right at that moment, the word came from his house that his worst fears are now reality: they are too late! (Mk. 5:35; Lk. 8:49) It would have taken almost superhuman effort to keep him from going into shock there, but Jesus' words provided just the needed psychological power to balance the effect of that crushing message and give him hope: "Do not fear; only believe and she shall be well" (Lk. 8:50; note here again *sōthēsetai*). Feel the irony of the situation revealed by the words of the messenger: "Your daughter is dead: why trouble the Teacher any further?" They had had faith enough to believe Jesus could heal the sick, but not enough to believe He could raise the dead. This practical unbelief on their part could become contagious, infecting also the ruler himself. This news drove his crisis of faith to the very limit. Perhaps the very confidence of Jesus' manner when He encouraged Jairus to believe, plus the fact that Jesus calmly resumed His journey to Jairus' house, gave the man respite from the pressure of the immediate disaster of the apparently unchangeable fact of his daughter's death. Edersheim (*Life*, I, 630) notes accurately the completely passive role that Jairus now plays from this point to the end. Whereas before, he had led Jesus toward the house, now Jesus takes complete charge of the whole scene, making on-the-spot decisions and giving orders. (Mk. 5:37-40; Lk. 8:51) Jairus' faith was threatened for its very existence, but Jesus would not despise or quench it. He was ministering also to Jairus in his greatest moment of need.

Jesus' role in the picture is no longer that of a Healer. If He continues another step further toward Jairus' house, He must do so as Victor over death itself. If He admits that the common sense course for Jairus is to cease troubling the Teacher, to let Him go His way, then Jesus will have quailed in face of death. His human contemporaries could have excused Him, for what other rabbi could challenge Death? However much we may have loved Him and honored His message,

we could never worship Him as complete Master over all problems that it is our lot as human beings to suffer. (Cf. Heb. 2:9, 14-18) The death notice was for Jairus a crisis in faith, but the somber message was even more for Jesus a crisis in His self-revelation.

IV. REASON FOR JOY DISPUTED (9:23, 24)

9:23 **And when Jesus came into the ruler's house**, He had already commanded nine of the Apostles to remain behind, bringing with Him only Peter, John and James. His purpose was obviously to keep the crowd under control and out of His way, since "He allowed no one to follow Him" (Mk. 5:37) or when He got to the house, "He permitted no one to enter with Him, except Peter, John and James and the father and mother of the maiden." (Lk. 8:51) His choice of the nine Apostles to remain with the crowd was perhaps to serve as an example of self-discipline. Physically, the nine men just by standing still easily blocked the passage to all who tried to follow Jesus. This first step was necessary in order for Jesus to secure the quiet and dignity He desired to surround the resurrection of Jairus' daughter.

When Jesus came into the ruler's house, He saw the flute-players and the crowd making a tumult. The funeral began even the same day as the death. The **flute-players** and **tumult** represent a different custom of mourning the dead than ours. Our custom demands silence of respect for the dead; theirs calls for release of pent-up emotions through loud mourning. This led naturally to the attitude that considered mourning more genuine, more deeply felt, the louder and more prolonged it was continued. But even human grief knows its natural limits unless it is artificially bolstered by sentimental music of hired musicians, as the flute-players here, or by the emotional reminiscences skillfully repeated by the semi-professional "wailing women." (Cf. 2 Chron. 35:25; Jer. 9:17-22; 16:5-9; Ezek. 24:15-24; Amos 5:16, 17 and perhaps also Acts 9:37-39) So when Matthew describes the funeral as a **tumult**, he is merely saying that it was a good funeral proceeding in good order according to the custom of the day. Mark and Luke describe the tumult as consisting of "weeping and loud wailing."

9:24 **He said, Give place.** (*anachōreite*). This command may be taken in two different ways, both of which could be Jesus' meaning:

1. "Stand back, make room!" This then is Jesus' request merely to pass through the crowd that simply by their presence now blocked the entrance to the room where Jairus' daughter lay.

2. But taken in its stronger sense "to leave, to withdraw," Jesus is saying nothing less than "You may leave now, folks: the funeral's over!" These shocking words call dramatic attention to what He is about to do.

Naturally, at this time all attention would be drawn from the mourning to the sudden return of the master of the house, Jairus, and the precipitate entrance of Jesus, for many in the house knew that Jesus had been sent for. They also knew that other messengers had been dispatched to Jairus to inform him of the death of the daughter, counselling him not to bother Jesus further. Now Jesus enters the room and literally takes over. The seeming imperiousness of His manner is only apparent because, besides this brusque command ("Depart"), He intentionally began speaking by pricking their curiosity: "Why do you make a tumult and weep? Do not weep; the child is not dead but sleeping." (Mk. 5:39; Lk. 8:52)

For the damsel is not dead, but sleepeth. Patient with their ignorance of His power and His plans, He is giving them opportunity to react in quite another manner than they do. His enigmatic declaration was intended to stir them to reflection about His meaning. Thus, if they were disposed to respectful attention to Him and His purposes, they were about to become the witnesses of a resurrection from the dead. Instead they responded stupidly with scorn and insults, unable to see in His words anything more than obvious insensibility to the parents' tragedy in this moment of loss.

These words, however, morally commit Jesus to a position of gross imposture or else to one of highest integrity. For if the little girl were not really, literally dead, then Jesus must be charged with imposture, allowing to be believed what never occurred. The parents and disciples believed the daughter to be dead (Lk. 8:49; Mk. 5:35), but Jesus did nothing to correct that impression except to assert that she slept. Then upon raising her, He said nothing that would correct the distinct impression that He had just brought a person once actually dead, back to life.

Not dead but sleepeth are words, then, not intended to contradict the literal state of the little girl, but to correct the common view these people had of death. They had perhaps viewed her death as a cessation of existence for both body and soul (a view not unlike that held by the Sadducees), whereas Jesus affirms, contrarily, that she is very much alive elsewhere and can be recalled as easily as one is awakened out of sleep. Or perhaps they held that she was permanently dead—at least until the resurrection (a more Pharisean view)

and there was nothing now to do but resign oneself to that fact and mourn her loss. But Jesus is objecting that she is NOT dead permanently so much as asleep in death from which He shall wake her, (Other illustrations of death described as a sleep: Jn. 11:11-14; Ac. 7:60; I Cor. 15:6, 18; I Th. 4:13-17; 2 Pe. 3:4)

They laughed Him to scorn. This sentence has the greatest value as circumstantial evidence for the reality of the miracle that follows, since they evince the true psychological reaction of a qualified group of people sure both of the purpose of their wailing and of the apparent inappropriateness of Jesus' claim that the damsel was not dead. They were all more than sure that she was dead. (Lk. 8:53) This psychological reaction, though blamable from one standpoint (see above), is exactly what one would expect under the circumstances. The presence of the parents, who would be the last to surrender to the heart-rending conclusion that their only little lamb had gone, are proof against any supposition that she was in any state other than literal, physical death. (But even if it were a deep coma after whatever disease had so reduced the girl, as Barclay [*Matthew* I, 353] suggests, would she have been so quickly revived to full vigor and health? So it is impossible to remove the supernatural from this event.) No, her death was a fact the certainty of which these friends and neighbors thought it madness to doubt!

McGarvey (*Matthew-Mark*, 85) with his usual clear insight, detects in this phrase one of the best evidences for the authenticity of the entire account:

If it were a pretended death and revival, we would expect to see an anxiety on the part of Jesus to make it appear that the girl was dead, and a disposition on the part of the unbelievers present to question this fact. But the reverse is true: it is the unbelievers who insist that the girl is dead, while Jesus alone raises a question about it. Perhaps the chief object of the remark "She is not dead, but sleepeth," was to bring forth from the inmates of the house, who had the best opportunity to know the fact, a more emphatic affirmation that she was certainly dead.

Without intending to do so, then, these scorers among the mourners established this fact of a real resurrection from the dead beyond all doubt. By their scorn, in retrospect after the resurrection, they had shut their own mouths and, as a result, really shut the mouths of all future doubters of the reality of this marvellous resurrection.

Not dead but sleepeth. These words, that were intended to

stimulate joy and eager anticipation of the mighty act of God through the resurrection of Jairus' daughter, were disputed, scorned and rejected. Jesus had tried to communicate this hope to all in Jairus' house that day, but they failed to grasp it. This is fatal, for they missed seeing the great event that all mankind has longed to look into: *real resurrection from the dead*. They failed because Jesus' words were a bit difficult and they refused to rise to the challenge of understanding Him. They thought they were justly condemning Him, but by His choice of words, He had already let them judge and condemn themselves. He was not on trial: they were. (Study this same psychology of Jesus, Jn. 6:25-69.)

V. THE RESURRECTION OF JAIRUS' DAUGHTER (9:25, 26)

9:25 **The crowd was put forth** not only for the reasons suggested above, but also for the following:

1. Scorn and criticism sterilize the attention, drawing it away from the Father onto self-defense. Perhaps Jesus wanted to concentrate His own heart upon God who raises the dead, rather than waste time and dissipate energy in defending Himself or arguing further.
2. He desired not credulity, but quiet. Faith could come later on the basis of the evidence here produced, but people must be in a proper spirit to observe what he does. This calls for the dignity of silence, not the confusion and tumult of mourning. Jesus put the crowd outside (Mk. 5:40), not because He wanted an indispensable atmosphere of faith, as if disbelief could hinder the miracle.
3. He did not desire the publicity that would be certain to follow. The larger the group, the more difficult it would be to keep the matter quiet. For reasons for this attitude, see below on 9:26. This harmonizes perfectly with the strict injunction given the parents not to publish this miracle.
4. Perhaps the large group of professional mourners, some of them perhaps objecting out of self-interest, having been hired for the occasion, would have actually, physically hindered Jesus from, as they put it, "imposing upon the parents, since no one can raise the dead!" But, this suggestion is weak, since Jesus could have overpowered them by any manner He chose, had they attempted to stop Him.
5. Considering the temper of the crowd, Jesus' action assured the few chosen witnesses the best opportunity to observe what actually took place. This quiet enabled them to hear what

was said, so that they would know that what He did, He did not by magic but by authority. So doing, Jesus avoided misconceptions circulated by means of wild stories started by a mob of half-hysterical people who only thought they saw or heard this or that.

He entered in, i.e. into the room where the child was, taking five unimpeachable witnesses (Mk. 5:40; Lk. 8:51) These future Apostles needed to witness the fact in order to give a careful account of it later to the world. (Compare the account of Peter's raising Dorcas from the dead, Ac. 9:36-42, wondering what effect this resurrection had on Peter as he walked alone into the room where Dorcas lay dead!) The parents of all people could not be deceived or bribed to promote the publication of a falsehood regarding a matter that touched them so closely and so intimately.

He took her by the hand. To touch a corpse or be touched by a woman afflicted with a hemorrhage or to touch a leper (see on 8:3) would have involved Jesus in ceremonial defilement. But here, as always, He imparted cleansing, healing and life by His touch, removing all cause of defilement in the person He touched. He was the one true exception to the Law of defilement, that was written only for people without such supernatural powers, who, rather than helping those they touched, only became defiled themselves, leaving two defiled persons. Jesus always left two clean persons, whole, cleansed and alive.

The damsel arose when Jesus took her by the hand and called to her, just as He would if He were waking her up from sleep. But this was not sleep: "her spirit returned." (Lk. 8:55) On the basis of the above considerations, we have to conclude that this is a real resurrection. For Jesus, Lord of both nature and miracles, both sleep and death are no mysteries, for He has experienced both. As simply as Jairus had for twelve years gone in to awaken his daughter out of sleep, so Jesus instantly raised her out of death. For to Jesus, both the sleeping and the dead can be awakened. Who then is this who calls the dead to life? But no sooner had this twelve year old, now full of all the life and vigor, bounced out of bed and walked over to her amazed mother and daddy, than Jesus commanded them to provide her something to eat. (Mk. 5:43; Lk. 8:55). Why?

1. Jesus is so reasonable. He ordered her parents to give her, not the Law and the prophets, but food. "Jairus, here is your little sweetheart, now you take care of her: give her something to eat!" This marvelous Jesus has just robbed Death of its victim and yet still thinks about a meal for the little girl.

2. Seeing the parents overcome with amazement, Jesus may have commanded that bread be given her also to demonstrate that they were beholding no ghost, no apparition, but a real person, once dead, now returned to the concrete reality of human existence. (Cf. Lk. 24:41-43 and perhaps Ac. 10:41) Thus, this simple demand breaks the stunned, awed silence caused by this direct contact with the supernatural, bringing the on-lookers back down to the natural. Jesus could have provided miraculous bread too, but He required the parents to do their part by using natural means they had at hand.

9:26 **And the fame hereof went forth into all that land** despite all Jesus could do to keep this from happening. Some might wonder how He could have expected otherwise by the incredible tactics He used: He stopped a funeral, drove out the mourners, while His nine disciples kept another great crowd waiting for Him to return from the funeral at Jairus' house. (Mk. 5:24, 37) Human curiosity, about what took place in that bed room, could know no bounds, especially when Jairus' daughter reappeared later, alive and healthy! But Jesus forbade only Jairus and his wife to publish the story (Mk. 5:42; Lk. 8:56), since they especially were in positions of authority as eye-witnesses of good repute and would have been only too willing to spread the joyful tidings far and wide. What the other neighbors and bystanders do is no concern of Jesus, for He knows that if His own disciples and the parents do not spread the story, the sensation reported here by Matthew will die out. Some might object: Why bother to hush the story when it represents so powerful an evidence of Jesus' authority over death itself?

1. Because, unless the news is quieted, people could conceivably begin bringing Jesus requests for resurrection for all their dead. This would not only be unwise on their part, but it would further hinder Jesus' real ministry to earth. Men too often tried to use Jesus for selfish motives. He had not come to build up a healing ministry or raise all earth's dead yet, but to reveal God. His miracles of healing were to demonstrate God's compassion and identify Himself as God's Revealer. McGarvey (*Matthew-Mark*, 297) makes the interesting observation about how remarkable it is "that we read not of a single instance in which Jesus was requested to raise the dead: and the fact may be accounted for in part by this charge of privacy, indicating he did not wish to be importuned for this exercise of His power."

2. Because, unless the story is suppressed, political excitement could reach a fever pitch, since mistaken views of worldly messiahs would be attached to Jesus' name, blocking all progress for His spiritual work. Worse still, bloody riots could result as the patriots, primarily the Zealots, tried to force Jesus to be their king and lead them against the Romans.
3. Plummer (*Luke*, 238) suggests another reason: "It was given more probably for the parents' sake, to keep them from letting the effect of this great blessing evaporate in vain-glorious gossip. To thank God for it at home would be far more profitable than talking about it abroad."

Trench (*Miracles*, 113) sees an ascending scale in the glory of the three records of resurrection from the dead: here a girl just died; the son of the widow of Nain on the road for burial; then Lazarus already dead for four days. Then he continues: "Immeasurably more stupendous than all these, will be the wonder of that hour, when all the dead of old, who will have lain, some of them for many thousand years, in the dust of death, shall be summoned from and shall leave their graves at the same quickening voice (John 5:28, 29)."

FACT QUESTIONS

1. To what city did Jesus return from the freeing of the Gadarene demoniacs across the Sea of Galilee? How do you know this?
2. What was the position in the Jewish community occupied by Jairus?
3. Harmonize the accounts of Mark and Luke with that of Matthew in regard to the actual request of Jairus in relationship to the actual state of the little girl: was she living or dead? Did Jairus want Jesus to come to heal or to raise her?
4. List several other miracles that Jesus had accomplished in this city prior to this time which may have brought Jairus and the sick woman to their position of dependence upon Jesus to help them in this their critical hour.
5. Explain how the woman's faith healed her, showing how this harmonizes with the fact that it was Jesus' power that did it.
6. How did Jesus address the woman?
7. Describe the desperate case presented to Jesus by this woman, not only the physical malady but also the social, personal, religious and economic effects of her disease.
8. Describe her plan borne of desperation by which she hoped to be healed and how she carried it out.

9. Describe the scene changes from the first request of Jairus until Jesus actually arrived at Jairus' house.
10. Explain the presence of the flute players and the mourners so soon after the death of the maiden.
11. Explain the words of Jesus: "The little girl is not dead, just sleeping."
12. Was the little girl really dead? On what basis do you answer as you do?
13. How many persons actually witnessed the resurrection of Jairus' daughter? Name them.
14. Explain how it was possible for people actually to be expecting Jesus' return from Gergesa so as to be crowding around on the beach as He landed.
15. Describe the political situation in Galilee that renders comprehensible Jesus' requirement that people not tell others about His miracles.

Section 21

JESUS GIVES SIGHT TO TWO BLIND
MEN AND FREES A DUMB DEMONIAK

TEXT: 9:27-34

27. And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.
28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.
29. Then he touched their eyes, saying, According to your faith be it done unto you.
30. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it.
31. But they went forth, and spread abroad his fame in all that land.
32. And as they went forth, behold, there was brought to him a dumb man possessed with a demon.
33. And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.
34. But the Pharisees said, By the prince of the demons casteth he out demons.