

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

† THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

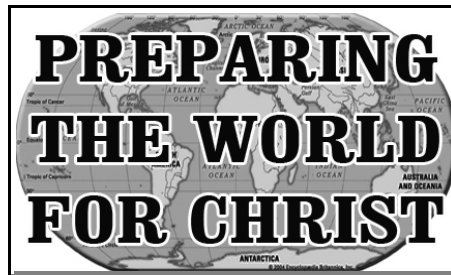
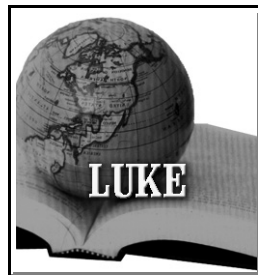
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 29

COMMENTARY ON: 8:40-56

“THE WOMAN WITH THE ISSUE OF BLOOD, AND JAIRUS’ DAUGHTER”

When Jesus returned from the land of the Gadarenes, the people were anxiously waiting for Him. At that time, a certain *“ruler of the synagogue,”* Jairus, came to Him, pleading with Jesus to come to his house, for his daughter of twelve was in the process of dying. Jesus went with the man, but on the way was thronged by a crowd. At that time, a woman with an issue of blood, knowing that Jesus was in the vicinity, determined to touch His garment, believing she would be healed. Her desires were answered. On the way to Jairus’ home, a messenger came, informing Jairus that his daughter had died. Jesus told him to *“believe only.”* When they arrived at Jairus’ house, there was much tumult. Jesus put everyone out of the house except the parents, and Peter, James, and John. He then raised the young girl from the dead, presented her to her parents, and said to give her something to eat, instructing them to tell no one of the matter.

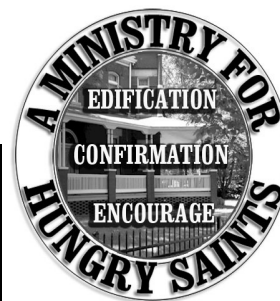


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 12/11/2015

Lesson Number 29



54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), NIRV=New Int'l Readers Version; ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literar Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), ROT=Rotheram Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE WOMAN WITH THE ISSUE OF BLOOD, AND JAIRUS' DAUGHTER

LUKE 8:40 "And it came to pass, that, when Jesus was returned, the people gladly received Him: for they were all waiting for Him. ⁴¹ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that He would come into his house: ⁴² For he had one only daughter, about twelve years of age, and she lay a dying. But as He went the people thronged Him. ⁴³ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, ⁴⁴ Came behind Him, and touched the border of His garment: and immediately her issue of blood stanch'd. ⁴⁵ And Jesus said, Who touched Me? When all denied, Peter and they that were with Him said, Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me? ⁴⁶ And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me. ⁴⁷ And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. ⁴⁸ And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. ⁴⁹ While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. ⁵⁰ But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. ⁵¹ And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. ⁵² And all wept, and bewailed her: but He said, Weep not; she is not dead, but sleepeth. ⁵³ And they laughed Him to scorn, knowing that she was dead. ⁵⁴ And He put them all out, and took her by the hand, and called, saying, Maid, arise. ⁵⁵ And her spirit came again, and she arose straightway: and He commanded to give her meat. ⁵⁶ And her parents were astonished: but He charged them that they should tell no man what was done. Luke 8:40-56

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

When Jesus returned from the land of the Gadarenes, the people were anxiously waiting for Him. He could not be hidden from the people because of the nature and content of His words, and His mighty deeds. Never before had there been a Man like this among the

people.

At that time, as people were thronging about Him, a certain "ruler of the synagogue," Jairus by name, came to Him, pleading with Jesus to come to his house, for his daughter of twelve was in the process of dying.

Jesus went with the man, while on the way being thronged by a crowd. At that time, a certain woman with an issue of blood, knowing that Jesus was in the vicinity, determined to touch His garment, believing she would be healed. Her desires were marvelously and completely answered.

Jairus comes to Jesus about his dying daughter. On and the way to his home, Jesus heals a woman with an issue of blood – Given O. Blakely

CONTENTS

- ▶ INTRODUCTION
- ▶ THEY WERE ALL WAITING FOR HIM (8:40)
- ▶ A MAN NAMED JAIRUS (8:41-42A)
- ▶ THE PEOPLE THROGDED HIM (8:42B)
- ▶ A WOMAN WITH AN ISSUE OF BLOOD (8:43-44)
- ▶ WHO TOUCHED ME? (8:45A)
- ▶ THE MULTITUDE THROG THEE (8:45B)
- ▶ SOMEBODY HATH TOUCHED ME (8:46)
- ▶ SHE SAW SHE WAS NOT HID (8:47)
- ▶ THY FAITH HATH MADE THEE WHOLE (8:48)
- ▶ TROUBLE NOT THE MASTER (8:49)
- ▶ FEAR NOT: ONLY BELIEVE (8:50)
- ▶ HE SUFFERED NO MAN TO GO IN (8:51)
- ▶ THEY KNEW SHE WAS DEAD (8:52-53)
- ▶ HE PUT THEM ALL OUT (8:54-55)
- ▶ HE CHARGED THEM (8:56)

As Jesus continued on the way to Jairus' home, a messenger came, informing Jairus that his daughter had died, and to bother the Master no more. Jesus told him to "believe only." When they arrived at Jairus' house, there was much tumult. Jesus put everyone out of the house except the parents, and Peter, James, and John. He then raised the young girl from the dead, presented her to her parents, and said to give her something to eat, instructing them to tell no one of the matter.

THE NATURE OF THE RECORD GOD HAS GIVEN OF HIS SON

It is necessary to once again draw attention to the nature of the record God has given of His Son. It is not a record like men would give. From what has been revealed about Jesus, we should expect the Scriptural the record to be different than the ordinary manner of men reporting. Consider what is said about it.

"He that believeth on the Son of

*God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not **the record that God gave of His Son.** And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:10-12).*

Note the power of that declaration, how it sets the referenced "record" apart from any other word known to man.

- ⇨ This is believing that causes a "witness" to be in the believer.
- ⇨ If this witness is not believed, the person is seen in heaven as one who has made God a liar.
- ⇨ The thing that is not believed is "the record God gave of His Son" – not simply a report, but a "record," something that was written.
- ⇨ In summary, the "record" is that "God hath given to us eternal life, and this life is in His Son."
- ⇨ Believing the record is directly related to having the Son: "He that hath the Son hath life."
- ⇨ Whoever does not have the Son of God "hath not life."

Those distinctions set this record apart from all other writing. **No other writing is hinged to "eternal life."** Life is dispensed by Jesus, it is not granted by means of literature or a procedure. Jesus plainly said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (John 6:54). **That is, Jesus Himself must be ingested.** To put it another way, we must be made "partakers of Christ" (Heb 3:14).

ETERNAL LIFE

"Eternal life" is what God has promised to His people: "And this is the promise that He hath promised us, even eternal life" (1 John 2:25). **As such, it should be a major part of our thinking, and be prominent in our preaching and**

ETERNAL LIFE

- ⇨ "Eternal life" – 26 times (Matt 19:16; Mk 10:17,30; Lk 10:25; 18:18; John 3:15; 5:39; 6:54,68; 10:28; 17:2; Acts 13:48; Rom 2:7; 5:21; 6:23; 1 Tim 6:12,19; Tit 1:2; 3:7; 1 John 1:2; 2:25; 3:15; 5:11,13,20).
- ⇨ "Everlasting life" – 11 times (Dan 12:2; Matt 19:29; John 3:16,36; 4:14; 5:24; 6:27,40,47; Acts 13:46; Rom 6:22).
- ⇨ "Life eternal" – 4 times (Matt 25:46; John 4:36; 12:25; 17:3).
- ⇨ "Life everlasting" – 4 times (Lk 18:30; John 12:50; Gal 6:8; 1 Tim 1:16).

ALLUSIONS TO ETERNAL LIFE

- ⇨ "Length of days for ever and ever" (Psa 21:4)
- ⇨ "Preserve. . . even for evermore" (Psa 121:8)
- ⇨ "Life for evermore" (Psa 133:3)

teaching.

"Eternal life" is something upon which men cannot capitalize. You cannot institutionalize this life, or build a sect around it. There is a certain exclusivity about "eternal life" that sets it apart from every other subject. The point here is that the subject of the Son of God, Jesus Christ, has to do with "eternal life."

"The record God has given of His Son," therefore, is intended to bring clarity to the subject of eternal life, and make it accessible to men. There is a discreet Divine selection of the events of Jesus' life that is designed to clarify the nature and experience of eternal life. If we fail to perceive this, our religion will focus on life in this world, thereby becoming vain.

It is with some regret that I acknowledge I was once part of a movement that did not accentuate or properly delineate eternal life. As a consequence, very few people knew they had eternal life – even though John wrote so that knowledge would be possessed by all who had eternal life: "These things have I written unto you that believe on the name of the Son of God; **that ye may know that ye have eternal life**" (1 John 5:13). I rejoice now that I know I have eternal life.

THEY WERE ALL WAITING FOR HIM

LUKE 8:40 *"And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him."*

Prior to the trip to the land of the Gadarenes, Jesus had been teaching in a location where a large number of people had gathered to hear Him. It was at that time that His mother and brothers came, desiring to talk to Him. The Lord did not allow them to interrupt His teaching. The next thing reported by Luke is the Lord's trip to the land of the Gadarenes, and now He is returning from that trip.

There is no indication of the length of the time from when Jesus left to

when He returned. The events were preceded by the following words:

⇨ *"Now it came to pass on a certain day" (Lk 8:22) – Following the words, "And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it" (Luke 8:21).*

⇨ *"And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him" (Luke 8:40).* This followed the record of Him departing from the land of the Gadarenes.

⇨ Matthew records the following event taking place when He returned from

freeing the Gadarene demoniac: *"And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (Matt 9:1-2).*

⇨ Mark reports the same events now reported by Luke (Mk 5:21-43).

All of this confirms that Jesus' ministry was very extensive, with no Gospel writer recording a full coverage of His ministry. That is why there is no contradiction in the reports. Each write provided a part of the record.

A MAN NAMED JAIRUS

"⁴¹ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought Him that He would come into his house: ^{42A} For he had one only daughter, about twelve years of age, and she lay a dying."

A MAN NAMED JAIRUS

"And, behold, there came a man named Jairus, and he was a ruler of the synagogue . . ."

This incident is the only time Jairus is mentioned in the entire Scripture. Yet, what will take place at this time has been reported around the world, so that multitudes of people now know what took place in Jarius' house.

A Ruler of the Synagogue

Other versions read, *"an official of the synagogue,"* ^{NASB} *"a leader of the synagogue,"* ^{NRSV} *"a synagogue leader,"* ^{CEB} *"president of the synagogue,"* ^{CJB} *"head of the synagogue,"* ^{ETH} *"a chief of the synagogue,"* ^{MGI} *"an administrative elder of the synagogue,"* ^{MIT} *"a Warden of the Synagogue,"* ^{WEYMOUTH} *"in charge*

of the Jewish meeting place," ^{CEV} *"a prince of the synagogue,"* ^{JUB} and *"who had [for a long time] been a director of the synagogue."* ^{AMPLIFIED}

The Greek word translated "ruler" {ar'-khone} means, "OF THE OFFICERS PRESIDING OVER SYNAGOGUES," ^{THAYER} "ONE EXERCISING AUTHORITY OFFICIAL, (RESPECTED) LEADER," ^{FRIBERG} "ONE WHO RULES OR GOVERNS." ^{LOUW-NIDA}

The International Standard Encyclopedia says the following of the ruler of the synagogue: "RESPONSIBLE FOR THE MAINTENANCE OF GOOD ORDER IN THE SYNAGOGUE AND THE ORTHODOXY OF ITS MEMBERS; HAVING, THEREFORE, DISCIPLINARY POWER, THEY WERE AUTHORIZED TO REPRIMAND, AND EVEN TO EXCOMMUNICATE, THE GUILTY ONES (COMPARE JOHN 9:22; 12:42; 16:2).

There are six references to this office in the Gospels (Mark 5:36,38; Lk 8:41; 13:14; Acts 18:8,17).

When Jesus read from the Scripture, and expounded the Scripture in His hometown synagogue, after He

had read from the book He *"gave it again to the minister, and sat down"* (Lk 4:21). The "minister" and the "ruler" do not refer to the same office. The "minister" was more servile in nature, while the "ruler" maintained order and leadership. In Corinth, a man named "Crispus" was the *"chief ruler of the synagogue,"* who, together with his entire household, *"believed on the Lord"* (Acts 18:8).

The thing to see here is the maintenance of order and propriety that took place in the synagogue. This arrangement was nowhere rebuked by either Jesus or the apostles. If the office was maintained improperly, not allowing for the proclamation of the truth or the works of God, that posture was rebuked. Another *"chief ruler of the synagogue"* was Sosthenes (Acts 18:17).

There was also what appears to be a similar office in the Temple. During the ministration of the Apostles, such a man opposed them – *"the captain of the Temple"* (Acts 4:1).

Jairus comes to Jesus about his dying daughter. On and the way to his home, Jesus heals a woman with an issue of blood – Given O. Blakely

This orderly manner was also found in the churches. When the glorified Christ sent letters to the churches in Asia, He had an angel tell John to send it to *"the angel"* of each of those churches (Rev 2:1,8,12,18; 3:1,7,14). These were not holy angels, such as are sent to minister to those who shall be hairs of salvation. There is no example of men instructing holy angels to do something, or being told to do so. An angel delivered this message to John (Rev 1:1). It ought to be clear that John was not instructed to deliver the message to seven other angels from heaven. These were men who were messengers. In each of these texts the Amplified Bible reads, *"angel (messenger) of the assembly."* These were proclaimers.

As a note of passing interest, the letters of Revelation were not sent to the elders of those assemblies, but to a single messenger – not "messengers in each church. They are described in the vision John received as "seven stars held in Christ's right hand. Jesus told John, *"The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches"* (Rev 1:20).

It is quite possible that Archippus was one of the messengers of the church in Colossae or Laodicea. Hence Paul wrote of him, *"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it"* (Col 4:16-17).

This suggests that the early churches operated similarly to the Jewish synagogue, with a key leader.

With the advent of the clergy-laity system, the feeding of the church appears to have come to a grinding halt. That is because the tutelage of Jesus regarding real leadership was abandoned in favor of the world's perception of leadership. Here is what Jesus said to His disciples. *"But Jesus called them to Himself, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many"* (Matt 20:25-28).

Commensurate with an authoritarian-type leadership, the flock of God ceased to be fed as the King had commanded. There is a remarkable consistency in this.

HE FELL DOWN AT JESUS' FEET

" . . . and he fell down at Jesus' feet, and besought Him that He would come into his house . . ."

He had no question about the ability of Jesus. There were simply too many reports of His marvelous working. Perhaps Jairus' himself had seen some of Jesus' marvelous works. At any rate, Jarius fell at Jesus feet in humble submission, knowing full well that he was in the presence of a greatness that as not of this world.

HIS ONLY DAUGHTER WAS DYING

" . . . For he had one only

daughter, about twelve years of age, and she lay a dying."

Matthew's account reads, *"While He spake these things unto them, behold, there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples."* (Matt 9:18-19). The phrase *"My daughter is even now dead,"* could either be read, *"as good as dead,"* or was an overview that included Jairus' servant reporting that she had died.

Mark's account reads, *"And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay Thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed Him, and thronged Him"* (Mark 5:22-24).

An Overview of the Three Accounts

- ⇨ Jairus was a ruler of the local synagogue.
- ⇨ He was one of the rulers.
- ⇨ Jairus worshiped Jesus.
- ⇨ Jairus begged Jesus to come to his house.
- ⇨ Jairus was convinced if Jesus placed His hand on his daughter she would live.
- ⇨ He believed if Jesus laid His hands on her. She would be healed.
- ⇨ Jesus went with him.
- ⇨ Much people followed Jesus and thronged Him.
- ⇨ Jesus disciples followed Him also.

THE PEOPLE THROGED HIM

" 42B But as he went the people thronged him."

Other versions read, *"multitudes thronged Him,"* NKJV *"multitudes were*

pressing against Him," NASB *"the crowds almost crushed Him,"* NIV *"the crowds pressed in on Him,"* NRSV *"the people were pushing to be near Him,"* BBE *"He faced smothering crowds,"* CEB *"the crowds on*

every side virtually choking him," CJB *"the crowds were almost stifling Jesus as He went,"* NJB *"He was surrounded by the crowds,"* NLT *"the multitudes, were hemming Him in"* ROT *"the dense throng*

crowded on Him," WEYMOUTH "the people pressed together around Him [almost suffocating Him]." AMPLIFIED

WHY PEOPLE WERE ATTRACTED TO JESUS

The reason Jesus attracted so much attention was that His presence, words, and works were absolutely unique. The initiation of His ministry is described this way: "The people which sat in darkness **saw great light**; and to them which sat in the region and shadow of death **light is sprung up**" (Matt 4:16). the contrast between the Lord Jesus' ministry and the stereotyped religion that was in place at that time was like the difference between gross darkness and blazing light. There was such a contrast that it could not be ignored.

The people had never before been exposed to anyone like Jesus. He was truly "separate from sinners" (Heb 7:26). The people who heard Him speak said, "Never man spake like this man"(John 7:46). It was said of His hearers, "And they were astonished at His doctrine: for His word was with power" (Luke 4:32). Again it is written, "the people were astonished at his doctrine" (Matt 7:28; 22:33). People from His own country said, "Whence hath this Man this wisdom, and these mighty works?" (Matt 13:54). Again it is written, "And they were astonished at His doctrine: for he taught them as one that had authority, and not as the scribes" (Mark 1:22).

When His disciples saw Him quiet the winds and the sea they said, "What manner of Man is this, that even the winds and the sea obey Him!" (Matt 8:27). When He raised Jairus' daughter from the dead, the people were "were astonished with a great astonishment" (Mark 5:42).

When Jesus began to teach in the synagogue, "many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands?" (Mark 6:2).

Another time when He healed a man, the people "were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak" (Mark 7:37).

One of the biggest reasons for the failure of the professed church to make an impact upon society is its averageness and lack of distinction. There is not a clear line of demarcation between the modern church and the world. Instead of purging "out the old leaven," as it is admonished to do (1 Cor 5:7), it has allowed that leaven to remain, imagining that it can be reformed so as to emulate the real people of God. The seriousness of this kind of flawed thinking is confirmed by the failure of the real Gospel to be spread throughout the world, the continued proliferation of divisions, and the alarming increase of an ignorance of God, and a lack of the knowledge of the Word of God.

Admittedly, it is not particularly pleasant to speak about such matters. Some might even consider it to be unwarranted negativism. However, this is a matter concerning which God has frequently spoken. Here are a few examples.

⇨ "When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa 1:12-17).

⇨

⇨ "They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." (Jer 11:10-11)

⇨ "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on Mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand." (Mal 1:10).

⇨ "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Mat 15:8-9).

⇨ "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." (Rev 3:15-16).

BEING ACCUSTOMED TO STERILE RELIGION

Men have grown accustomed to lifeless and sterile religion, and it is not right. To attempt to make a defense of flawed professed "Christian" individuals and churches is an exercise of folly. As made abundantly clear in Scripture, this is not how God Himself responds to lifeless, worldly, and skewed religion. It is simply wrong for men to attempt to explain, defend, or become accustomed to things God says He hates (Isa 61:8; Amos 5:21; Zech 8:17; Rev 2:15). Who is the fool who would even attempt such absurdities – yet it is being done on an alarming scale. Moses did not overlook waywardness; nor did the Prophets, John the Baptist, the Lord Jesus, or the apostles.

Jairus comes to Jesus about his dying daughter. On and the way to his home, Jesus heals a woman with an issue of blood – Given O. Blakely

WHEN JESUS CAME

When Jesus came, He not only shed light on the gracious purpose of God, but He also made known those people and teachings that were an abomination to God (Matt 23). That is precisely why His very presence produced division, which He affirmed He came to do: *“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household”* (Matt 10:34-36). Luke records Jesus saying, *“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law”* (Lk 12:51-53). I can only speak for myself, but I am not willing to pretend these statements were never made, by failing to remind the people of them.

The divisions Jesus came to produce are not clearly seen in the arena of lifeless and powerless religion. It is only as a faithful presentation of Jesus is made, that the division that He causes is made clear. The faithful presentation of Jesus consists of a precise declaration of *“the record God has given of His Son”* – the Gospel (1 John 5:10-11), and the portrayal of the effectiveness of the Gospel in the transformed lives of those who have believed and embraced that Gospel. **If what the Gospel affirms takes place in salvation, cannot be seen and confirmed in the lives of those who embrace it, there is really no way confirming its truth.**

It is for this reason that believers are referred to as *“the epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart”* (2 Cor 3:3). This is what the New Covenant refers to in these words: *“I will put My laws into their mind, and write them in their hearts”* (Heb 8:10). This involves a new creation, in which old things pass away, and all things become new (2 Cor 5:17). There is the creation of a *“new man, which after God is created in righteousness and true holiness”* (Eph 4:24). That is not a

misrepresentation or exaggeration. A *“carnal mind,”* wherever it is found, *“is enmity against God: for it is not subject to the law of God, neither indeed can be”* (Rom 8:7). I have heard such a mind expressed in congregational meetings, church board meetings, elders meetings, and even preachers meetings. Such a mindset is rejected by God, and it must be rejected by men. **It is well past time for men to close the door that has allowed for the entrance of such things in the church.** Also, while we are at it, all programs that make an attempt to correct such conditions by mere regimentation and human will power should also be expelled. **There is absolutely no unwarranted condition that is not addressed by the presence of Jesus and the Holy Spirit, coupled with the Gospel and the apostles doctrine, merged with godly lives.** No additional man-made programs are required, and to introduce them is a form of competition against God and His truth.

Men will never be attracted to the real Jesus as long as competing programs and *“another gospel”* (2 Cor 11:4; Gal 1:6) is being preached, and the church itself is not a sterling example of the marvelous effects of conversion.

A WOMAN WITH AN ISSUE OF BLOOD

“⁴³ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, ⁴⁴ Came behind Him, and touched the border of His garment: and immediately her issue of blood stanchèd.”

While Jesus is on his way to the home of Jairus, another circumstance arises. It will be the kind of thing that would distract anyone except Jesus. Although the people were thronging Jesus, our attention is drawn to a single woman.

A WOMAN WITH AN ISSUE OF BLOOD
“And a woman having an issue of

blood twelve years, which had spent all her living upon physicians . . .”

Matthew records, *“And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment”* (Matt 9:20).

Mark records, *“And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but His*

clothes, I shall be whole.” (Mark 5:25-28).

Putting it together

Here is what we know about this incident.

- ⇨ The woman was diseased with an issue of blood for twelve years.
- ⇨ She had spent all of her living on physicians.
- ⇨ She had suffered many things of many physicians.
- ⇨ She had not been bettered by the various treatments she underwent.
- ⇨ She heard Jesus was passing that way, and got into the press behind Him.

- ⇒ She was growing worse.
- ⇒ She had reasoned, *If I may touch but His clothes, I shall be whole.*"

NEITHER COULD BE HEALED

... neither could be healed of any ..."

Other versions read, *"She could not be healed by anyone,"* ^{NASB} *"but no one could heal her,"* ^{NIV} *"no one could cure her,"* ^{NRSV} *"not one of them was able to make her well,"* ^{BBE} *"she could find no cure,"* ^{NLT} *"neither could be holpen of any,"* ^{TNT} and *"could not be cured by anybody."* ^{WEYMOUTH}

Over a period of twelve years – **precisely the age of Jairus' daughter** – not a single physician was able to help this woman. Even though she had expended all of her living on the doctors, she only grew worse, and worse. Yet, having heard of Jesus, she reasoned, *"If I may touch but His clothes, I shall be whole"* (Mark 5:28). Later, many did this same thing: *"And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole"* (Matt 14:36).

TOUCHED THE BORDER OF HIS GARMENT

... Came behind him, and touched the border of his garment ..."

Other versions read, *"the fringe of His cloak,"* ^{NASB} *"the edge of His cloak,"*

NIV *"the fringe of His clothes,"* ^{NRSV} *"the edge of his robe,"* ^{BBE} *"the tassel of His robe,"* ^{CSB} *"the tassel on his cloak,"* ^{NAB} *"fringe of his mantle,"* ^{ROT} *"decorative hem of His cloak,"* ^{ABP} and *"barely touched his clothes."* ^{CEV}

The Law specified that a fringe, or tassels, be sewn upon the vesture, or garment, with which the person covered himself: *"Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself"* (Deut 22:12). Other versions read, *"Make tassels on the four corners of the cloak you wear."* ^{NIV} The details are more extensive in the book of Numbers: *"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all My commandments, and be holy unto your God"* (Num 15:38-39).

You see to what extent the Lord Jesus walked according to the Law. Now, fifteen hundred years after the giving of the Law, Jesus of Nazareth was apparently wearing the kind of outer garment that the Law specified. He had no trouble wearing the kind of clothing God had commanded under the Law.

While such garments are not commanded under Christ, *"modest apparel"* is (1 Tim 2:9). The word *"modest"* means, *"WELL-ARRANGED, SEEMLY,"* ^{THAYER} *"DRESS CHARACTERIZED BY RESPECTABILITY."* ^{FRIBERG} That is, dress that did not accent the flesh, but was in keeping with the nature of spiritual life.

It is assumed that the woman touched the border of the garment specified under the law – a border that was to put the wearer in remembrance of the details of the Law of God. I do not doubt that this woman made that association.

IMMEDIATELY

... and immediately her issue of blood stanchd."

The word translated *"immediately"* means *"INSTANTLY,"* *"STRAIGHT WAY, OR FORTHWITH."* ^{STRONG'S} Other versions read, *"straight away the flowing of her blood was stopped,"* ^{BBE} *"instantly her hemorrhaging stopped"* ^{CJB} and *"her bleeding stopped at once."* ^{GWN} The word translated *"stanchd,"* or *"staunched,"* means *"TO MAKE TO STAND, STOP, STAY, CHECK."* ^{LIDDELL-SCOTT} It means the same in English: *"TO CHECK OR STOP THE FLOWING OF."* ^{MERRIAM-WEBSTER}

This woman had hemorrhaged for twelve consecutive years. Yet, a touch of the border of Jesus' garment results in an instantaneous cessation of that flow. There is no way this could be accounted for scientifically, or according to certain laws of nature.

WHO TOUCHED ME?

^{45A} *And Jesus said, Who touched me?"*

Other versions read, *"Who is the one who touched Me?"* ^{NASB} *"Who was touching Me?"* ^{BBE} *"Who made contact with Me?"* ^{MIT}

Learn something of Jesus here. **He**

is always keenly aware of the individuals who extend themselves to gain things that are needful from Him. This is a reaction that is not possible among mere men. One of the great deficiencies of men is the natural **inability** to detect the motives of people. This kind of failure is responsible for a considerable amount

of heartache and disappointment. For us, it is actually better that we not be able to always discern the motives of people. It is the kind of knowledge we are not presently able to handle. At this time, and for us, it is better that some things remain hidden from us. That way, certain things are not known to us until there is indisputable evidence of

Jairus comes to Jesus about his dying daughter. On and the way to his home, Jesus heals a woman with an issue of blood – Given O. Blakely

them, thereby allowing us to respond in a manner fitting for the children of God.

But such circumstances were not experienced by Jesus. **He knew when someone touched Him by faith, while others only touched Him out of curiosity**

or some form of experimentation or testing.

There was a difference in this “touch,” and Jesus is going to make it known. He is going to distinguish the acceptable “touch” in such a way as to

profit generations to come.

There remains a variety of reasons for people responding in some way to Jesus. Not all of them are noble, or driven by faith – **and Jesus knows how to identify them.**

THE MULTITUDE THROUGH THEE

“^{45B} *When all denied, Peter and they that were with him said, Master, the multitude through thee and press thee, and sayest thou, Who touched me?*”

ALL DENIED

“*When all denied . . .*”

Other versions read, “*while they were all denying it,*”^{NASB} “*when they all said, It is not I.*”^{BBE}

Unlike other occasions, there apparently were no healings taking place along the way. Furthermore, no one wanted to admit if they had in some way touched Jesus. These were people that were not motivated by faith, and they apparently did not see Jesus as welcoming a proper touch.

THE MULTITUDE THROUGH THEE

“ . . . *Peter and they that were with him said, Master, the multitude through thee and press thee . . .*”

Remember, there was a crowd around Jesus, and they were “*pressing against Him.*”^{NASB} Earlier, when He was in a synagogue and “*had healed many,*” the people “*pressed upon him for to touch him, as many as had plagues*” (Mark 3:10). Also, later, after Jesus had fed the five thousand, there were people who “*besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole*” (Matt 14:36). However, this is not what took place on this occasion. **It was apparently a different kind of crowd that was pressing about Him.** The people were not being healed as is on the other occasions. Instead, there was a single individual that surfaced who had faith, and she was there because she believed.

There are still gatherings around Jesus where some are helped, and some are not. Some find benefit, and some do not. As in this case, the difference is faith.

SAYEST THOU “WHO TOUCHED ME?”

“ . . . *and sayest thou, Who touched me?*”

Most of the more recent versions omit this phrase. The following versions include it: KJV, NKJV, DARBY, DOUAY, ETH, GENEVA, LEW, MGI, MRD, PNT, RWB, TNT, WEB, YLT, ABP, EMTV, JUB, LITV.

I prefer the inclusion of this phrase, which brings more sense to the text. The other versions leave that conclusion up to the reader. However, the whole reason for the observation was prompted by the seeming absurdity of what Jesus had said.

SOMEBODY HATH TOUCHED ME

“⁴⁶ *And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.*”

Here we are exposed to the sensitivity of the Lord Jesus – a sensitivity that we are not capable of comprehending. It reveals some things that occur in the unseen realm – things that are very real, yet totally undetected by natural senses. This perception was Divine.

SOMEBODY HATH TOUCHED ME

“*And Jesus said, Somebody hath*

touched me . . .”

Other versions read, “*Someone did touch Me,*”^{NASB} “*Someone was touching me,*”^{BBE} “*Someone deliberately touched me,*”^{NLT} and “*it was someone who deliberately touched me.*”^{LIVING}

The word translated “*touched*” {haptomai} means, “**TO HOLD ON TO, TO RETAIN IN THE HAND, TO SEIZE.**”^{LOUW-NIDA} and “**TO FASTEN ONE’S SELF TO, ADHERE TO, CLING TO 1A) TO TOUCH.**”^{STRONG’S} That is the reason for the Living Bible and the New Living Translation using the word “*deliberately.*” That

distinguished the move from merely brushing up against Jesus because of the pressing crowd. This was an intentional and deliberate “*touch*” that was purposed, and carried out by a intentional act. That is what Jesus sensed – not the mere outward touch, but one that was wilful, being motivated by a cause.

There remains this phenomenon of people who intentionally come to Jesus to obtain what cannot be obtained elsewhere. Whether they know it or not, their effort is particularly noted by

Jesus, for it is motivated by faith, which He never overlooks or disregards. This is not true of men, who often discount conscientious efforts to obtain mercy from the Lord.

VIRTUE IS GONE OUT OF ME

“ . . . for I perceive that virtue is gone out of Me.”

This same type of thing was reported earlier by Luke: *“And the whole multitude sought to touch him: for there went virtue out of Him, and healed them all”* (Luke 6:19).

Other versions read, *“I perceived power going out of Me,”* ^{NKJV} *“I was aware that power had gone out of Me,”* ^{NASB} *“I know that power has gone out of Me,”* ^{NIV} *“I had the feeling that power had gone out from Me,”* ^{BBE} *“I felt healing power go out from Me,”* ^{NLT} *“I perceive, that energy hath gone out from Me,”* ^{MURDOCK}, and *“took note of power, gone out from Me.”* ^{ROT}

Mark records, *“And Jesus, immediately knowing in Himself that virtue had gone out of Him”* (Mark 5:30).

The word from which *“virtue”* is translated is *“dunamis,”* which means *“STRENGTH, ABILITY, POWER; UNIVERSALLY, INHERENT POWER, POWER RESIDING IN A THING BY VIRTUE OF ITS NATURE, OR WHICH A PERSON OR THING EXERTS AND PUTS FORTH,”* ^{THAYER} *“AS CAPACITY FOR SOMETHING ABILITY, CAPABILITY.”* ^{FRIBERG} *“THE ABILITY TO PERFORM A PARTICULAR ACTIVITY OR TO UNDERGO SOME EXPERIENCE - ABILITY, CAPABILITY,”* ^{LOUW-NIDA} AND *“ABILITY TO DO A THING.”* ^{LIDDELL-SCOTT}

There is also another use of the English word *“virtue”* in the Scriptures (Phil 4:8; 2 Pet 1:3,5). This is translated from a Greek word {ar-et'-ay}, which means *“A VIRTUOUS COURSE OF THOUGHT, FEELING AND ACTION; VIRTUE, MORAL GOODNESS; ANY PARTICULAR MORAL EXCELLENCE, AS MODESTY, PURITY,”* ^{THAYER} *“GENERALLY, OF A GOOD QUALITY OF ANY KIND EXCELLENCE, GOODNESS, VALOR.”* ^{FRIBERG}

Even in English, the word *“virtue”* different meanings:

ENGLISH DEFINITION OF “VIRTUE”

1. Conformity to a standard of right : MORALITY
2. A particular moral excellence
3. A beneficial quality or power of a thing
4. Manly strength or courage : VALOR
5. A commendable quality or trait : MERIT
- 6. A capacity to act : POTENCY**

MERRIAM-WEBSTER

The meaning here is #6 of the English meaning in this text. **It is speaking particularly of Divine aptitude or ability, and is miraculous in nature – something that is not inherent in any offspring of Adam.**

As confirmed in this text the use of this power, or ability, is known to the Lord. That is, the Lord is always aware of the employment of the Divine aptitude.

Now, at this point we are in the dark room of mystery – of things that have not been fully revealed. For example, we do not have a full scope of understanding concerning the

limitations imposed upon Jesus because He was a Man. We know that He had to learn (Heb 5:8), grow in wisdom (Lk 2:52), be taught by God the Father (John 8:28), and ultimately *“for the suffering of death”* (Heb 2:9).

During the close of His ministry, Jesus divulged to His disciples, *“Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in me, He doeth the works.”* (John 14:10).

Here we have an example of the Father doing a work through the aptitude that was inherent in Jesus. The Father then informed the Son through His perception what He had done. Now, to explain all that in detail is beyond my powers of perception. **It is enough for me to know that the Father was working through the Son, using the ability that He had given Him, and then making Him aware of what was done.**

Jesus had a keen sensitivity about what was going out from Him. In this case it was the ability to heal wrought by the Father, and perceived by Him. Beyond this, I cannot go. Further, I am content to proceed, fully satisfied with what has been revealed by the Holy Spirit on this matter. There is no need to know more.

Particularly when dealing with matters of revelation, speculation is to be zealously avoided.

SHE SAW SHE WAS NOT HID

“ 47 And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.”

SHE SAW SHE WAS NOT HID
“ And when the woman saw that she was not hid . . . ”

Other versions read, *“saw she had not escaped notice,”* ^{NASB} *“she could not go unnoticed,”* ^{NIV} and *“could not remain hidden.”* ^{NRSV}

The point here is that she had not escaped the notice of Jesus Himself. She was not thinking of the crowd around her. They had probably seen her making her way through the throng to get to Jesus. But when Jesus cried out *“Who touched me?”* she knew her deed was known by Him.

SHE CAME TREMBLING

“ . . . she came trembling, and falling down before him . . . ”

Other versions read, *“Shaking with fear.”* ^{NIRV} Most versions read *“trembling.”* The word from which *“trembling”* is translated {trem'-o}, means *“TO FEAR, BE AFRAID,”* ^{THAYER} *“LITERALLY TREMBLE, QUIVER,”* ^{FRIBERG} AND *“TO SHAKE OR TREMBLE, OFTEN WITH THE IMPLICATION OF FEAR AND/OR CONSTERNATION.”* ^{LOUW-NIDA}

“Trembling” is not a casual word, and it does not describe a casual circumstance. *“Fear”* is present in it – wholesome fear, quaking fear. *“Trembling”* is a response produced by the keen awareness that one is in the presence of something or Someone infinitely greater than themselves. The trembling one realizes this is not someone with whom she can negotiate or bargain. She is not standing before one of her peers. It is true that Jesus was a Man, but He was NOT a fellow-Man, and this woman knew it.

I have noticed over the years a marked deterioration in the perception of Jesus Christ. He has become too common in the eyes of the average church member, and they do not tremble before Him. If the average “Christian” realized how Jesus assesses

the churches and individuals, it would promote a level of sobriety and godly fear that is rarely seen these days. Jesus – the real Jesus – does not overlook those who disagree with Him, or do not submit to Him, or even disobey Him.

SHE DECLARED BEFORE ALL THE PEOPLE

“ . . . she declared unto him before all the people for what cause she had touched Him, and how she was healed immediately.”

Once this woman knew she could not be hidden, she did not cease to speak, as a timid person might do. Instead, she stepped forward, and boldly spoke *“before all the people.”* She was empowered to speak, whether she was aware of it or not. Notice what she said.

- ⇒ **Why** she had touched Jesus’ garment. She no doubt told them at least what the record reports:
- ▶ She had this issue of blood for twelve uninterrupted years (Lk 8:43).
 - ▶ She had suffered many things of the physicians (Mk 5:26).
 - ▶ She had spent all of her living on the physicians (Mk 5:26; Lk

8:43).

- ▶ She could not be healed by any of the physicians (Lk 8:43).
- ▶ She was nothing bettered, but had actually grown worse (Mk 5:26).
- ▶ She had reasoned, *“If I may but touch His garment, I shall be whole”* (Matt 9:21; Mk 5:28).
- ▶ She touched His garment (Matt 9:20; Mk 5:27; Lk 8:44).

⇒ **How** she was healed *“immediately”* (Lk 8:44).

- ▶ She touched the hem of His garment (Matt 9:20; Mk 5:27; Lk 8:44).
- ▶ Immediately her issue of blood stanching (Lk 8:43).
- ▶ The fountain of her blood was dried up (Mk 5:29a).
- ▶ She felt in her body she was healed of that plague (Mk 5:29b).

Notice, the woman did not say that she had believed – although she had, as Jesus will confirm. However, the person who believes and receives the benefit does not naturally reason that it was his faith that brought it to pass. The woman, like everyone, reasoned that it is what she DID that caused the healing to take place. Jesus will correct her thinking.

THY FAITH HATH MADE THEE WHOLE

“ 48 And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.”

DAUGHTER

“And he said unto her, Daughter...”

Other versions read, *“Dear woman”* ^{NIRV/IE} *“you.”* ^{CEV} All other versions that I have read *“daughter.”*

The word translated *“daughter”* {thoo-gat'-air} means, **“DAUGHTER,”** ^{THAYER/GINGRICH} AND **“FEMALE OFFSPRING,”** ^{FRIBERG} **IMMEDIATE FEMALE OFFSPRING - ‘DAUGHTER,’** ^{LOUW-NIDA}

The word *“daughter”* is a covenantal term frequently used in relation to Israel (Isa 1:8; 3:16,q17; 4:4; 22:4; 32:9; 52:2; 62:11; Jer 4:11; 6:2,23,26; 8:19,22; 14:17; Micah 4:8,10). You may recall that when Jesus healed the woman who had been bowed over for eighteen years with a spirit of infirmity, He said, *“And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?”* (Luke 13:16).

In both cases, the point was that the women were women of faith.

BE OF GOOD COMFORT

“ . . . be of good comfort . . . ”

Other versions read, *“be of good cheer,”* ^{NKJV} *“Be comforted,”* ^{ETH} *“Be encouraged,”* ^{MGI} and *“Take courage,”* ^{MRD}

Most versions omit this phrase. I take it that is was the gracious alternative to trembling, and that it was a word that was fulfilled in the woman as Jesus spoke it.

THY FAITH HATH MADE THEE WHOLE

“ . . . thy faith hath made thee whole . . . ”

It was not the woman's touch, but her faith, that wrought the work. That is not the way it looked. It appeared as though it was the touch that did it. That is why many people sought to touch Him (Mk 3:10; 8:22; Lk 6:19). Jesus did not leave this woman holding on to that view. **He told her why she was healed, thereby correcting any other kind of thinking.**

There still remain people who

trace their blessing to what they have done: praying, fasting, giving, asking, etc. While all of those things are often involved, the cause for the experience of Divine working is traced to the power of God and the individual's faith.

Knowing this will assist one in keeping the faith (2 Tim 4:7).

GO IN PEACE

" . . . go in peace."

The Amplified Bible reads, *"Go (enter) into peace (untroubled, undisturbed well-being).*

Again, this offsets the state of trembling and fearing. It speaks of a settled heart that sees the work of God as being gracious, tender, and prompted by Divine love and care.

TROUBLE NOT THE MASTER

" 49 While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master."

WHILE HE YET SPAKE

"While he yet spake, there cometh one from the ruler of the synagogue's house . . ."

The entire event we have just covered took place while Jesus was en route to the home of Jairus, who had asked Jesus to come and heal his dying daughter. It may have appeared as though the healing of the woman with the issue of blood was a kind of delay, although it appears that it all took place while Jesus was on the move. At any rate, a representative arrives from

Jairus' house with a message. It was not an insightful one, but the bearer of the message no doubt thought that it was.

THY DAUGHTER IS DEAD

" . . . saying to him, Thy daughter is dead; trouble not the Master."

Other versions read, *"Do not trouble the Teacher,"* ^{NKJV} *"Do not trouble the Teacher anymore,"* ^{NASB} *"Don't bother the Teacher anymore,"* ^{NIV} and *"do not weary and trouble the Teacher any further."* ^{AMPLIFIED}

Note that the messenger refers to Jesus as a *"Teacher,"* for that is what *"Master"* meant. Jesus Christ was a Teacher, to be sure, but not merely a Teacher.

When Jairus had come to Jesus, he did not do so as coming to a Teacher. When he came he *"worshiped Him saying..."* (Matt 9:18). Mark writes that *"he fell at His feet"* (Mk 5:22). He did not ask Jesus to come and teach at his house, but to *"lay Thy hands on her, that she may be healed; and she shall live"* (Mark 5:23). Jesus' response will confirm that this message was not troubling to Him. Further, to strengthen his faith, the Lord Jesus had healed a woman along the way, just to confirm that He was fully able to do this.

However, the servant saw death as moving the circumstance beyond any possibility of Jesus doing anything about it. This betrays the manner in which flesh thinks. However, we are to resist being snared by this manner.

FEAR NOT: ONLY BELIEVE

" 50 But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole."

WHEN JESUS HEARD IT

"But when Jesus heard it . . ."

The words of the messenger were not addressed to Jesus, but He heard them anyway. This is an aspect of Jesus that you do not want to miss. When you have laid a matter before the

Lord, know that He is fully aware of all of the sayings and circumstances associated with, or related to it. Satan will make attempts to turn your attention to other things – matters you will not be able to control, or even reason out. But Jesus is fully aware of them all, and is able to deal with them effectively. If a person will believe, God will confirm this truth to him.

FEAR NOT

" . . . He answered him, saying, Fear not . . ."

This was not a mere admonition, but an effectual command, like *"Let there be light!"* (Gen 1:3). It is still true, *"He will speak peace unto His people"* (Psa 85:8). And again, *"He shall speak peace to the heathen"* (Zech 9:10).

To say it another way, Jesus said to His disciples, *"Peace I leave with*

Jairus comes to Jesus about his dying daughter. On and the way to his home, Jesus heals a woman with an issue of blood – Given O. Blakely

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).

ONLY BELIEVE

" . . . believe only, and she shall be made whole."

Other versions read, *"only*

believe," ^{NKJV} *"just believe,"* ^{NIV} *"only have faith,"* ^{BBE} *"just keep trusting,"* ^{CEB} *"Just trust me,"* ^{LIVING} and *"simply believe [in Me as able to do this]."*
AMPLIFIED

There are some people who object to the words *"only believe"* – but these are the words of Jesus Himself. **Whether men wish to acknowledge it or**

not, there are times when believing is simply all that you can do. However, believing is never small or inconsequential.

Jesus gave this promise, conditioned upon Jairus believing: *"she shall be made whole."* Even her death would not interfere with this promise.

u

HE SUFFERED NO MAN TO GO IN

"⁵¹ And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden."

WHEN HE CAME INTO THE HOUSE

"And when He came into the house, He suffered no man to go in . . ."

Jesus was going to do a work that was not intend for everyone to see. There was, as we will see, too much unbelief and skepticism there at the time.

The Lord took charge of the situation, and no one objected to it. He

had authority to make things happen without anyone interfering with it. When He did not allow anyone to enter into the room with Him, no one attempted to do so. He still can do things like this. **He has authority to block interference and distraction.**

PETER, JAMES, JOHN, THE FATHER, AND THE MOTHER

" . . . save Peter, and James, and John, and the father and the mother of the maiden."

Five other people were permitted to be in the room. The three primary disciples: Peter, James, and John were allowed to remain. The parents of the

young girl were also permitted to remain.

While I am not prepared to comment on this extensively, **I have observed over the years that some people are not allowed to behold the unusual workings of the Lord.** That is, of course, strictly the result of Divine discretion. No man can make such decisions. Peter, James, and John, for example, were the only ones allowed to see Jesus transfigured (Matt 17:1). They were also the only ones who were permitted to go further with Jesus in the Garden of Gethsemane (Mk 14:32-33). Now, they will be granted the privilege seeing Jesus raise the dead.

THEY KNEW SHE WAS DEAD

"⁵² And all wept, and bewailed her: but He said, Weep not; she is not dead, but sleepeth. ⁵³ And they laughed Him to scorn, knowing that she was dead."

THE CIRCUMSTANCES

"And all wept, and bewailed her..."

Other versions read, *"wept and mourned,"* ^{NKJV} *"weeping and lamenting,"* ^{NASB} *"wailing and mourning,"* ^{NIV} *"crying and beating their breasts in mourning for her,"* ^{MIT} and *"crying and sobbing loudly over the child."* ^{NIRV}

Matthew writes, *"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise" (Matt 9:23).* Mark records, *"And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly" (Mark 5:38).*

This was not a circumstance that summoned the gentleness and compassion of Jesus. This is because it was largely an act, and was devoid of faith. That is why He responded as He did. The same kind of thing took place at the tomb of Lazarus (John 11:33-38). At that time, seeing this, Jesus

"groaned in His spirit and was troubled," and *"groaning in Himself cometh to the grave" (John 11:33,38).* **That is the effect of unbelief upon Jesus!**

THE ADMONITION

" . . . but He said, Weep not; she is not dead but sleepeth. . . ."

Other versions read, *"sleeping,"* ^{NKJV} *"she did not die—but fell asleep,"* ^{MIT} *"she is only sleeping!"* ^{IE}

Jesus is speaking with the work of God in mind, not the natural circumstance. While human power

could not do this, He would awaken her from death itself.

THE RESPONSE

“ . . . And they laughed him to scorn, **knowing** that she was dead.”

They Laughed Him to Scorn

Other versions read, “they ridiculed,” ^{NKJV} “they began laughing at

Him,” ^{NASB} “they derided,” ^{WEB} “brought scoffing and laughter,” ^{LIVING} and “jeered at Him.” ^{WEYMOUTH}

They saw Jesus’ words as ridiculous, and a display of outright stupidity. Scorn involves disdain, contempt, disrespect, and despite. It is the expression of someone who imagines they are superior to the one

they at whom they are jeering.

Knowing That She Was Dead

Unwittingly, they were confirming witnesses that what Jesus was going to do was a very real miracle. They did not merely **think** jairus’ daughter had died, **they knew that she was really dead, and it moved tem to jeer at Jesus.** Now that hey have attested that death is a fact, Jesus will work.

HE PUT THEM ALL OUT

“ ⁵⁴ And He put them all out, and took her by the hand, and called, saying, Maid, arise. ⁵⁵ And her spirit came again, and she arose straightway: and He commanded to give her meat.”

HE PUT THEM ALL OUT

“And He put them all out . . .”

Jesus will not work a miracle so skeptics will believe. He Himself said, “A wicked and adulterous generation seeketh after a sign; **and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed**” (Matt 16:4). “And when the people were gathered thick together, he began to say, **This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet**” (Luke 11:29).

The sign of Jonah the prophet was the resurrection of Jesus: “For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation” (Luke 11:30). **But that is a sign no one saw take place, and no one saw the resurrected Christ accept His disciples.**

Thus, this action of Jesus perfectly comports with the nature of

Jesus. He never has a congenial or tolerant attitude toward unbelief.

HE TOOK HER BY THE HAND

“ . . . and took her by the hand, and called, saying, Maid, arise. . .”

Here is a test of the authority of Jesus. Is the unseen realm of spirits obedient to Him? Will death yield to His authority?

HER SPIRIT CAME AGAIN

“ . . . And her spirit came again, and she arose straightway . . .”

Other versions read, “Then her spirit returned, and she arose immediately,” ^{NKJV} “Her spirit returned, and at once she stood up,” ^{NIV} “And at that moment her life¹ returned, and she immediately stood up!” ^{NLT}

In contradiction of the soul-sleeping heresy, the girl’s spirit was not asleep in her body. It had left her body, and now it entered into it again, giving life to her body.

The girl did not have to go through a rehabilitation process, but immediately arose. She did not have to go through any kind of compensative adjustment.

GIVE HER MEAT

“ . . . and He commanded to give her meat.”

Other versions read, “given something to eat,” ^{NKJV} and “he gave orders that food was to be given to her.” ^{BBE}

The girl was really brought back to life – life which had to be nourished and kept alive. The restoration to life did not eliminate the normal means of sustaining life.

The same is true of spiritual restoration. When someone who has fallen away is granted repentance, and recovers themselves from the snare of the devil (2 Tim 2:24-26), **they must resume the process of feeding upon the Word of God, and being “feed” by their spiritual leaders.** If this does not take place, they will fall away again, just as surely as Jairus’ daughter would have died again if she never again ate and was nourished with proper food.

I do not believe this principle is prominent in the churches of our day. **Restoration is seen as merely ceasing to commit outward iniquity, rather than resuming growing up into Christ Jesus.**

HE CHARGED THEM

“ ⁵⁶ And her parents were astonished: but he charged them that

they should tell no man what was done.

HER PARENTS WERE ASTONISHED

“And her parents were astonished...”

Jairus comes to Jesus about his dying daughter. On and the way to his home, Jesus heals a woman with an issue of blood – Given O. Blakely

Other versions read, “were amazed,”^{NASB} “were astounded,”^{NRSV} “were full of wonder,”^{BBE} “beside themselves with joy,”^{CEB} “were astonished”^{GENEVA} “were ecstatic,”^{MIT} “were overwhelmed,”^{NLT} “were overcome with happiness,”^{LIVING} and “were surprised.”^{CEV}

The word translated “astonished” {ex-is'-tay-mee} means, “TO THROW OUT OF POSITION, TO DISPLACE,”^{THAYER} “AS CAUSING SOMEONE TO BE AMAZED BEYOND COMPREHENSION CONFUSE, ASTOUND, AMAZE,”^{FRIBERG} “CAUSE SOMEONE TO BE SO ASTOUNDED AS TO BE PRACTICALLY OVERWHELMED,”^{LOUW-NIDA} “TO DRIVE ONE OUT OF HIS SENSES,”^{LIDDELL-SCOTT} and “CONFUSE, AMAZE, ASTOUND.”^{GINGRICH}

The English word “astonish” means, “TO STRIKE WITH SUDDEN FEAR; TO STRIKE WITH SUDDEN AND USUALLY GREAT WONDER OR SURPRISE.”^{MERRIAM-WEBSTER}

This is not a word reflecting faith, but is more related to unbelief. It denotes the surprise that comes when something entirely unexpected takes place. This sort of thing took place among the disciples when they first saw the risen Christ. It is written, “And while they yet **believed not for joy, and wondered**, He said unto them, *Have ye here any meat?*” (Luke 24:41). Other

versions read, “they **still did not believe for joy**,”^{NKJV} “they **still could not believe it for joy**,”^{NASB} “in their joy they were **disbelieving**,”^{NRSV} and “they still could not believe it for sheer joy and marveled.”^{AMPLIFIED}

The parents were apparently joyful, but not with the “joy of faith” (Phil 1:25). **The people of God must seek to get beyond merely being astounded at the working of the Lord.** This will come when they can pray with faith and **expectation**, or, as Paul put it, “Without . . . **doubting**” (1 Tim 2:8).

HE CHARGED THEM

“ . . . but He charged them that they should tell no man what was done.”

Other versions read, “He **instructed** them to tell no one what had happened,”^{NASB} “He **ordered** them not to tell anyone what had happened,”^{NIV} “**enjoined** them to tell no one what had happened,”^{DARBY} “**cautioned** them that no man they should tell what he had done,”^{ETH} “**warned** them not to tell anyone what had happened,”^{MGI} “**insisted** that they not tell anyone what had happened,”^{NLT} “insisted that they not tell anyone the details of what had happened,”^{LIVING} “**forbad** them to

mention the matter to any one.”^{WEYMOUTH}

Jesus gave similar instructions on other occasions (Matt 8:4; Matt 16:20; Mk 7:36; 8:30; 9:9; Luke 5:14; 9:21). Why did He do this? It seems to some as though it is always right to give a testimony of what the Lord has done. Here, however, is a incident where this was not the case. Why was this so?

First, we have an indication of the reason for this instruction in the recorded response of the parents. They had become disoriented by the miracle they had witnessed. It was not at all what they expected. If Jesus had healed their daughter while she was still living, they would have been better suited to bear witness of it. **However, they were not ready to witness at this point. They could not have confronted Jesus’ critics acceptably at this time.**

If it is true that believers overcome the devil “by the word of their testimony” (Rev 12:11), it ought to be obvious that **the testimony should be one of insight and understanding.** That is, the people should be able to see the works of God as perfectly harmonious with what He has revealed about Himself, what He has purposed, and what He is doing.

We will not have a meeting on 12/25/15. Our next Hungry Saints Meeting will be held on Friday, 1/8/16. In our next lesson, we will continue our series in the Gospel of Luke. The thirtieth lesson will cover verses 1 thru 17 of chapter 9: “THE TWELVE ARE SENT OUT, AND THE FEEDING OF THE FIVE THOUSAND.” The first commission delivered to the twelve required much of them – things that had never done before. They went forth and did what Jesus said. Following that, Jesus fed five thousand who had been following and hearing Him. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.