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 Title: Jesus Christ, the Lord over the Defiled
 Text: Mark 5:25-34 (Gospel Parallels – Matt. 9:20-22; Luke 8:43-48).
 Theme: Jesus Christ calls clean what we call unclean. He can and does save people from their dirt. He is the way to the Father. His rejection is our acceptance. He makes clean what man is incapable of doing.

THE BIG PICTURE

Beginning of THE BUSY DAY (3:20-5:20)

- The characteristics of God's family (3:31-35)

Teaching by Parables

- The clarifying of His kingdom (4:1-34)

Teaching by Miracles (4:35-5:43)

"This is the first story in a sequence of four stories about healing."

- Jesus will "heal" the storm (4:35-41)
- Jesus will "heal" the demoniac (5:1-20)
- Jesus will "heal" the daughter of Jairus (5:21-24, 35-43)
- **Jesus will "heal" the woman bleeding for 12 years (5:25-34)**

Summary Statement: (6:1-6)

[The King's hometown rejects Him]

Its Eternal Value:

All who are unclean and considered outcasts can come to Him and be received with joy and warmth. No matter how rejected and defiled you might appear to be, come to Jesus for an affectionate and open reception.

The Present Danger:

When we come to Jesus we often believe we must first make ourselves presentable. Jesus always takes us as we are and makes us into His people. It is the devil's lie for us to think we must make ourselves acceptable before we are accepted. Only God can do for us what we can never do for ourselves. He is the one who fulfills His requirements for us before Him.

The Problem:

Our problem is that we believe the lies and keep ourselves in bondage and guilt. Both stories compliment the idea of faith. The world calls us to our senses and thus rejects our faith. We must truly fight against the world, the flesh, and the devil. All three cooperate in a unified assault against a life of faith.

The Storyline:

Jesus Christ is the king who heals and restores what the fall ruined. "The illness defiled her. She also defiled anything or anybody she touched." (*Rogers and Rogers, 77*). All physicians are understudies of the Great Physician just as all pastors are understudies of the Good, Chief, and Great Shepherd. Jesus Christ is everything the Hebrew Scripture foretold Him to be.

Questions:

1. What reasons might we offer as to why Mark interrupts the story of Jairus and introduces a “new” thought?
2. Does Jesus ever appear to be in a hurry?
3. Is He ever interrupted from fulfilling His mission?
4. What might this tell us about the way we live our lives?
5. How might you describe the woman’s emotional and spiritual state?
6. How does verse 27 describe the woman’s faith in coming to Jesus?
7. How might you describe the woman’s thoughts in verse 29?
8. How might you describe the woman’s thoughts in verse 30?
9. Do you think Jesus already knew who it was He had healed, and thus, why do you think He asked His question in verse 30?
10. What emotion to you reason Jesus to have in His statement in verse 34?
11. Perhaps you have a problem you are too ashamed or embarrassed to share with anyone but Jesus. Today I would invite you to share it with Him. Come to Him for your healing.
12. Are you open to His healing touch? Are you willing to believe and see the impossible?
13. Do you believe God knows your name and that He calls you by name?
14. Do you believe God can touch you and embrace you in your despair?
15. Do you believe God can do the impossible, perform the unimaginable, and accomplish the unthinkable?

The Holy Spirit is calling to us from this passage to consider three ideas.

To Know: The Holy Spirit desires for us to know that God receives us as we are and makes us what He is.

To Choose: The Holy Spirit desires for us to choose Him for our acceptance, reception, and welcome.

To Feel: The Holy Spirit desires for us to feel the joy of cleansing by God’s power.

Introduction:

This story of the woman’s issue is tied directly to the previous story. Whether you are young or old, God is Lord of the dead and the defiled.

“Both focus on the theme of faith as the important precondition for any miracle to occur (v. 34, 36), as well as being linked to the number twelve (VV. 25, 42).” (*The Oxford Bible Commentary*, Ed. John Barton and John Muddiman [Oxford: University Press, 2001], 897). There is a real tension between faith and the working of miracles. God calls Jairus to faith, the woman with the issue of blood expressed faith, yet the dying daughter was not called upon to have faith. Faith was present and necessary, but it is not always in the object who is the recipient of the miracle. This dynamic keeps it from becoming a burden to believe. Faith is a privilege of God’s people to trust Him in our “storms.”

There is a common element in all of the stories concerning the storms of life. From Mark 4:35 and following there is one event after another. **All of them different, but all of them the same.** All of them are different expressions of the same thing. Each of our problems is simply different means used by God to bring us to the table of His grace. He wants us to know that He is enough in this life and in the life to come. Each one centers on faith or fear, belief or unbelief. Will we believe He is in control and He really cares, or will we be consumed by our fears?

“The woman in this story suffered from a trouble which was very common and very hard to deal with. The trouble was that not only did this affect a woman’s health, it also rendered her continuously unclean and shut her off from the worship of God and the fellowship of her friends” (William Barclay, *Mark*, 129).

Outline:

I. Her personal disaster (vv. 25, 26)

“The condition of the woman with the hemorrhage is described in terms very similar to Lev 15:25 LXX. The woman’s condition rendered her unclean, and also anything or anyone she touched would be unclean. Her action in explicitly touching Jesus’ clothes thus brings Jesus into the realm of the unclean. Quite as much as dealing with the disease itself, the miracle thus serves to break down the social and religious barriers created by the purity laws (cf. Mark 1:40-45).” (*The Oxford Bible Commentary*, Ed. John Barton and John Muddiman [Oxford: University Press, 2001], 897).

She had nowhere else to go. Not only has she tried every possible means of recovery, she was now worse off than when she began! The prescriptions given to her by the medical profession were making her worse than when she began. How dark must have been her depression. To whom or to what do we turn when we find ourselves in the darkness of night with no hope?

The intent of this passage is not to speak against the medical profession. God works in and through the medical profession. He also works in its absence and at times despite its presence. What this passage does tell us is that all healing is from God.

“The interest of the present story lies not of course in denigration of the medical profession, but in stressing that *human* resources and skill had not availed the woman in her chronic ailment.” ([emphasis his] Hugh Anderson, *The Gospel of Mark*, NCB [Greenwood, S.C.: The Attic Press, Inc., 1976], 152).

“It is usual with people not to apply themselves to Christ, till they have tried in vain all other helpers, and find them, as certainly they will, physicians of no value. And he will be found a sure refuge, even to those who make him their last refuge.” (*Matthew Henry’s Commentary*)

II. Her personal despair (v. 27).

With nothing else to lose, she sought Him. “Her trouble was an embarrassing thing; to go in the crowd and to state it openly was something she could not face; and so she decided to try to touch Jesus in secret.” (William Barclay, *Mark*, 130). Her mind was feverish with doubt and despair.

She is acting on what she heard. The text does not tell us that she had seen the miracles only that He could perform miracles.

“Her faith seemed to be mixed with a measure of superstition. She apparently shared the belief, common in her day, that the power of a person was transmitted to his clothing.” (Walter W. Wessel, *Mark*, EBC [Grand Rapids: Zondervan, 1984], 661).

“No [one] should need to be driven to Christ by the force of circumstances, and yet many come that way; and, even if it is thus we come, he will never send us empty away.” (William Barclay, *Mark*, 130, 31).

She was a defiled and unclean woman. She was a religious and social outcast yet she was determined to get to Jesus.

“Her touch on the hem of his garment was the cry of a believing heart.” (Jerome, “Homily,” 33 in *Ancient Christian Commentary on Scripture: New Testament II - Mark*, 69). How is your believing heart showing itself? Are you reaching out in faith when everything tells you to act otherwise?

She had nothing left, but faith. God acts as He pleases and often He brings us to the point of complete brokenness so that He might show Himself mighty and receive all the glory.

III. Her personal surprise (v. 29).

“According to Jewish teaching, her touch should have made Jesus unclean. But instead Jesus made her clean!” (Rogers and Rogers, 77).

I know she came to Jesus because she had no where else to go, but this does not mean that she came with a complete faith. I am sure she was stunned by the healing that took place. What she waited for her entire life now came to pass.

Matthew Henry correctly notes how, “Christ's patients are often trembling, when they have reason to be triumphing. She might have come boldly, knowing what was done in her; yet, knowing that, she fears and trembles. It was a surprise, and was not yet, as it

should have been, a pleasing surprise. However, she fell down before him.” (*Matthew Henry’s Commentary*)

“She felt (lit., ‘knew,’ from **ginosko**, ‘know experientially’) by a physical sensation in her body that she was freed (lit., ‘had been healed’) from her suffering.” (John D. Grassmick, *Mark*, BKC [Wheaton: Victor Books, 1983], 125).

Remember that the multitudes would crush them, yet she was healed with a slight touch of His garment.

IV. Her personal challenge (vv. 30-33).

“Her case was such as she could not in modesty tell him publicly, as others did their grievances, and therefore a private cure was what she wished for, and her faith was suited to her case.” (*Matthew Henry’s Commentary*)

She was indirectly confronted by Jesus to own up to her act of faith. It scared her more to acknowledge her healing than to reach out and touch Him. Had Jesus been anyone else her touch would have defiled the individual. Yet in Jesus those who touch Him are made clean. “Then the woman, the only one who understood Jesus’ question, came in humility.” (John D. Grassmick, *Mark*, BKC [Wheaton: Victor Books, 1983], 125).

The masses were swarming around Him. We have already seen how our Lord would often have an escape plan available to Him. The question of the disciples is real and legitimate (v. 31).

What is of interest in this story is how Mark writes as if Jesus had not “willed” to heal her but her touch of Him healed none-the-less.

Jesus did not ask in a threatening manner. “He wanted to establish a personal relationship with the healed person, untainted with quasi-magical notions.” (John D. Grassmick, *Mark*, BKC [Wheaton: Victor Books, 1983], 125). His look was filled with compassion not alarm. He did not look menacing. He looked with tenderness and empathy.

Many of you have faced similar situations in so far that Jesus gave you the victory over the world, the flesh, and the devil, and yet you are reluctant to testify lest those around you think you odd.

“We must not be ashamed to own the secret transactions between Christ and our souls; but, when called to it, mention, to his praise, and the encouragement of others, what he has done for our souls, and the experience we have had of healing virtue derived from him.” (*Matthew Henry’s Commentary*)

“His eagerness for encounter makes encounter possible.” (Hugh Anderson, *The Gospel of Mark*, NCB [Greenwood, S.C.: The Attic Press, Inc., 1976], 153).

V. Her personal invitation (v. 34).

A. A statement of affection (“Daughter”)

“Its only recorded use by Jesus, signified her new relationship with Him.” (John D. Grassmick, *Mark*, BKC [Wheaton: Victor Books, 1983], 125).

“The affectionate mode of address denotes that the crucial thing has happened: she has been brought into close personal relationship with Jesus. From within that relationship faith can be understood as the openness to receive God’s gift of salvation made freely available in Jesus.” (Hugh Anderson, *The Gospel of Mark*, NCB [Greenwood, S.C.: The Attic Press, Inc., 1976], 153).

She was a part of His flock. He was her shepherd.

B. A statement of conviction (“your faith has made you well”)

“Faith, though itself powerless, is the channel through which Jesus’ power can work (compare 6:5). Faith, however much fear and trembling may accompany it, is the first sign of that remaking, that renewal, that new life.” (N.T. Wright, *Mark for Everyone*, 61).

“Faith, confident trust, derives its value not from the one who expresses it, but from the object in which it rests (cf. 10:52; 11:22).” (John D. Grassmick, *Mark*, BKC [Wheaton: Victor Books, 1983], 125).

Her faith moved her to act, to reach, to trust. God responded to her faith. Jesus was surrounded by constant people and most were pressing against Him. Yet it is only this one where we read this statement and attached to it is the statement of her faith.

C. A statement of liberation (“go in peace and be healed of your affliction”)

“By this command Jesus emerges clearly as the bestower of peace. The word peace means not just freedom from inward anxiety, but that wholeness or completeness of life that comes from being brought into a right relationship with God.” (Hugh Anderson, *The Gospel of Mark*, NCB [Greenwood, S.C.: The Attic Press, Inc., 1976], 154).

In her extremity of need she met the sufficiency of Christ. What our Lord says to this woman, He speaks to us today. He calls you with affection. He recognizes your faith and sets you free. You are free from despair, you are free from disease, you are free from dysfunction. You are free.

There is nothing I desire more than for you to hear His voice calling your name and for you to feel His touch healing your body, casting away your fears, and surrounding you with His embrace. I do not know what this looks like in our context, but I know He still heals the diseased. May our despair and faith cause us to groan after Him with a passion that cannot be denied.

SHEPHERDING THE PEOPLE: (What is the NEXT STEP?)

1. What sickness holds you in bondage?
2. Perhaps today you feel unclean. Perhaps today you've fallen into a persistent sin. Perhaps today you have soiled yourself with temptation's garment. Perhaps today you do not feel like you have fellowship with God and that He is holding you at arms length. Friend, today Jesus calls you clean and invites you into His throne room and to His banqueting table. He invites you to come to His throne of grace and partake of His delicacies. His presence is warm and embracing, and His table is set for your freedom and celebration.
3. God calls you to give up your uncleanness and to embrace Him. But it is only as you come to Him that you will lose the "taste" for lesser things.
4. To what or to whom have you turned for healing? What tragedy are you confronted with?
5. Has it crushed you to the point where your only hope is Jesus?
6. Are you willing to believe He is enough in your situation?
7. Will you repent of your unbelief? Jesus invites you to believe He is enough in this life and in the life to come.