

## **Two Profound Miraculous Healings**

Call to Worship: Psalm 116

1st Scripture: Mark 5:21-43/Luke 8:40-56

2nd Scripture: Matthew 9:18-26

### **Introduction**

Having responded to the disciples of John the Baptist, concerning why the disciples of the Lord do not fast, our Lord moves on to perform two more profound, authenticating, healing signs, which we will be examining for this morning.

### **I. Two Profound Miraculous Healings**

While He spoke these things to them, behold, a ruler came and worshiped Him, saying, “My daughter has just died, but come and lay Your hand on her and she will live” (18).

And so, here, Matthew tells us that while Jesus was still speaking to the disciples of John the Baptist, this ruler frantically approaches the Lord with an urgent plea. Now again, in Matthew’s account, we are given the shortest summary of what happens in this entire exchange and event. Mark, having the longest account, provides us with 23 verses, and Luke, the second longest provides us with 17 verses, while Matthew, the shortest provides us with only 9 verses. And so, it will be helpful to draw from the other accounts (which we read in our first Scripture readings), to some extent, to get the fullest picture of what happens here, as we work through this entire section.

First, we note that in both Mark and Luke’s account, we are told that the name of this ruler is “Jairus,” and that, he was a ruler of the local synagogue. Now, this is important, especially keeping in mind that Matthew’s audience (who would have known what the term “ruler” meant) was primarily Jewish. You see, generally speaking, some of the fiercest enemies of the Lord Jesus Christ were the rulers of the synagogues, who were in full cooperation with the Pharisees. The synagogue ruler, who would have been well known, well respected, and well off financially, was in charge of the synagogue, not only ensuring its maintenance and upkeep, but also in overseeing and organizing the services that took place there. While they were not the

teachers, they played a very important role in the organizational aspect of the religious life of the Jews, to these ends. They were called “rulers” for a reason. And so, they were generally strongly opposed to Jesus.

But here, we find the perfect example of how desperate situations can quickly change the temperament of individuals, especially when they know that their enemy has the ability to relieve whatever it is that troubles them. Providentially, Jairus’s daughter fell ill, and was gravely sick (which we will address in a moment), and his love for his young (12 year old) daughter laid him bare and humble, seeking desperate help from the One whom His companions (and perhaps he, at one point) had despised. And isn’t that a great encouragement for us to preach the Gospel to all, brethren, and to pray for all types and classes of people, as Paul commands Timothy to instruct the church at Ephesus under his care? God can take the worst of politicians, and the worst of those who have power and wealth, and who greatly oppose Christ, and through His providence (and the work of the Holy Spirit), He can bring them humbly to their knees, seeking His grace, forgiveness and help. Isn’t that what happened to the Apostle Paul? Never write off Jairus, because God has Jairus’s and Paul’s and Nicodemus’s and Zacchaeus’s in his fold, doesn’t He?

And so, here, this ruler of the synagogue, Jairus, in the presence of others (remember, Jesus is addressing some of John’s disciple’s here), falls on his knees before Jesus and worships Him, pleading with Him to come and to heal his daughter, who is literally at death’s door. Now, you will notice here in Matthew, the wording states, “My daughter has just died...” This is one of those texts where I believe the English translation is confusing, and really should have been translated differently. In fact, the “Holman Christian Standard Bible” takes the liberty of translating this in what I believe to be the best way of conveying what Jairus is stating here, “My daughter *is near* death.” For one, this would fit well with what Mark and Luke state. Mark states, “My little daughter lies at the point of death,” and Luke states that “she was dying.” There are two words used in Greek to convey what is being stated here in Matthew, and the actual wording would state “My daughter *at present dies/deceases,*” or “My daughter just now dies or is near death.” In essence then, Jairus is saying that his daughter is basically dead at this very moment. She is gasping her last few breaths, as opposed to her being terminally ill, but

having any potential length of time before her departure. And so, the idea conveyed here is, “Lord, there is no time to waste. My daughter is basically dead at this very moment, but come and lay Your hand on her and she will live.” And so, Jairus exhibits great faith here, by saying that even now, as his daughter’s spirit is literally passing from her body, if Jesus came and touched her, she would yet live. This is further confirmed when in Mark and Luke’s accounts (following what happens next, with the healing of the woman who had the issue of blood), some individuals who were at Jairus’s house, come out to meet him, to tell him not to bother troubling Jesus any further, because his daughter has, at this point, actually died.

Moving on then, we are told, “So Jesus arose and followed him, and so did His disciples” (vs. 19). And so, Jesus graciously goes with the man, to tend to his dying daughter. But then, something interesting and quite unique happens, which actually catches Jesus, Himself, off guard, halting Him for a brief few moments, before He continues on to Jairus’s house. Notice, in verses 20-21, we are told, “And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. For she said to herself, ‘If only I may touch His garment, I shall be made well.’”

Now, especially when taking into consideration Mark and Luke’s account, it is important to recognize that this woman, who had an illness which caused her to have an ongoing flow of blood for twelve years, saw herself as legally hindered from approaching the Lord, which is why she seeks to sneak up and to simply touch the hem of His garment, with the hope of being healed. In other words, the Mosaic Laws of purification had barred her from going near anyone, as long as she had this particular ailment. Before elaborating on this further, let me show you where this is specifically stated in the law. [Read Leviticus 15:19-33].

And so, here we find that according to the Old Covenant ceremonial Laws of impurity, a woman, during her menstrual cycle was considered unclean until the end of her cycle. And anything/anyone who touched her, or which she touched, would likewise become unclean and have to go through a cleansing ritual. And if a woman had an unnatural discharge of blood beyond her regular cycle, she had to remain unclean for as long as the discharge existed. And so, consider the predicament of the woman who had touched the hem of Jesus’s garment. This woman was unable to maintain regular fellowship with the people of God; she could not partake

in worship at the temple, for as long as she had this ailment, which we are told, was for twelve years! And furthermore, she had exhausted all of her finances, seeking medical help, which not only failed to cure her, but actually served to make matters worse. And so, similar to Jairus, she was desperate, although in her own way, of course. That said, she was not permitted to touch a man. And so, to this end, she had hoped to simply grab hold of the hem of the Lord's garment, without anyone knowing, believing that even that could bring about her healing. Having gone through all that she had gone through, here, we find that this woman has great faith.

Now, in Mark and Luke's account, we are told that after she had touched the Lord's garment, she was indeed healed, but our Lord had actually felt power go out from Him, leading Him to recognize that someone had touched Him, and had been healed by stealth, as it were. And so, He stops, and He turns around to see, who it is, that has touched His robe. Even His own disciples think He is a bit off, for a moment, because there are all kinds of people bumping into Him, as a great crowd is following along with Him to Jairus's house. But again, He knew that someone had actually drawn power from Him, seeking to be healed without anyone knowing. And so, finally, the woman comes forward and confesses her secret agenda. And it is then, that our Lord responds, as we see here in verse 22, "But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; your faith has made you well." And the woman was made well from that hour."

Rather than rebuke the woman for touching His garment while being unclean (something which the Pharisees would, no doubt, have done), the Lord encourages her, comforts her, and commends her faith. And the woman, no doubt, leaves rejoicing, having been delivered from her twelve year infirmity, now able to join the community of God's people, and that, in a New Covenant context. What is most profound to me here, is that, this is the one time that we find Jesus involved in healing someone, without directly intending to do so. The woman's faith is rewarded by God, as it were, as she reaches for the hem of Jesus's garment, and Jesus is only aware of the fact, after the miracle has taken place.

Moving on then, we are told, "When Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing, He said to them, 'Make room, for the girl is not dead, but sleeping.' And they ridiculed Him" (vs. 23-24).

Now, it is important to note again, that in Mark and Luke's accounts, prior to this, a man had gone out to Jairus and the Lord, when they were still en route, and had told them not to bother, because the girl had already died. But, the Lord then turned to Jairus and encouraged him not to be afraid, but to still believe, and she would yet be made well. And so, what they found when they came to the house was no surprise to them. They were already aware of her passing. But, Jairus still followed the Lord here, and had believed that even now, post mortem, the Lord could raise his daughter up from the dead.

And so, the Lord tells the funeral musicians and the wailing crowd, to make room for Him to get through, so that, He could go and awaken the sleeping child. And they mock Him, seeing Him as a madman, because they knew that the child had already died. But then, we are told in verses 25-26, "But when the crowd was put outside, He went in and took her by the hand, and the girl arose. And the report of this went out into all that land."

This then concludes our general walk through the text, brethren. That said, let us now pull out some of the important principles that come out of all that we have gone over, concerning these two profound miraculous healings.

## **II. Concluding Principles**

1) We note the profound reality that Jesus, who had come, in part, to fulfill the ceremonial laws of Moses, was both, able to touch those who were unclean, and to heal them, without becoming defiled Himself.

Have you ever wondered at the fact that Jesus touched and healed unclean lepers, and here in this text, He touched and cleansed a woman with such a debilitating impurity? Jesus could reach beyond the boundaries of their ceremonial impurity, not because He was exempt from the Mosaic Laws (He fulfilled the Mosaic Laws to the Tee), but rather, because He Himself would ultimately bear the great root of all infirmities, namely, sin, in His own body, which would be offered up on behalf of His people. In other words, Jesus would bear the reality, toward which, these shadowy, unclean diseases pointed; He would bear the full weight of sin, which was portrayed in all of the infirmities that made lost souls desperate and in need of salvation. Sin is

the ultimate cause of every disease, is it not? Sin is the leprosy of the heart and the bleeding of the soul.

Without the fall of mankind, there would be no physical sorrow, suffering, pain or death. And so, Jesus conquers the root of the matter, by conquering sin, through His own suffering and death on the cross. And this victory is already here portrayed, as people were receiving relief from their terrible afflictions, as they cast their faith upon Him, their sin bearer. And this is, in part, meant to picture the final victory over the decaying of the body, and death itself, which is the natural plight of every man. Through Jesus, the dead (who have believed in Him) will ultimately be raised, and their bodies will be restored and made incorruptible. Here, we have a glimpse of that eternal reality, pictured in these healing miracles, as authenticating signs, affirming His power and authority to accomplish so great and so complete a salvation.

And so, He touched unclean, lost sinners, delivering them from their diseases, first and foremost as a foreshadowing of the deliverance that He would grant them from their sins, and then, as a picture and proof of the completion of their salvation, by their overcoming of death itself, as well. [Isaiah 53:4-6]

2) Let the all-encompassing and unique ways, in which, the authority and power of Jesus is continually revealed throughout the Gospels, compel you to repent and seek Him right now, if you have not done so already. Here, Jesus unintentionally heals one individual, as it were, as this woman comes to Him, unbeknownst to Him, by faith, to be healed by the mere touching of His garment. And later on, in Mark's Gospel, we are told of many sick (on the other side of the Sea of Galilee) who were laid down in the path of Jesus, who found complete healing, when they merely touched His clothing as He walked by (Mark 6:53-56). And then, he raises up a young girl, who has already passed through the gateway of death. In Luke's Gospel, we are told that after the Lord had commanded her to rise, *her spirit returned and she arose immediately*, and began walking! Her organs which had shut down, her blood flow which had ceased, all revived like obedient soldiers and immediately brought her into a state of full functionality. Such is a display of the power, authority and glory of Jesus, to restore those who came to Him.

And friends, greater than these realities even, is the substance to which these healings point, namely, the healing of the soul, from the gross and tragic damage of sin, which separates

us from, and further incurs the wrath of God upon us. You see, even if the body is healed for a time, what good is that, if you ultimately wind up in hell, forever? But the message here; the very purpose of these Gospels, is to go far beyond simply affirming Jesus's authority to heal and preserve physical life. It goes much deeper, down to the moorings of dealing with this infection of sin upon the soul! Jesus can save you from your sins, my friends! Jesus can save you from your sins! And the unique and profound reality of these marvelous signs and wonders are meant to convey this message, first and foremost, above all else.

We are meant to see that there is no depth too deep, and no height too high, and no span too wide, which Jesus cannot reach, to rescue and save lost sinners, from their sins! And each of these texts compels us, "Go to Him! Go to Him, in prayer!" But, how do I do this? Just get on your knees and cry out to Him! Ask Him to save you from all of your sins and your offenses against God. No matter what state you are in, no matter what you have done, no matter where you have been, no matter how many skeletons have been buried deep in your closet... just seek Him! Just cry out to Him, believing that He can save even you! Reach out for the hem of His garment even! He will hear! He will save! The blind and the deaf and the paralyzed and the lepers, and those who were set apart into all of the hidden nooks and crannies of defiled society were able to reach Him! Can you not reach Him, now that He has been raised victoriously from the dead, standing at the right hand of God! Just go to Him, friends! Call out to Him! Believe into Him and be saved! Whoever calls upon the Name of the Lord, in truth, desiring to be saved from your sins, will be heard, received, and saved! [woman was bankrupt by other physicians]

What keeps you from going then? Only the commitment to remain in your sin. That's it. That is the very source of your unbelief, isn't it? You cannot be rescued from that which you are unwilling to give up, can you? But, count the costs! Number your days! Ask yourself, are these temporary, unfulfilling enjoyments worth the eternal loss and condemnation of your never-dying soul? What would you give in exchange for your very soul, friends! Nothing in this world satisfies, for more than a few mere moments! Why sacrifice eternal life, for stale breadcrumbs that only continue to leave you hungry! Come to the fountain, where once you have tasted, you will never thirst again! [The Gospel!!!!]

Amen!!!

Benediction: Jude 1:24-25