

- A. And he looked round about to see her that had done this thing" (12).
1. He knew and saw the person who had done it. God sees all.
 2. No such miraculous cure could have occurred without divine consent.
 3. In this manner he gave her opportunity to confess publicly her great faith in Jesus as Lord (Rom. 10:9, 10).
- B. "But the woman fearing and trembling, knowing what had been done to her, came and fell down before him and told all the truth" (23).
1. "When the woman saw that she was not hid, she came trembling..." (Luke 9:47).
 2. Her fear was perhaps partly caused by knowledge the law forbade touching one ceremonially unclean. (Did she fear he would take away the miracle? No!)
 3. Her open confession, in humility before the Lord, blessed her and blesses millions through her since.
- C. The considerate Lord dealt tenderly, gently, graciously with her.
- V. THE COMMENDATION AND DISMISSAL (5:34).
- A. Go in peace: "And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (34).
1. His power had made her whole, but not without her faith.
 2. "The one was the cause, the other the instrument of her healing"--Lamar.
 3. Faith saves us by what it causes us to do (James 2).
 4. Those healed by faith in Jesus of spiritual disease have reason to "go in peace."
- B. That woman was blessed by him only when she touched his garment.
1. His name is essential. We must be saved through his name, not through any other (Acts 4:12; 3:38; 10:43; Col. 3:17; 1 Pet. 4:14-16).
 2. His gospel is also essential to us (Mark 16:14, 16; Romans 1:16; Galatians 1:6-9). It makes a difference which we obey!
 3. His church is another essential for all who would enjoy his sin-healing touch (Matt. 16:18; Acts 2:41, 47; Col. 1:18; Eph. 5:23).
 4. His baptism is one for which there is no good substitute (Matt. 28:18-20; Romans 6:3, 4). It makes a difference which we receive.
 5. His supper is essential to his disciples (Acts 20:7; 1 Cor. 11:17-34).
 6. Our lives must be in touch with his life (John 1:4; Galatians 2:20).

STUDIES IN MARK--LESSON TWELVE
Healing of the Invalid Woman
Mark 5:25-34; Luke 8:43-48; Matt. 9:20-22

INTRODUCTION -

I. LESSON LINKS AND CONTEXT.

- A. In the country of the Gadarenes Jesus healed a man with many demons (5:1).
 - B. Upon his return to Galilee, "a great multitude was gathered unto him; and he was by the sea" (5:21), where they welcomed him" (Luke 8:40).
 - C. Among those was a ruler of the synagogue, "Jairus by name," who saw Jesus, fell at his feet, and besought him "much, saying, my little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. And he went with him; and a great multitude followed him, and they thronged him" (5:22-24).
- II. NATURE AND IMPLICATIONS OF THE LESSON.
- A. It was while on the way to heal the daughter of Jairus that Jesus "sandwiched in" the "parentetical miracle" which is now our study in this lesson.
 - B. In this scene, the Lord was face to face with three grim realities: Sorrow, illness and death. He was entirely adequate to face them all.
 - C. That miracle is remarkable in several ways:
 1. The woman's faith in merely touching the Lord's garment.
 2. The Lord's knowledge of and willingness to heal one thus afflicted without a word spoken by either, and without seeing her.
 3. The power of that which pertains to the Lord: i.e., "his garment."

DISCUSSION -

I. THE AFFLICTED WOMAN TO BE HEALED (Mark 5:25-27a; Luke 8:43).

- A. Her ailment: "And a woman, who had an issue of blood twelve years" (25).
 1. It was a disease of long standing.
 2. The particular nature of her hemorrhage is not stated (Leviticus 15:19-33).
- B. Her suffering: "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (26).
 1. The disease was incurable by medical science.
 2. Luke, the beloved physician, says she "had spent

all her living upon physicians, and could not be healed of any" (9:43), though he omits to mention that she was "worse" or "had suffered ...of many physicians."

3. Clarke, after citing some examples observes that no one should be surprised at this account have read some of the therapeutics of Jewish physicians.

4. Her malady had wasted her money and her strength.

C. Her faith: "Having heard the things concerning Jesus" (27a).

1. "Her faith rested on hearing rather than sight"—McGarvey. She may have never seen Jesus, yet she believed (John 20:29; 1 Peter 1:8).

2. Her hearing was evidently with "all readiness of mind" (Cf. Acts 17:11).

3. Compare how she heard in her need with how many in greater need fail to hear favorably "the things concerning Jesus" (his fame) now.

D. Her purpose: She desired to be "made whole" (28).

E. Her disease is symbolical, or typical, of the unceasing flow of evil from our lives unless and until we are touched by Jesus.

1. Sin is a wasting malady which defiles, making us unclean, unfit for heaven (Rev. 21:8,27; Gal. 5:19; Acts 2:38; 3:19).

2. Sin is humanly incurable (Eph. 2:8,9).

3. We must desire to be saved from sin: "He that will...." (Revelation 22:17).

4. We must come to Christ for cleansing (Acts 4:12; 1 John 4:14; Matthew 11:28-30).

5. A moving, touching faith is essential (Gal. 5:6).

II. HOW THE MIGHTY MIRACLE OF MERCY WAS DONE (Mark 5:27b-30).

A. Her modest action: "Having heard...came in the crowd behind and touched his garments" (27b).

1. "The border of his garment" (Matt. 9:20; Luke 8:44).

2. Literally, tassels or fringes in the border of his garments, which the law required Jews to wear, as a reminder of God's commandments (Num. 15:38-40; Deut. 22:12).

3. Some think she came from "behind" and touched him because of timidity, and because she was ceremonially unclean according to the law (Lev. 15:26).

B. His garments: "For she said, If I touch but his garments, I shall be made whole" (3:28).

1. She was healed by strong faith, but not by faith

only (James 2:24).

2. She believed she would be made whole by touching "his garments:" One garment was not as good as another to her. Why?

3. Her faith in his power was great: Touching, moving, expectant.

C. Immediate healing: "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague" (29).

1. Her healing was silent, without a word by Physician or by patient.

2. The healing was instantaneous: "Straightway;" "Immediately the issue of blood stanch'd" (Luke 8:44). Health and vigor returned to her frame.

D. The Lord's response: "And straightway Jesus, perceiving in himself that the power proceeding from himself had gone forth, turned him about in the crowd, and said, Who touched my garments" (30)?

1. Jesus knew instantly that healing power (virtue) had gone from him.

2. We can only believe that he who knows what is in every heart (Acts 1:24; John 1:48; 2:25) was both (a) fully aware of and (b) fully consenting to grant the silent request of the poor woman.

3. The question, "Who touched me?" was for the benefit of the woman and of the multitude. It would not have been good for her or them had her faith or this healing remained private. His signs were for belief.

III. THE DENIAL OF THE DISCIPLES (5:31; cf. Luke 8:45).

A. "And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, who touched me" (31)?

1. "And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee" (Luke 8:45).

2. Only Luke mentions (by name) this typically impulsive response by Peter.

3. Matthew omits mention of this exchange.

B. We learn from this there were many needy souls thronging Jesus.

1. They were very near great power, but only one had faith to touch his garments for healing.

2. Millions today, throng the Lord, in the church and out of it, but few "touch" him for cleansing.

IV. HER CONFESSION (5:32,33).