



Parkway Fellowship

ALONG THE WAY • MY NEW DESTINATION • MARK 5:21-42 • 7/26/2020

MAIN POINT

It is in the "along the way" moments that God transforms our lives.

INTRODUCTION

As your group time begins, use this section to introduce the topic of discussion.

Name one unexpected moment that came your way in recent months. How did you respond, or how are you responding to it now?

Do you think you typically recognize "along the way" moments from God as they happen, recognize them after the fact, or miss them altogether? Explain.

Today we'll look at two stories that emphasize Jesus' absolute and universal authority over all forces that oppress humanity. Both stories involve crowds of people, and both stories feature people within those crowds who were considered unclean by their peers. In today's study, we'll witness how Jesus took time along the way to break down societal rules and barriers so that He might display His power and bring glory to His Father.

UNDERSTANDING

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

| HAVE A VOLUNTEER READ MARK 5:21-34.

How would you describe the man who approached Jesus? Describe his social status and mindset. What is surprising about the fact that this man approached Jesus and asked Jesus to heal his daughter?

What do Jairus's actions tell us about his beliefs concerning Jesus?

How would you describe the woman in the crowd in terms of her physical condition, mindset, and social status?

What motivated the woman to touch Jesus? Why do you think Jesus wanted the person who touched Him to admit it? Why was the woman healed and no one else in the crowd?

From these verses, what did Jairus and this woman learn about Jesus along the way?

Both the presence of Jairus and the bleeding woman would have surprised this crowd. Because he was a religious leader, Jairus was highly respected and honored in the Jewish community. Meanwhile, the bleeding woman was scorned and rejected by society because her condition meant that she was ceremonially unclean. Anyone who touched her would also be considered “unclean” and would have to undergo a lengthy ritual of purification before being allowed to participate in the religious and social life of the community again. Still, both people sought Jesus out; and Jesus, unbothered by any “rules” that would keep Him from meeting needs, demonstrated His power in both of their situations.

| HAVE A VOLUNTEER READ MARK 5:35-36.

How do you think Jairus felt while he waited for Jesus to talk with the ill woman?

What makes the waiting process so difficult?

Are you currently waiting for Jesus to bring about a change—either physical or spiritual—in your life or the life of someone you know? What are you learning about yourself through the process? What are you learning about God?

Jairus, a leader in the synagogue who could not touch the bleeding woman, must have been frustrated watching Jesus take time to call out the woman when his daughter was dying. Jesus ignored the attitude of the household servants, knowing that the daughter would not remain dead. He knew that He had come to heal her. Jesus had not been bothered by the interruption; although He was on the way to help Jairus’s daughter, He had time to heal the bleeding woman. He always was willing to help suffering people.

How do Jesus’ words, “Don’t be afraid. Only believe” relate to our lives today? Is it difficult for you to take those words to heart in your own situation? Do you find these instructions reassuring or frustrating? Why? Explain.

What exactly do you think Jesus wanted Jairus to believe?

Jesus told Jairus to have faith. The Bible consistently presents faith as a basic trust in God. Jesus was not urging Jairus to accept new ideas. Did he still trust in Jesus to respond to his daughter's physical crisis? Jairus knew Jesus had the power to perform miracles, but maybe he did not know Jesus could raise the dead.

What are some ways in which we as Christians can encourage others to continue to have faith in God even when the future does not look promising?

| HAVE A VOLUNTEER READ MARK 5:37-42.

Why is it noteworthy that the people present laughed at Jesus? How do they compare to Jairus? Why is this contrast significant?

Who do you most often resemble in your response to God's work (or inactivity) in your life—Jairus or the mocking crowd? Why?

What stands out to you the most in the account of Jesus' healing, verses 40-43? What specific things do we learn about Jesus' character and His work in our lives from this story?

We can trust that Jesus is powerful enough to alter our circumstances. We can trust that He loves us enough to do so. And we can trust that He knows what He is doing. His power and love are always sufficient to meet our needs, because even when He is too late, He's not too late.

APPLICATION

Help your group identify how the truths from the Scripture passage apply directly to their lives.

In this week's message, we learned that our destination is always Jesus, but we must expect some along the way moments. What "along the way" moment are you facing right now? How can this group pray for you about that situation?

What other destination besides Jesus are you sometimes tempted to pursue? What would it look like for you to pursue Jesus as your one and only destination, instead?

We also learned in the sermon message that at times, we must believe what we used to believe despite our current circumstances. What are some practical steps you can take this week to do that?

PRAYER

Praise God for the work of Christ and His healing which encompasses every aspect of our being. Thank God that He is with us in our times of desperation and in what we see as delays. Praise God for His wisdom and plan that in His time He works things for good. Ask Him to help your group to dwell and depend on His words this week.

COMMENTARY

| MARK 5:21-24-42

5:21. Jesus and His disciples crossed back across Lake Galilee, probably returning to Capernaum, Jesus' base of ministry. Note the contrast between two different shores of the lake. Crowds were gathered on both shores. One group urged Jesus to leave, while the other welcomed Him.

5:22-24. Jairus was a synagogue ruler. This was a respected and honored position in the community. He did not serve as a priest, but it was his responsibility to take care of the administrative details of the synagogue. This included making arrangements for public worship and inviting visitors to teach. Despite his high position, Jairus cast his dignity aside and bowed at the feet of Jesus. His twelve-year-old daughter was dying. Note Jairus's description of her as his little daughter. A twelve-year-old is not "little." However, this shows how precious she was to him. Jairus knew that if Jesus would come and touch his daughter, she would live. Jesus needed no convincing. He went with Jairus, and the crowds followed.

5:25. After healing the Gerasene demoniac (Mark 5:1-20), Jesus returned to the other side (western or northern shore) of the Sea of Galilee where a large crowd gathered around Him. Among these people was a woman who had had a hemorrhage for 12 years.

5:26. Mark included vivid details regarding the woman's suffering. She had endured much at the hands of many physicians. During those years of suffering, she had gone from doctor to doctor trying their remedies until finally she had spent all her assets. Luke, a doctor himself, commented regarding the woman that she "could not be healed by anyone" (Luke 8:43). Mark stated that not only was she not helped at all, but she had grown worse. Various doctors and treatments had been tried to no avail. Nothing had helped this woman. Her condition was deteriorating. Jesus' power, however, extends beyond human limitations.

5:27. The woman had heard reports about Jesus' ability to heal and believed He could help her. She pushed her way through the crowd and came up behind Him. Perhaps her ceremonial

uncleanness caused her to approach Jesus in such a manner. Perhaps she was too embarrassed to come to Him and acknowledge the nature of her illness before a crowd. Since she did not want to attract attention, she touched lightly the fringe of His cloak, or outer garment (see Matt. 9:20; Luke 8:44).

5:28-29. The woman's faith seemed to be mixed with superstition. She apparently shared the idea, common in her day, that the power of a person extended to articles of clothing the person wore or carried (see Mark 6:56; Acts 19:11-12) or to the person's shadow (Acts 5:15-16). The climax that has been building since verse 25 is finally reached with touched. The woman fulfilled her intent to reach out and touch Jesus. His robe is clarified in Matt. 9:20 and Luke 8:44 as "the tassel." Many Jews wore tassels on the corners of their outer garments (Num. 15:38-39; Deut. 22:12).

5:30-33. Jesus rewarded the woman's faith by healing her immediately. The bleeding stopped, and she felt a wholeness in her body, assuring her that she was healed. Jesus knew immediately that healing energy had gone out of Him for someone's benefit. He asked, "Who touched My garments?" (Mark 5:30). Because of the huge crowd pressing all about Jesus, the question seemed pointless to the disciples (v. 31). Jesus, however, kept looking around to find who had touched Him (v. 32). The woman realized "that she had not escaped notice" (Luke 8:47). Trembling with fear, she came forward, fell down before Jesus, and "told Him the whole truth" (Mark 5:33). She acted with courage. Jesus rewarded the woman graciously, calling her "daughter" to show His loving concern.

5:34. Jesus pronounced God's peace on this woman (v. 34). The biblical concept of peace is that of wholeness and well-being. Such peace does not indicate absence of war or other problems. Peace that comes as God's gift can be experienced even in the midst of conflict. God's gift of peace comes only when we have entered into a right relationship with Him. Only here did Jesus address someone as "daughter." It reassured the trembling woman. "Your faith has made you well" recalls the healing of the paralytic in 2:5 and anticipates 10:52. Jesus used the word "affliction" (v. 29) to assure the woman that her cure was permanent.

5:35-36. We now return to Jairus and his daughter. Even while Jesus was speaking to the woman he had just healed, men came up to Jairus and told him his daughter had died. What must have gone through this synagogue ruler's mind? Shock, sorrow, maybe even bitterness that this woman had been healed at the same time that his own daughter had died. Jesus, who knew what He was about to do, comforted and encouraged Jairus. He told him to just believe. The Greek "monon pisteue" denotes continued action. Jesus was asking Jairus for more than a

single act of belief. He was telling him to have a continuous, steady, ongoing faith—a “no-matter-what” type of faith, the type all Christians are called to exhibit.

5:37. Jesus took with Him the inner circle of the twelve apostles to see Jairus’s daughter. These three—Peter, John, and James—are also mentioned at the Transfiguration and in Gethsemane. These were important events that revealed something of Jesus’ nature.

5:38. When Jesus arrived upon the scene, the professional mourners were already there. Mourning customs among the Jews included wailers, flute players, the rending of clothes, and the tearing of hair. Even the poorest person was required to hire at least one mourner and two flute players. Since Jairus was a synagogue ruler, there were probably several of these mourners on the scene when Jesus arrived.

5:39. The word “asleep” can sometimes mean “dead.” Jesus used the same word of Lazarus in John 11. We often speak euphemistically of death as “sleep,” “resting,” or “passing on.” These words point to a deeper spiritual meaning—that death is not permanent. Jesus, however, in His statement to those gathered, was clearly saying that the girl was asleep.

5:40. The mourners’ laughter at this point seems out of place. If they were truly grieving and expressing concern for the family, we would expect them to be angry or outraged over the hurt being done to the family. But they laughed. It was the laugh of unbelief, and this unbelief kept them from witnessing Jesus’ great miracle. He ordered them all out of the house. Jesus never performed for the unbelieving crowds. The only ones who would witness this miracle were three of His disciples, Jairus, and Jairus’s wife.

5:41. In another blow to the purity laws, Jesus took the dead girl’s hand. He was not concerned with ritual defilement. He is the source of holiness. With His touch, all that defiles is gone. “Talitha koum” (“child arise”). Mark’s Gospel is the only one that uses these Aramaic words. This is probably because this account of Jesus’ miracle came directly to Mark from the apostle Peter. Peter was impressed with Jesus’ tenderness, His lack of concern about the purity laws, and His power.

5:42-43. Jesus, who had already proved His authority over disease and demons, now proved His authority over death. Immediately, the girl’s life was restored. Jesus told those gathered not to tell anyone. He was again in Jewish territory where His messiahship could be easily misconstrued and misunderstood. He told the girl’s parents to give her something to eat. Jesus is concerned about the physical dimension of our lives.