

The Gospels Part 13: #59 to #61

59. THE RAISING OF JAIRUS'S DAUGHTER;
THE WOMAN WITH THE ISSUE OF BLOOD -
CAPERNAUM
MT 9.18-9.26 MK 5.22-5.43 LU 8.41-8.56
60. TWO BLIND MEN HEALED AND A DUMB SPIRIT
IS CAST OUT - CAPERNAUM? MT 9.27-9.34
61. JESUS VISITS NAZARETH AGAIN AND IS
REJECTED AGAIN
MT 13.54-13.58 MK 6.1-6.6

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Synoptic Gospels

Matthew, Mark, Luke are called the **Synoptic Gospels** since they tend to give a narrative account of Jesus walk and talk during His incarnation – His first coming...

John's gospel was written many years later and only covers 11 days in Jesus earthly mission. John's focus is on Jesus' divinity.

With the exception of Jesus birth and youth, Matthew and John were eye witnesses to the events they relate to us.

Mark, was believed to be Peter's nephew. He received his accounts from Peter and other disciples. It is also believed he spent a good deal of time with Paul and possibly Luke during Paul and Barnabas first missionary journey.

Luke was a contemporary of Paul during his Christian missionary journeys. Being a medical doctor, he meticulously researched and investigated and then documented Jesus physical life here on earth from a Gentile perspective.

Matthew, written soon after the actual events, being an eyewitness, a Jew, a tax collector trained in accurate accounting is likely the most chronologically accurate account we have.

Mark and Luke document many of the same events but not always in the same order, adding some events and information omitted by Matthew.

Chronologically, we generally take Matthew's account as the proper sequence of events adding the information provided by Mark, Luke, and John ^ω

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What Scripture say is so – is so !!

We are not free to ignore it or change it.

There is much detail that Scripture does not elaborate upon.

- They are left 'vacant' since they are not necessary to the story, point or principle that God is communicating to us.
- The 'missing' detail can often be useful to our understanding of the times, and customs of what Scripture says and can be ascertained using historical information and good use of logic and God directed common sense to fill in those details.

We are free to do this so long as:

- We do not obscure God's message contained in what He has revealed to us in Scripture.
- We do not alter, revise, or explain away what Scripture does say in order to fit our "theory" into God's account.
- We recognize that anything and everything other than what Scripture actually reveals is only a possibility no matter how 'probable' it seems to be.

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BEWARE THE LAMB



THE RAISING OF JAIRUS'S DAUGHTER;
THE WOMAN WITH THE ISSUE OF BLOOD - CAPERNAUM
MT 9.18-9.26 MK 5.22-5.43 LU 8.41-8.56

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#59

The raising of Jairus's daughter; the woman with the issue of blood Capernaum

Mt 9.18-26 Mk 5.22-43 Lu 8.41-56

Matthew tells this story much more briefly than
the other gospel writers do.
If we want further details of it we must read it in
Mark and in Luke.

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THE RAISING OF JAIRUS'S DAUGHTER THE WOMAN WITH THE ISSUE OF BLOOD MT 9.18-9.26 **MK 5.22-5.43** LU 8.41-8.56

Mark 5:22] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, [23] 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.

[24] And Jesus went with him; and much people followed him, and thronged him.

[25] And a certain woman, which had an issue of blood twelve years,

[26] And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, [27] When she had heard of Jesus, came in the press behind, and touched his garment.

[28] For she said, If I may touch but his clothes, I shall be whole.

[29] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

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59

THE RAISING OF JAIRUS'S DAUGHTER THE WOMAN WITH THE ISSUE OF BLOOD **MT 9.18-9.26** MK 5.22-5.43 LU 8.41-8.56

Matthew 9:18] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

[19] And Jesus arose, and followed him, and so did his disciples.

[20] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

[21] For she said within herself, If I may but touch his garment, I shall be whole.

[22] But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

[23] And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, [24] He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

[25] But when the people were put forth, he went in, and took her by the hand, and the maid arose.

[26] And the fame hereof went abroad into all that land.

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THE RAISING OF JAIRUS'S DAUGHTER THE WOMAN WITH THE ISSUE OF BLOOD MT 9.18-9.26 **MK 5.22-5.43** LU 8.41-8.56

Mark 5:30] And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

[31] And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

[32] And he looked round about to see her that had done this thing.

[33] But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

[34] And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

[35] While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

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**THE RAISING OF JAIRUS'S DAUGHTER
THE WOMAN WITH THE ISSUE OF BLOOD**
MT 9.18-9.26 **MK 5.22-5.43** LU 8.41-8.56

Mark 5:36] As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

[37] And he suffered no man to follow him, save Peter, and James, and John the brother of James.

[38] And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

[39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

[40] And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

[41] And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

[42] And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

[43] And he charged them straitly that no man should know it; and commanded that something should be given her to eat. (KJV)

**THE RAISING OF JAIRUS'S DAUGHTER
THE WOMAN WITH THE ISSUE OF BLOOD**
MT 9.18-9.26 MK 5.22-5.43 **LU 8.41-8.56**

Lu 8.48] 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. (KJV)

**THE RAISING OF JAIRUS'S DAUGHTER
THE WOMAN WITH THE ISSUE OF BLOOD**
MT 9.18-9.26 MK 5.22-5.43 **LU 8.41-8.56**

Lu 8.41] 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.

Matt 9:18 Mark 5:22-23 Luke 8:41-42a
Jarius approaches Jesus

Matthew 9:18] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Mark 5:22] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, [23] 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.

Luke 8.41] 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....

Matt 9:18 Mark 5:22-23 Luke 8:41-42
The Ruler of the Synagogue

*Matthew 9:18] While he spake these things unto them, behold, there came a **certain ruler, and worshipped him**, saying, My daughter is even **now dead**: but come and lay thy hand upon her, and she shall live.*

*Mark 5:22] And, behold, there cometh **one of the rulers of the synagogue**, Jairus by name; and when he saw him, he fell at his feet. [23] 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.*

*Luke 8:41] 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**....*

[there came a certain ruler, and worshipped him]

1. Jairus came to Jesus personally.
2. Jairus fell down before Him.
3. Jairus besought Him greatly.
4. Jairus exercised absolute faith.

[now dead] My daughter was dying when I left her and is by this time dead☞

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59 Matt 9:18-19 Mark 5:22-24 Luke 8:41-42
Jairus, an orthodox Jew

The ruler of the synagogue, the administrative head of the synagogue was one of the most important and most respected men in the community.

Jairus would be one of those strictly orthodox Jews who regarded Jesus as a dangerous heretic;

So, it would likely have been only when he had tried everything else with no success that he turned in desperation to Jesus.

Such a man would come to Jesus only as a last resort.

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59 Matt 9:18-19 Mark 5:22-24 Luke 8:41-42
The Ruler of the Synagogue

The ruler of the synagogue, a very important person, was named Jairus.

- He was elected as the president of the synagogue from among a board of elders who were responsible for the good management of the synagogue.
- He was not a teaching or a preaching official.
He did not usually take part in them himself, but he was responsible for the allocation of duties and for seeing that they were carried out with all seemliness and good order.
- He appointed those who were to read and to pray in the service, and invited those who were to preach.
- It was his duty to see that nothing unfitting took place within the synagogue: and
- The care of the synagogue buildings was in his oversight.

Other synagogue rulers in the New Testament were Crispus (**Acts 18:8**) and Sosthenes (**Acts 18:17**).

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59 Matt 9:18-19 Mark 5:22-24 Luke 8:41-42
Jairus approaches Jesus

Jairus 12 year old only child, a daughter, was dying.

According to the Jewish custom a girl became a woman at twelve years and one day. His daughter was on the threshold of womanhood, and when death comes at such a time it is doubly tragic.

It is strange that he came to Jesus himself.

It is unlikely that he would leave his daughter at the point of death if there was someone else he could have sent to represent him.

Maybe he came because no one else would go.

Jairus may have defied public opinion and home advice in order to call on Jesus.

Many a man is wisest when his worldly-wise friends think he is acting like a fool.

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Matt 9:18 Mark 5:23 Luke 8:41-42
Come, lay hands on her

*Matthew 9:18] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even **now dead**: but come and lay thy hand upon her, and she shall live.*

Mark 5:23] 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.

Luke 8.41] 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....

[lay thy hands on her, that she may be healed] It was the custom to lay hands on the sick that were prayed for (**Mar_6:5; Mar_7:32; Mar_8:23-26; Mar_16:18; Act_9:17; Act_28:8; Heb_6:2**).

Jesus could have healed the girl from a distance, as He did in **Mat_8:13; Mat_15:28**; and **Joh_4:50-54**; but He

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⁶⁹ **Matt 9:18-19 Mark 5:22-24 Luke 8:41-42**
Jairus approaches Jesus

Jairus' dignity was forgotten. He came and threw himself at the feet of Jesus, the wandering teacher.

**When a man pridefully stands on his dignity,
he often falls from grace.**

In **2 Kings 5**, Naaman had to forget his pride.

No one wishes to be indebted to anyone else: we would like to run life on our own.

It must have been a firm decision and act of humiliation for this ruler of the synagogue to come and ask for help from Jesus.

The very first step of the Christian life is to realize that we cannot be anything other than indebted to God.

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Matt 9:19 Mark 5:24 Luke 8:42b
Jesus goes with Jairus

Matt 9:19 And Jesus arose, and followed him, and so did his disciples.

Mark 5:24 And Jesus went with him; and much people followed him, and thronged him.

Luke 8.42b ... But as he went the people thronged him.

“**Throng**” is **συμπνίγω** — **sumpnigo** — “to strangle” or “to choke”; it was a tight pressing crowd.

Jairus being a man of importance, the crowd likely made a path for him to approach Jesus.

arose, and followed him, and so did his disciples Jesus did as requested to teach His ministers not to spare time and labor in meeting the needs of each that comes to them.

But, when Jesus began to leave with Jairus, the crowd pressed in around them wanting to see and hear what would happen next.

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Matt 9:20a Mark 5:25 Luke 8:43
The Woman with the issue of blood

Matthew 9:20] And, behold, a woman, which was diseased with an issue of blood twelve years, ...

Mark 5:25] And a certain woman, which had an issue of blood twelve years,

Luke 8.43] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

From the Jewish point of view this woman could not have suffered from any more terrible or humiliating disease than an issue of blood.

It was a trouble which was very common in Palestine.

She was destitute having spent all her living on physicians.

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Matt 9:20a Mark 5:25 Luke 8:43
The Woman with the issue of blood

Matthew 9:20J *And, behold, a woman, which was diseased with an issue of blood twelve years, ...*

Mark 5:25J *And a certain woman, which had an issue of blood twelve years,*

Pattern Is Prophecy

- Is there a symbolic connection? This woman had the issue of blood for 12 years, the daughter raised from the dead was 12 years old.
- Jesus Christ is *called on to raise a Daughter of Zion (Zech 9:9;* 18x in the book of Lamentations alone; that is a title of Israel).

En route to raising the daughter of Zion, a Gentile woman is healed...

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Matt 9:20b Mark 5:27 Luke 8:44
Sneaky touch...

Matthew 9:20J *...came behind him, and touched the hem of his garment:*

Mark 5:27J *When she had heard of Jesus, came in the press behind, and touched his garment.*

Luke 8.44J *Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.*

A woman with an issue of blood was unclean; everything and everyone she touched was infected with that uncleanness.

She was absolutely shut off from the worship of God and from the fellowship of other men and women.

Being there, she was infecting with her uncleanness everyone whom she touched.

As a Jewish woman she should not even have been in the crowd surrounding Jesus. She had suffered with this for 12 years. If she were a local, everyone would have recognized her and her condition.

So, she must have been a stranger, even possibly a Gentile, otherwise she would not be allowed there in the crowd.

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Mark 5:26
Nothing left to try...

Mark 5:26J *And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,*

From the Jewish point of view this woman could not have suffered from any more terrible or humiliating disease than an issue of blood.

It was a trouble which was very common in Palestine.

The Talmud sets out no fewer than eleven different cures for it.

- Some of them were tonics and astringents which may well have been effective; others were merely superstitious remedies.
- One was to carry the ashes of an ostrich-egg in a linen bag in summer, and in a cotton bag in winter;
- Another was to carry about a barleycorn which had been found in the dung of a white she-ass.

This woman had tried everything, and had gone to every available doctor, and was worse instead of better.

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Matt 9:20b Mark 5:27 Luke 8:44
Sneaky touch...

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Mark 5:27J *When she had heard of Jesus, came in the press behind, and touched his garment.*

Luke 8.44J *Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.*

"If a woman has a discharge of blood for many days, not at the time of her impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness; as in the days of her impurity, she shall be unclean. Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity; and everything on which she sits shall be unclean, as in the uncleanness of her impurity. And whoever touches these things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the evening (**Lev 15:25-27**).

She slipped up behind Jesus and touched what the KJV calls the hem of his garment.

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Matt 9:20b Mark 5:27 Luke 8:44
She touched Him ...

Matthew 9:20J ...came behind him, and touched the hem of his garment:

Mark 5:27J When she had heard of Jesus, came in the press behind, and touched his garment.

Luke 8.44J Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.

First of eight cases Jesus touched in healing people

(**Mat_8:3; Mat_8:15; Mat_9:29; Mat_17:7; Mat_20:34; Mar_1:41; Mar_7:33; Luk_5:13; Luk_7:14; Luk_22:51**).

Many others touched Him and were healed

(**Mat_9:21; Mat_14:36; Mar_3:10; Mar_5:28; Mar_6:56; Mar_8:22; Luk_6:19**).

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Matt 9:21 Mark 5:28 Luke 8:44
If I can touch the hem of His robe

Matthew 9:21J For she said within herself, If I may but touch his garment, I shall be whole.

Mark 5:28J For she said, If I may touch but his clothes, I shall be whole.

Luke 8.44J Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.

The hem of a man's robe – his outer garment - was the symbol of his position and authority.

In ancient Mesopotamia, "to cut off the hem" was to strip one of his personality, authority, etc.

A husband could divorce his wife by cutting off the hem of her robe.

A nobleman would authenticate his name on a clay tablet by pressing the hem on the soft clay.

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Matt 9:21 Mark 5:28 Luke 8:44
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Luke 8.44J Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.

The Greek word hem / fringe is **kraspedon (2899-GSN)**, the Hebrew is **zizith**.

There were four tassels of hyacinth blue worn on the corners of the a Jewish man's outer garment. **Num 15:37-41; Deut 22:12**.

Matthew refers to them again in **Matt 14:36** and **Matt 23:5**.

They consisted of four threads passing through the four corners of the garment and meeting in eight.

One of the threads was longer than the others.

It was twisted seven times round the others, and a double knot formed; then eight times, then eleven times, then thirteen times. The thread and the knots stood for the five books of the Law.

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Luke 8.44J Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.

David cut off the skirt (hem) of Saul's robe in the wilderness of En Gedi (**1Sa 24**)

The genealogy was woven into the threads of the hem.

David was conscience stricken because he had personally interrupted the lineage to the throne and symbolically taken away the authority from the Lord's anointed. Saul understood (**1 Sam 24:20**).

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Matt 9:21 Mark 5:28 Luke 8:44

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Mark 5:28] *For she said, If I may touch but his clothes, I shall be whole.*

Luke 8.44] *Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.*

Fringes on Levitical garments (**Num 15:38-39; Deut 22:12; Ex 28:33-34**).

God's Covenant with Israel: "I spread my (**shuw**) over thee.." (**Ezek 16:8; Ex 39:25-26**).

Joseph's coat: Brothers were envious (**Gen 37:3-4**).

Ruth & Boaz: "Spread thy (**shuw**) over thine handmaid..." (**Ruth 3:9**): she was requesting him to exercise his authority over her. Boaz was her kinsman, redeemer...

The Lord's hem was sought for healing (**Mt 14:36; Mk 6:56**).

This was the goal of the woman with the issue of blood (**Mt 9:20-21; Mk 5:31**).

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Matt 9:20b Mark 5:29 Luke 8:44

Immediately she was healed...

Matt 9:22] *But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.*

Mark 5:29] *And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.*

Luke 8.44] *Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.*

[stanchèd] Greek: **histemi (G2476)**, to stop, stand still.

[the fountain of her blood was dried up; and she felt in her body that she was healed of that plague]

1. The flux stopped.
2. She could feel that it stopped.

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Matt 9:21 Mark 5:28 Luke 8:44

If I can touch the hem of His robe

Matthew 9:21] *For she said within herself, If I may but touch his garment, I shall be whole.*

Mark 5:28] *For she said, If I may touch but his clothes, I shall be whole.*

Luke 8.44] *Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.*

The fringe was meant to identify a Jew as a Jew, a member of the chosen people, no matter where he was;

It was meant to remind a Jew of this every time he put on and took off his clothes that he belonged to God.

Later, when the Jews were universally persecuted, the tassels were worn on the undergarment,

Today they are worn on the **talith**, the prayer-shawl, which a devout Jew wears when he prays.

It was the tassel on the robe of Jesus that this woman touched.

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Mark 5:30 Luke 8:45-46

Who touched me ??

Mark 5:30] *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?*

Luke 8.45] *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.*

None of us should need to be driven to Christ by our circumstances. Yet many come that way.

But, even we are drive by circumstances to come to Him, He will never send us away empty .

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Mark 5:30 Luke 8:45-46
Who touched me ??

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[Who touched me?] The touch of faith is different from the physical touch but it is just as real.

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Mark 5:30 Luke 8:46
virtue / power = Dunamis

Mark 5:30] *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?*

Luke 8.46] *And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.*

[virtue / power] Greek: **dunamis (G1411)**, inherent power; power to reproduce itself, like a dynamo.

Translated "power" 75 times (2Pe_1:3, 2Pe_1:16; Mat_6:13; Mat_22:29; Mat_24:29-30; Mat_26:64; Mar_9:1; Mar_12:24; Mar_13:25-26; Mar_14:62; Luk_1:17, Luk_1:35; Luk_4:14, Luk_4:36; Luk_5:17; Luk_9:1; Luk_10:19; Luk_21:26, Luk_21:27; Luk_22:69; Luk_24:49; Act_1:8; Act_3:12; Act_4:7, Act_4:33; Act_6:8; Act_8:10; Act_10:38; Rom_1:4, Rom_1:16, Rom_1:20; Rom_8:38; Rom_9:17; Rom_15:13, Rom_15:19; 1Co_1:18, 1Co_1:24; 1Co_2:4-5; 1Co_4:19-20; 1Co_5:4; 1Co_6:14; 1Co_15:24, 1Co_15:43; 2Co_4:7; 2Co_6:7; 2Co_8:3; 2Co_12:9; 2Co_13:4; Eph_1:19; Eph_3:7, Eph_3:20; Php_3:10; 1Th_1:5; 2Th_1:11; 2Th_2:9; 1Ti_1:7-8; 1Ti_3:5; Heb_1:3; Heb_6:5; Heb_7:16; 1Pe_1:5; 1Pe_3:22; Rev_4:11; Rev_5:12; Rev_7:12; Rev_11:17; Rev_13:2; Rev_15:8; Rev_17:13; Rev_19:1);

35

35

Mark 5:30 Luke 8:45-46
Who touched me ??

Mark 5:30] *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?*

Luke 8.45] *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.*

In the midst that crowd, pushing and shoving, Jesus halted;

For the moment it seemed that for Him no one but that woman and nothing but her need existed.

The love of God allows no man to be lost in the crowd.

Each of us is His individual child

Each of us has all God's love and attention.

Each of us has all God's power at his disposal.

To Jesus this woman was not lost in the crowd; in her hour of need, to him she was all that mattered.

Imagine what Jairus was thinking....

34

34

Mark 5:30 Luke 8:46
virtue / power = Dunamis

[virtue / power] Greek: **dunamis (G1411)** inherent power; power to reproduce itself, like a dynamo.

"ability" (Mat_25:15);

"strength" (1Co_15:56; 2Co_1:8; 2Co_12:9; Heb_11:11; Rev_1:16; Rev_3:8; Rev_12:10);

"might" (Eph_1:21; Eph_3:16; Col_1:11; 2Pe_2:11);

"mighty" (Rom_15:19; 2Th_1:7);

"mightily" (Col_1:29);

"mighty work" (Mat_11:20, Mat_11:21, Mat_11:23; Mat_13:54, Mat_13:58; Mat_14:2; Mar_6:2, Mar_6:5, Mar_6:14; Luk_10:13; Luk_19:37);

"mighty deed" (2Co_12:12);

"wonderful work" (Mat_7:22);

"miracle" (Mar_9:39; Act_2:22; Act_8:13; Act_19:11; 1Co_12:10, 1Co_12:28; Gal_3:5; Heb_2:4)

"worker of miracles" (1Co_12:29);

"abundance" (Rev_18:3);

"violence" (Heb_11:34);

"virtue" (Mar_5:30; Luk_6:19; Luk_8:46); and

"meaning" (1Co_14:11).

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Mark 5:30 Luke 8:45-46

knowing in himself that virtue had gone out of him

Mark 5:30] And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Luke 8.45] 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.

[**knowing in himself that virtue had gone out of him**] Jesus could feel the healing virtue go out of Him.

He knew that someone had touched Him by faith.

Our physical being when the Spirit of God is in control is operating a a power level we are physically not able to handle.

We will know it and we will need to physically rest when God has done His work through us

Jesus was prepared to pay the price of helping others, and that price was the expenditure of his very life and energy.

We follow in his steps only when we are prepared to spend, not our substance, but our souls and strength for others.

37

37

Mark 5:31-32

Who touched you? It's a mob...

Mark 5:31] And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? [32] And he looked round about to see her that had done this thing.

Common sense is of little use when the power of God is present.

The disciples took the common-sense point of view.

How could Jesus avoid being touched and jostled in a crowd like that?

The disciples apparently had not realized or understood that it cost Jesus something to heal others.

We so often utterly fail to realize what others are going through.

39

39

Matt 9:22 Mark 5:29-30

turned him about

Matthew 9:22] But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Mark 5:29] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30] And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

[**turned him about**] The pull of faith was strong enough to attract the sensitive spirit of Jesus.

He could discern all diseases and who had them, because He had all the gifts of the Spirit of **1Co 12:1-31; Isa 11:2; Isa 61:1.**

It happened in the middle of a crowd; but for that brief time for Jesus, the crowd was forgotten.

From the moment she touched Jesus' robe and He was face to face with the woman, there seemed to be nobody there but he and she.

38

38

Mark 5:32

Show yourself.

Mark 5:32] And he looked round about to see her that had done this thing.

Jesus is calling for her public testimony.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Matthew 10:32

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Romans 10:9-10

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40

Mark 5:33 Luke 8:47
Busted ! He knows...

Mark 5:33] *But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.*

Luke 8.47] *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.*

Her issue of blood had cut her off from life which is why she did not come openly to Jesus but crept up in the crowd; it was why at first she was so embarrassed when Jesus asked who touched him.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm 50:15

It was all so difficult; it was all so dangerous; it was all so humiliating.

But once she told the whole truth to Jesus, the terror and the trembling were gone and a wave of relief flooded her heart.

And when she had made her pitiful confession she found him very kind.

It is never hard to confess to one who understands like Jesus.

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41

Mark 5:33 Luke 8:47
falling down before him ...

Mark 5:33] *But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.*

Luke 8.47] *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.*

[trembling, and falling down before him]

In an instant her blood flow was stopped after continuing for 12 years — after she had "suffered many things of many physicians, and had spent all that she had" (**Mar_5:26**).

Think of it!

Healed immediately when medical science had failed through 12 years of trying to stop the blood flow!

43

43

Mark 5:33 Luke 8:47
fearing and trembling ...

Mark 5:33] *But the woman **fearing and trembling**, knowing what was done in her, came and fell down before him, and told him all the truth.*

Luke 8.47] *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.***

Her issue of blood had cut her off from life which is why she did not come openly to Jesus but crept up in the crowd;

It was why at first she was so embarrassed when Jesus asked who touched him.

It was all so difficult; it was all so dangerous; it was all so humiliating.

She could have been stoned if discovered...

42

42

Matt 9:22 Mark 5:34 Luke 8:48
be of good comfort

Matthew 9:22] *But Jesus turned him about, and when he saw her, he said, Daughter, **be of good comfort**; thy faith hath made thee whole. And the woman was made whole from that hour.*

Mark 5:34] *And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*

Luke 8.48] *And he said unto her, Daughter, **be of good comfort**: thy faith hath made thee whole; go in peace.*

[be of good comfort] Christ wanted to assure her that she had done the right thing so there was nothing to fear.

- Jesus had not acknowledged her prior to her being healed.
- Jesus had not stopped to call her out of the crowd.
- Jesus had not touched her, She touched Him.
- Jesus had not commanded the disease to leave,

Her faith in Him caused it to happen.

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44

Matt 9:22 Mark 5:34 Luke 8:48

Your faith made you whole...

Matt 9:22] *But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; **thy faith hath made thee whole.** And the woman was made whole from that hour.*

Mark 5:34] *And he said unto her, Daughter, **thy faith hath made thee whole;** go in peace, and be whole of thy plague.*

Luke 8.48] *And he said unto her, Daughter, be of good comfort: **thy faith hath made thee whole;** go in peace.*

Jesus knew He had not been exercising any particular faith in this case.

He recognized that she had faith enough to get her healing.

Too many people are looking to the faith of the preacher or the one who prays instead of getting and exercising personal faith.

The individual needing help can still get what he needs and wants if it is all covered by the promises of God.

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45

Matt 9:22 Mark 5:34 Luke 8:48

Your faith made you whole...

Matt 9:22] *But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; **thy faith hath made thee whole.** And the woman was made whole from that hour.*

Mark 5:34] *And he said unto her, Daughter, **thy faith hath made thee whole;** go in peace, and be whole of thy plague.*

Luke 8.48] *And he said unto her, Daughter, be of good comfort: **thy faith hath made thee whole;** go in peace.*

[thy faith hath made thee whole]

Personal faith comes by hearing the Word of God (**Rom_10:17**) and by the Holy Spirit (**1Co_12:4-11**).

Personal faith in God will get from God that for which it believes.

This is an unfailing law (**Mat_8:10; Mat_9:29; Mat_17:20; Mat_21:22; Mar_9:23; Mar_11:22-24**).

Nothing is impossible for faith today as in that day.

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47

Matt 9:22 Mark 5:34 Luke 8:48

Your faith made you whole...

Matt 9:22] *But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; **thy faith hath made thee whole.** And the woman was made whole from that hour.*

Mark 5:34] *And he said unto her, Daughter, **thy faith hath made thee whole;** go in peace, and be whole of thy plague.*

Luke 8.48] *And he said unto her, Daughter, be of good comfort: **thy faith hath made thee whole;** go in peace.*

One must learn to make it a personal matter and see to it that he himself is meeting the conditions of the gospel and answered prayer.

The conditions are not great and the benefits will not fail when they are met

(**Mat_7:7-11; Mat_17:20; Mat_21:22; Mar_11:22-25; Joh_15:4; Heb_11:6; Jas_1:5-8**).

46

46

Matt 9:22 Mark 5:34 Luke 8:48

Your faith made you whole...

Matthew 9:22] *But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; **thy faith hath made thee whole.** And the woman was made whole from that hour.*

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Luke 8.48] *And he said unto her, Daughter, be of good comfort: **thy faith hath made thee whole;** go in peace.*

We tend to attach labels to people and to treat them according to what we think is their relative importance.

Love never thinks of people in terms of human importances.

Almost everybody would have regarded the woman in the crowd as totally unimportant.

Jesus spoke to the woman as if she was the only person in the world.

For Jesus she was someone in need, and therefore he, as it were, withdrew from the crowd and gave himself to her.

"God loves each one of us as if there was only one of us to love."

48

48

Matt 9:22 Mark 5:34 Luke 8:48

Your faith made you whole...

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Luke 8.48] And he said unto her, Daughter, be of good comfort: **thy faith hath made thee whole;** go in peace.

[**thy faith hath made thee whole**]

First of seven occurrences (**Mat_9:22; Mar_5:34; Mar_10:52; Luk_7:50; Luk_8:48; Luk_17:19; Luk_18:42**).

She knew that the blue in the tassel represented the Word of God and that Jesus was a true Israelite whose hem was not worn in hypocrisy.

It stood for the covenant of healing and the Word that had healed all Israel (**Psa_105:37; Psa_107:20**), so she acted upon her belief and it became faith and it worked. ♾

49

Mark 5:36-37 Luke 8:50

continue to believe

Mark 5:36] As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. [37] And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Luke 8.50] But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

[**believe only**] The only requirement was to believe. Apart from belief faith collapses.

This is all that is still required besides a proper relationship to God (**Mat_17:20; Mat_21:22; Mar_9:23; Joh_15:7**).

Note the definite commands to have faith (**Mar_11:22-25; Heb_11:6; Jas_1:5-8**).

[**As soon as Jesus heard the word...only believe**]

Go on believing. Continue to believe.

How many times prayer fails to get an answer because of failure to continue believing until what has been asked is received.

51

Mark 5:35 Luke 8:49

Come home. Your daughter's dead.

Mark 5:35] While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

Luke 8.49] 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

[**Thy daughter is dead; trouble not the Master**]

Ordinarily, men would say that since she is dead it is too late to have faith, but not with Jesus who was always able and ready to meet any emergency and defy unbelief and impossibilities.

There is the contrast between the despair of the mourners and the hope of Jesus.

They said. "Don't bother the Teacher, there's nothing anyone can do now."

"Don't be afraid," said Jesus, "only believe." ♾

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Mark 5:36-37 Luke 8:50

Who do you believe?

Mark 5:36] As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. [37] And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Luke 8.50] But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

A great fact of the Christian life is that what looks completely impossible with men is possible with God.

What on merely human grounds is far too good to be true, becomes blessedly true when God is there.

So long as our FAITH is in God, in the Lord Jesus Christ,

Fear, faith in the situation, will never gain a foothold.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and [He] upbraideth not; and it shall be given him. James 1:5

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Matt 9:23 Mark 5:38-39 Luke 8:51-52
What an uproar!

Matt 9:23] *And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

Luke 8.51] *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.*

[tumult] Great noise

Jesus went with the ruler of the synagogue to his house, and there he found a scene like pandemonium, an excited and hysterical atmosphere.

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53

Matt 9:23 Mark 5:38-39 Luke 8:51-52
Mourners

Matthew 9:23] *And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

Luke 8.51] *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.*

When a death had taken place immediately a loud wailing was set up so that all might know that death had struck.

In a house of grief an incessant wailing was kept up. The wailing was repeated at the grave side.

The wailing was done by professional wailing women. (They still exist in the east)

As each visitor would come to offer condolences, the mourners would begin again "to set the mood for mourning".

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55

Matt 9:23 Mark 5:38-39 Luke 8:51-52
What an uproar!

Matt 9:23] *And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

Luke 8.51] *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.*

The Jews set very high the obligation of mourning over the dead.

- The mourners hung over the dead body, begging for a response.
- They beat their breasts.
- They tore their hair

The wail of the flutes, the screams of the mourners, the passionate appeals to the dead, the rent garments, the torn hair. must have made a Jewish house a chaotic and pathetic place on the day of mourning. 54

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Matt 9:23 Mark 5:38-39 Luke 8:51-52
Mourners

Luke 8.51] *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.*

When death came, a mourner was forbidden to work, to anoint himself or to wear shoes.

Even the poorest man must cease from work for three days.

He must not travel with goods; and

The prohibition of work extended even to his servants.

He must sit with head bound up.

He must not shave, or "do anything for his comfort."

He must not read the Law or the Prophets, for to read these books is joy.

He was allowed to read Job, Jeremiah and Lamentations.

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Matt 9:23 Mark 5:38-39 Luke 8:51-52

Mourners

Luke 8.51] 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.

A mourner must eat only in his own house, and he must abstain altogether from flesh and wine.

It was the custom not to eat at a table, but to eat sitting on the floor, using a chair as a table.

It was the custom, which still survives, to eat eggs dipped in ashes and salt.

The Jewish prayer book has a special prayer to be used before meat in the house of the mourner.

All water from the deceased person's house, and from the three houses on each side, was emptied out, because it was said that the Angel of Death procured death with a sword dipped in water taken from close at hand.

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Matt 9:23 Mark 5:38-39 Luke 8:51-52

Flutes

Matthew 9:23] And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

Mark 5:38] And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Luke 8.51] 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.

The music of the flute was especially associated with death.

Even in Rome the flute-players were a feature of days of grief.

So insistent and so emotionally exciting was the wailing of the flute that Roman law limited the number of flute-players at any funeral to ten.

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Matt 9:23 Mark 5:38-39 Luke 8:51-52

Mourners

Luke 8.51] 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.

The mourners must not leave the town or village for thirty days.

The mourner must go to the synagogue; and when he entered the people faced him and said, "Blessed is he that comforteth the mourner."

For the time of mourning the mourner was exempt from the keeping of the law, because he was supposed to be beside himself, mad with grief.

There was one peculiarly pathetic custom.

In the case of a young life cut off too soon, if the young person had never been married, a form of marriage service was part of the burial rites.

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Matt 9:23 Mark 5:38-39 Luke 8:51-52

Rending, tearing of garments

Matthew 9:23] And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

Mark 5:38] And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Luke 8.51] 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.

There was the rending (the tearing) of garments in mourning.

There were no fewer than thirty-nine different rules and regulations which laid down how garments should be rent.

- It was done just before the body was finally hid from sight.
- The rent was to be made while standing.
- The rent must be big enough for a fist to be inserted into it.

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60

Matt 9:23 Mark 5:38-39 Luke 8:51-52
Rending, tearing of garments

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

Clothes were to be rent to the heart so that the skin was exposed.

For a father or mother the rent was exactly over the heart; for others it was on the right side.

It would obviously have been improper for women to rend their garments in such a way that the breast was exposed.

A woman must rend her inner garment in private; she must then reverse the garment so that she wore it back to front; and then in public she must rend her outer garment.

For seven days the rent must be left gaping open;

For the next thirty days it must be loosely stitched so that it could still be seen.

Only then could it be permanently repaired.

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61

Matt 9:23 Mark 5:38-39 Luke 8:51-52
Keep quiet. I'll wake her.

Matthew 9:23] *And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

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Authoritatively, Jesus put them all out.

He told them that the maid was not dead but only asleep, and they laughed him to scorn.

There are no degrees of death. It is digital. There is no dead, deader, deadest.

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Matt 9:23 Mark 5:38-39 Luke 8:51-52
he suffered no man to go in, except....

Matthew 9:23] *And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

Luke 8.51] *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.*

[suffered] Permitted or allowed.

[Peter, and James, and John the brother of James]

These three followed Him on several occasions (**Mat_17:1-8;**
Mat_26:37).

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Matt 9:24 Mark 5:38-39 Luke 8:51-52
Keep quiet. I'll wake her.

Matthew 9:24] *He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.*

Mark 5:38] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

Luke 8.51] *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.*

[not dead, but sleepeth] Not hopelessly dead, as you suppose, but I will wake her.

For the believer, death is only period during which the body sleeps awaiting resurrection (**1 Thess 4:13-18; 1 Cor 15:51-58**).

The spirit does not sleep: for in death, the spirit of the believer leaves the body (**James 2:26**) and goes to be with Christ (**Phil 1:20-23**)

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Matt 9:24 Mark 5:38-39 Luke 8:51-52
Keep quiet. I'll wake her.

There is a significant insight in the plight of Job:

Job 1:2-3

- 7,000 sheep
- 3,000 camels
- 500 yoke of oxen
- 500 she asses
- 7 sons & 3 daughters

Job 42:12-15

- 14,000 sheep
- 6,000 camels
- 1,000 oxen
- 1,000 she asses
- 7 sons & 3 daughters

Satan destroyed all his substance, including his seven sons and three daughters.

The Lord restored twice of his possessions, but only seven sons and three daughters.

He hadn't lost the ones who died! They were there in heaven waiting for him...

God is never annoyed by our bringing our circumstances to Him.
We don't trouble Him by bringing our prayers.

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Matt 9:24 Mark 5:40 Luke 8:53
Six witnesses

Matthew 9:24] *He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.*

Mark 5:40] *And they laughed him to scorn. But when he had put them all out, he **taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.***

Luke 8:53] *And they laughed him to scorn, knowing that she was dead.*

Six people witnessed the resurrection of the girl:

Jesus, the father and mother, and three disciples

Seven if you count the girl herself

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67

Matt 9:24 Mark 5:40 Luke 8:53
Sleep

Matthew 9:24] *He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.*

Mark 5:40] *And they laughed him to scorn. But when he had put them all out, he **taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.***

Luke 8:53] *And they laughed him to scorn, knowing that she was dead.*

In Greek as in English a dead person was often said to be asleep.

The word **cemetery** comes from the Greek word **koimeterion** (compare **koimao, 2837-GSN**), and means a place where people sleep.

In Greek there are two words for to sleep;

one is **koimasthai (2837-GSN)**, which is very commonly used both of natural sleep and of the sleep of death;

the other is **katheudein (2518-GSN)**, which is not used nearly so frequently of the sleep of death, but which much more usually means natural sleep.

It is **katheudein (2518-GSN)** which is used in this passage.

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Matt 9:25 Mark 5:41 Luke 8:54
You're in good hands with...

Matthew 9:25] *But when the people were put forth, he went in, and **took her by the hand, and the maid arose.***

Mark 5:41] *And he **took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.***

Luke 8:54] *And he put them all out, and **took her by the hand, and called, saying, Maid, arise.***

Jesus took her hand.

Joh 10:25-30 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one.*

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Matt 9:25 Mark 5:41 Luke 8:54
Clear the room! Little one get up!

Matthew 9:25] *But when the people were put forth, he went in, and took her by the hand, and the maid arose.*

Mark 5:41] *And he took the **damsel** by the hand, and said unto her, Talitha cumi; which is, being interpreted, **Damsel**, I say unto thee, arise.*

Luke 8:54] *And he put them all out, and took her by the hand, and called, saying, Maid, arise.*

[**Damsel**] Greek: **korasion (G2877)**, little girl.

A term of close endearment: Honey...

Used only here and in **Mar_5:42; Mar_6:22, Mar_6:28; Mat_9:24-25; Mat_14:11.**

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Mark 5:42 Luke 8:55
And she got up!

Mark 5:42] *And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.*

Luke 8:55] *And her spirit came again, and she arose straightway: and he commanded to give her meat.*

[**her spirit came again**] Her spirit had really left the body and she was dead (**Jas_2:26**).

[**straightway the damsel arose, and walked**] The girl immediately arose and walked out among the mockers who now were smitten with astonishment.

[**astonishment**] Greek: **ekstasis (G1611)**, entrancement, implying bewilderment.

Used of a trance (**Act_10:10; Act_11:5; Act_22:17**; cp. **Mar_16:8; Luk_5:26; Act_3:10**).

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Matt 9:25 Mark 5:41 Luke 8:54
Clear the room! Little one get up!

Matthew 9:25] *But when the people were put forth, he went in, and took her by the hand, and the maid arose.*

Mark 5:41] *And he took the damsel by the hand, and said unto her, **Talitha cumi**; which is, being interpreted, **Damsel**, I say unto thee, arise.*

Luke 8:54] *And he put them all out, and took her by the hand, and called, saying, **Maid, arise**.*

"**Maid! Arise**", "**Talitha (5008-GSN) Cumi (2891-GSN)**", is Aramaic, not the Greek of the New Testament.

"Honey it's time to wake up..."

This little bit of Aramaic was likely embedded in the gospels since Mark got much of his information from Peter.

Peter was there, one of the chosen three, the inner circle, an eyewitness who saw and heard exactly what happened.

In his mind and memory he could hear Jesus words, "Talitha Cumi"☩

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Mark 5:42 Luke 8:55
And she got up!

Mark 5:42] *And straightway the damsel **arose**, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.*

Luke 8:55] *And her spirit came again, and she **arose** straightway: and he commanded to give her meat.*

[**arose**] One of ten resurrections:

three by Jesus (**Mat_9:25; Luk_7:14; Joh_11:1-57**)

seven by others (**1Ki_17:21; 2Ki_4:34; 2Ki_13:20-21; Jon_2:1-10** with **Mat_12:40; Act_9:40; Act_14:20; Act_20:10**).

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Mark 5:43 Luke 8:55
give her meat

Mark 5:43] *And he charged them straitly that no man should know it; and commanded that **something should be given her to eat.** (KJV)*

Luke 8:55] *And her spirit came again, and she arose straightway: and he **commanded to give her meat.***

[he commanded to give her meat]

Having been sick and weak she was no doubt hungry and wanted food, so He assured the parents that they should feed her.

This should never be forced on such occasions.

If the one healed is hungry and asks for food, there can be no danger in eating.

[eat] Taking food was further proof that the sickness was over and she needed now to continue existence by ordinary means. Common sense must go hand in hand with Christianity

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Matt 9:26
The secret leaked

Matt 9:26] *And the fame hereof went abroad into all that land.*

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Mark 5:43 Luke 8:56
Don't tell anyone ...

Mark 5:43] *And he charged them straitly that no man should know it; and commanded that something should be given her to eat. (KJV)*

Luke 8:56] *And her parents were astonished: but he charged them that they should tell no man what was done. (KJV)*

[straitly] Strongly with many words, as in **Mar_1:45; Mar_3:12; Mar_5:10, Mar_5:23, Mar_5:43; 1Co_16:12.**

[no man should know it] It indicates that Christ was very insistent that they keep these things quiet because of the growing multitudes that gathered when great things were done by Him.

Jesus didn't want to be formally declared the Messiah until the time was right (**Luke 19**).

Gabriel had revealed the exact day to Daniel (**Daniel 9:24-27**) over four centuries earlier. The very day !!!

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BEWARE THE LAMB



BLIND MEN HEALED AND A DUMB SPIRIT IS CAST OUT
- CAPERNAUM ?
MT 9.27-9.34

#60

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#60

Two blind men healed and a dumb spirit is cast out Capernaum?

Mt 9.27-34

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Mt 9.27

Two blind men followed Him

*Matt 9:27] And when Jesus departed thence, **two blind men followed him**, crying, and saying, Thou Son of David, have mercy on us.*

They had to have had friends to help them do this.

Blindness was a common disease in Palestine.

It came partly from the glare of the eastern sun on unprotected eyes.

It came partly because people knew nothing of the importance of cleanliness and hygiene.

The clouds of dust and unclean flies carried infections which led to loss of sight.

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☞ TWO BLIND MEN HEALED AND A DUMB SPIRIT IS CAST OUT - CAPERNAUM? Mt 9.27-9.31

Matthew 9:27] And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

[28] And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

[29] Then touched he their eyes, saying, According to your faith be it unto you.

[30] And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.

[31] But they, when they were departed, spread abroad his fame in all that country.

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Mt 9.27

Thou Son of David

*Matt 9:27] And when Jesus departed thence, two blind men followed him, crying, and saying, Thou **Son of David**, have mercy on us.*

“**Son of David**” was a very Jewish title.

The term Son of David describes Jesus in the popular conception of the Messiah.

For centuries the Jews had awaited the promised deliverer of David's line, the leader who would not only restore their freedom, but who would lead them to power and glory and greatness

When that title occurs in the gospels, it is usually used by crowds or by people who followed Jesus for what He was doing, and who they thought He should be -- not for who He really was (*Matt 15:22; Matt 20:30-31; Mk 10:47; Mk 12:35-37*).

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Mt 9.27

have mercy on us.

Matt 9:27] *And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.*

There were and are people who in actual fact do not wish their chains to be broken.

There are more than a few people who in their hearts do not dislike their weakness.

There are many people, who, if they were honest, would have to say that they do not wish to lose their sins.

Joh 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

Jesus had to be sure that these men (as we) sincerely and earnestly desired the healing He provides.

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Mt 9.28

the blind men came to him

Matt 9:28] *And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.*

Jesus did not answer their shouts at once.

It is possible that they had taken up a popular cry just because everyone else was shouting, and that, as soon as Jesus had passed by, they would simply forget.

Jesus may have wanted to be sure that their request was genuine, and that their sense of need was real

– or –

Jesus may have wanted to deal with them out of the eye of the public and the crowds that thronged Him.

Because he did not answer them in the streets, they had to come to him in the house.

Jesus compelled these men to confront Him privately.

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Mt 9.28

when He was come into the house

Matt 9:28] *And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.*

[house] The house of Matthew ???

(**Mat_9:10, Mat_9:18, Mat_9:23, Mat_9:27-28**).

It is the law of the spiritual life that sooner or later we must confront Jesus alone.

It is very well to make a decision for Jesus in a flood of emotion at some gathering, or in some little group which is charged with spiritual power.

What really matters is not what a man does in the crowd but what he does when he is alone with Christ.

After the crowd, we must go home and be alone;

After the fellowship we must go back to the isolation of every human soul and be with Jesus, personally and privately.

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Mt 9.28

Believe ye that I am able to do this?

Matt 9:28] *And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.*

Jesus asked these men only one question:

"Do you believe that I am able to do this?"

The one essential for a miracle is faith.

No doctor can cure a sick person who goes to him in a completely hopeless frame of mind.

No medicine will do a man any good if he thinks he might as well be drinking water.

If a man does not believe, have faith in the doctor he will not do what the doctor says and will not take the medicine as directed.

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Mt 9.29
touched he their eyes

Matt 9:29] Then touched he their eyes, saying, According to your faith be it unto you.

[touched he their eyes]

Eight cases where Jesus touched others in healing them

(*Mat_8:3; Mat_8:15; Mat_9:29; Mat_17:7; Mat_20:34; Mar_1:41; Mar_7:33; Luk_5:13; Luk_7:14; Luk_22:51*).

In other cases they touched Jesus and were healed

(*Mat_9:21; Mat_14:36; Mar_3:10; Mar_5:28; Mar_6:56; Mar_8:22; Luk_6:19*).

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Mt 9.30
their eyes were opened
Jesus straitly charged them

Matt 9:30] And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

They received their sight and Jesus immediate issues an order.

[Jesus straitly charged them] Greek: **embrimaomai (G1690)**, sternly enjoin; to charge at risk of displeasure, indicating that He was definitely seeking to keep His identity unknown to His enemies as long as possible.

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Mt 9.29
According to your faith be it unto you.

Matt 9:29] Then touched he their eyes, saying, According to your faith be it unto you.

[According to your faith be it unto you] The law of faith

(*Mat_8:13; Mat_9:29; Jas_1:5-8; Heb_11:6; Mar_11:22-24*)

In every case, they believed He was able to meet their need.

In every case, they acted on their believe and it became faith.

Faith is not an attitude. Faith is an act...

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Mt 9.30
See that no man know it.

Matt 9:30] And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

[See that no man know it]:

He did not want to publically claim His Messiahship this early in His ministry and hasten the controversy He knew that it would cause.

Even later He forbade His disciples to make it known (*Mat_16:13-20*).

He made no public claim of it at first, but simply did the works that the prophets had predicted the Messiah would do (*Mat_11:1-6*).

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Mt 9.30

See that no man know it.

***Matt 9:30]** And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.*

[See that no man know it]:

He wanted to shun popularity and human acclaim and the evil effects of mob clamor to make Him King.

Whenever this did happen He got away from it all
Joh_6:15-21.

There would come a time when He knew it was time to declare Himself to the people.

When that time came He never again said, "tell no man," as He did here and in **Mat_8:4; Mar_8:26, Mar_8:30; Luk_5:14; Luk_8:56; Luk_9:21.**

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A DUMB SPIRIT IS CAST OUT - CAPERNAUM?

Mt 9.32-9.34

Matthew 9:32]

[32] As they went out, behold, they brought to him a dumb man possessed with a devil.

[33] And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

[34] But the Pharisees said, He casteth out devils through the prince of the devils.

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Mt 9.31

spread abroad his fame in all that country.

***Matt 9:31]** But they, when they were departed, spread abroad his fame in all that country.*

[spread abroad his fame in all that country]

As others did, they took no heed to His charge to tell no one about what Jesus did for them.

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Mt 9.32

went out

brought to him a dumb man possessed with a devil

***Matt 9:32]** As they went out, behold, they brought to him a dumb man possessed with a devil.*

[went out] Out of Matthew's house ???

(Mat_9:9-10, Mat_9:18, Mat_9:27-28, Mat_9:32).

[dumb man possessed with a devil] Muteness caused by a mute demon.

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Mt 9.33

the multitudes marvelled

Matt 9:33] *And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.*

It was becoming impossible to have a neutral attitude toward Jesus.

Two reactions to him.

The attitude of the crowds was amazed wonder;

The attitude of the Pharisees was virulent hatred.

What your eye sees depends upon what is in your heart.

Mat 12:34 ... *out of the abundance of the heart the mouth speaks.*

Luk 6:45 *A good man out of the good treasure of his heart forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

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Mt 9.34

He casts out devils through the prince of the devils

Matt 9:34] *But the Pharisees said, He casteth out devils through the prince of the devils.*

[He casteth out devils through the prince of the devils]

First blasphemy of the Holy Spirit, showing their open opposition to Him.

They maliciously and knowingly sinned against the light God had shown and was demonstrating to them.

(Joh_3:1-2; Mat_12:31-32).

The Pharisees did not deny his wondrous powers; but they attributed them to his complicity with the prince of the devils.

Don't ever ascribe something that God is doing to the powers of Satan!

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Mt 9.33

It was never so seen in Israel.

Matt 9:33] *And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.*

It was never so seen in Israel.

They did cast out demons before Jesus.

The rabbis cast out demons on occasion.

The rabbinic procedure for exorcism in Judaism requires the demon to identify himself.

Under Judaism, if you happen to be confronted with a demon whose specialty was to render his possession dumb, he was secure.

That type of demon was NOT exorcisable under Judaism.

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BEWARE THE LAMB



JESUS VISITS NAZARETH AND IS REJECTED AGAIN
MT 13.54-13.58 MK 6.1-6.6

#61

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#61

Jesus visits Nazareth again and is rejected again Nazareth

Mt 13.54-58 Mk 6.1-6

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JESUS VISITS NAZARETH AGAIN AND IS REJECTED AGAIN

Mt 13.54-13.58 Mk 6.1-6.6

Mark 6:1] *And he went out from thence, and came into his own country; and his disciples follow him.*

[2] *And when the sabbath day was come, he began to teach in the synagogue: and 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?*

[3] *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

[4] *But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.*

[5] *And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.*

[6] *And he marvelled because of their unbelief. And he went round about the villages, teaching.*

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JESUS VISITS NAZARETH AGAIN AND IS REJECTED AGAIN

Mt 13.54-13.58 Mk 6.1-6.6

Matthew 13:54] *And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?*

[55] *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?*

[56] *And his sisters, are they not all with us? Whence then hath this man all these things?*

[57] *And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.*

[58] *And he did not many mighty works there because of their unbelief. (KJV)*

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Mt 13.54a Mk 6.1

JESUS TEACHES IN THE SYNAGOGUE AT NAZARETH

Matt 13:54] *And when he was come into his own country, ...*

Mark 6:1] *And he went out from thence, and came into his own country; and his disciples follow him.*

[came into his own country]

It was natural that at some time Jesus should pay a visit to Nazareth where he had been brought up.

This was the second trip back home to Nazareth and the second mission in His home synagogue (**Luk_4:16** with **Mat_13:54-58; Mar_6:1-6**).

His last visit to Nazareth is when they wanted to stone Him.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Hebrews 3:12

God takes unbelief seriously.

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**Mt 13.54a Mk 6.1
came into his own country**

***Matt 13:54]** And when he was come into his own country, ...*

***Mark 6:1]** And he went out from thence, and came into his own country; and his disciples follow him.*

[came into his own country] Jesus goes to His hometown, Nazareth, which is where He grew up and He teaches in the synagogue there again.

Again, the people are impressed.

Other than when Luke tells us about the incident at Passover when He was twelve years old, we know nothing else about Him until He is about thirty years old.

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**Psalm 69:8
an alien unto my mother's children**

*I am become a stranger unto my brethren, and an alien unto my mother's children. **Psalm 69:8***

This verse also teaches the virgin birth of Christ.

"...my mother's children": He became an alien unto His mother's children

— not His father's children because Joseph was not His father. His mother's other children were His half-brothers and half-sisters.

The townfolk (and His enemies) knew that Mary was pregnant prior to she and Joseph being legally wed. They knew that Joseph was not His father but did not accept that Jesus was the "Son of God".

***Joh 8:41** ...Then said they to him, We be not born of fornication....*

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**Psalm 69:8
a stranger unto my brethren
an alien unto my mother's children**

***Matt 13:54]** And when he was come into his own country, ...*

***Mark 6:1]** And he went out from thence, and came into his own country; and his disciples follow him.*

Psalm 69 fills in some of the details of those early years... the silent years of Christ's childhood and young manhood, of which the Gospels tell us practically nothing.

*I am become a stranger unto my brethren, and an alien unto my mother's children. **Psalm 69:8***

Mary had other children according to the Gospel record (**Mt 13:55; Mk 6:3**).

It may have been a very unhappy home.

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**Psalm 69:8
an alien unto my mother's children**

*I am become a stranger unto my brethren, and an alien unto my mother's children. **Psalm 69:8***

"...an alien to my mother's children"

Possibly Mary and Joseph's children came to them at some point and said to her,

"We heard somebody say that Jesus is not really our brother. They said that nobody knows who His father is."

It must have been interesting when they later discover who He really is!!

We know that at least James and Judas, His half-brothers became believers and followers of Jesus.

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Psalm 69:9
the reproaches of them that reproached thee
are fallen upon me

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. Psalm 69:9

This is a verse which our Lord also quoted — in reference to the temple.

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. John 2:14-17

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Mt 13.54b Mk 6.2
he taught them in their synagogue

Matt 13:54] ...he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Mark 6:2] And when the sabbath day was come, he began to teach in the synagogue: and 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?

In the synagogue there was no definite person to give the address.

Any distinguished stranger present might be asked by the ruler of the synagogue to speak, or anyone who had a message might venture to give it.

There was never any doubt as to whether Jesus would be given the opportunity to speak. He came as a Rabbi.

The Rabbis moved about the country accompanied by their little circle of disciples, and it was as a teacher, with his disciples, that Jesus came.

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Psalm 69:10-12
I was the song of the drunkards.

When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards. Psalm 69:10-12

The drunkards at the local bar made up dirty little ditties about Him and His mother.

He was raised in a town where He was called illegitimate in order that I might become a legitimate son of God.

We have no idea what He endured for 30 years

Messianic Genealogy Most distinguished Family Tree in history:

- Encrypted in Torah (**Gen 38**);
- Prophesied in Judges (**Ruth 4**);
- Evades the blood curse on Jeconiah (**Jer 22:30**);
- Virgin Birth (**Gen 3:15; Isa 7:14; Ps 69, 110**).

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Mt 13.54b Mk 6.2
many hearing him were astonished

Matt 13:54] ...he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Mark 6:2] And when the sabbath day was come, he began to teach in the synagogue: and 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?

They were astonished at the wisdom, the depth of knowledge that Jesus was delivering to them. But,

They would not listen to him because they knew his father and his mother and his brothers and his sisters.

They could not conceive that anyone who had lived among them had any right to speak as Jesus was speaking

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Mt 13.54b Mk 6.2
many hearing him were astonished

Matt 13:54] ...he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Mark 6:2] And when the sabbath day was come, he began to teach in the synagogue: and 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?

These were people who (thought they) knew Him well; they were from His "home town."

They had been neighbors for 30 years!

On a previous occasion He was here they tried to throw Him off a cliff! (**Lk 4:16-30**).

Here's a "second chance," but very little change of attitude and behavior seems to have taken place.

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Mt 13.55-57a Mk 6.3
Is this not the carpenter's son

Matt 13:55] *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56]* And his sisters, are they not all with us? Whence then hath this man all these things? **57a]** And they were offended in him.

Mark 6:3] *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

Every Jew, even the rabbis, learned a manual trade; Paul was a tentmaker.

"...carpenter": **tekton** actually means a builder; it can mean a craftsman, a worker; it can also mean a planner and an architect.

In Homer the **tekton** is said to build ships and houses and temples.

We really don't know what the specific skill Joseph had. The context of the remark implies a humble village carpenter.

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Mt 13.54b Mk 6.2
many hearing him were astonished

Matt 13:54] ...he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Mark 6:2] And when the sabbath day was come, he began to teach in the synagogue: and 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?

In any church service the congregation preaches more than half the sermon. The congregation brings an atmosphere with it.

That atmosphere is either a barrier through which the preacher's word cannot penetrate; or else it is such an expectancy that even the poorest sermon becomes a living flame.

When we meet together to listen to the word of God, we must come with eager expectancy, and must think, not of the man who speaks, but of the Spirit who speaks through him. [**Acts 17:11**]

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Mt 13.55-57a Mk 6.3
the carpenter's son

Matt 13:55] *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56]* And his sisters, are they not all with us? Whence then hath this man all these things? **57a]** And they were offended in him.

Mark 6:3] *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

Jewish law and custom required every father to do four things for a firstborn son:

1. Circumcise him (**Gen_17:10-14**).
2. Redeem him (**Exo_13:2, Exo_13:12; Num_3:42-51**).
3. Teach him the law (**Deu_6:6-9; Deu_11:19-20**).
4. Teach him a trade.

This was founded upon the maxim: "He who teaches not his son to do some work is as if he taught him robbery."

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Mt 13.55-57a Mk 6.3
the son of Mary

Matt 13:55] *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56]* *And his sisters, are they not all with us? Whence then hath this man all these things? 57a]* *And they were offended in him.*

Mark 6:3] *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

“...son of Mary” is actually an insult: in that culture you identified a man by his father.

It is clear from Scripture that He was not the actual Son of Joseph (**Mat 1:18-25; Luk 1:30-35; Joh 1:14, Joh 1:18; Joh 3:14-20; Heb 1:1-2**).

Jesus was Mary's firstborn (**Mt 1:25**), but Mary actually did become the wife of Joseph and they had at least seven children: four brothers and two sisters. after Jesus was born.

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Mt 13.57b Mk 6.4
NO HONOR FOR A PROPHET AT HOME

Matt 13:57b] *But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.*

Mark 6:4] *But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.*

[prophet is not without honour, but in his own country, and among his own kin, and in his own house]

He reminded them of what He had told them at that first visit! (**Lk 4:24; Jn 4:44**).

Familiarity breeds contempt. — Publius, the Syrian, 2 BC.

Our own land is “familiar” with Jesus;

We, too, have become a “gospel hardened” people...

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Mt 13.55-57a Mk 6.3
they were offended in him.

Matt 13:55] *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56]* *And his sisters, are they not all with us? Whence then hath this man all these things? 57a]* *And they were offended in him.*

Mark 6:3] *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

“...offended **G4624** at Him”: Lit., “they stumbled over Him.”

He, indeed, was a “stone of stumbling” to those of unbelief (**Isa 8:14; Rom 9:32-33; 1 Pet 2:8**).

The Greek word, **skandalizo, G4624** is the word from which we get “scandalize.”

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Mt 13.54-13.58 Mk 6.1-6.6
NO MIGHTY WORKS – EXCEPT HEALING A FEW SICK

Matt 13:58] *And he did not many mighty works there because of their unbelief.*

Mark 6:5] *And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.*

God is omnipotent, but He always works according to the laws of His own being and the laws of His attributes.

Christ, while He walked on earth as a man, rewarded the faith of those who came to Him.

He had all the power of God at His disposal, but He did not force His blessings on those who did not wish to receive them by demonstrating faith in Him. He will not violate our sovereignty.

Nazareth saw more of the Lord than any other place, yet profited less.

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Mt 13.54-13.58 Mk 6.1-6.6
JESUS MARVELS THIS TIME...

Mark 6:6] *And he marvelled because of their unbelief. And he went round about the villages, teaching.*

“**marvelled**”: Only twice does the Scripture say the He “marvelled.”

Here, it is at the unbelief of the Jews.

The other case was concerning the great faith of the centurion (**Mt 8:10; Lk 7:9**).

Faith is more than mere belief; it is belief plus a total commitment.

Salvation is more than an insurance policy against hell;

Salvation is a new creation: new life, new love, a new direction of the will.

Jesus' heart was broken as He saw the desperate plight of the people (**Mt 9:35-38**).

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Matt 9:35 Mark 6.6
PREACHING

Mat 9:35] *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.*

Preaching, kerusso (G2784), to herald as a public crier; proclaim.

Teaching is referred to 168 times and about equally in both Testaments,

Preaching is referred to only 5 times in the Old Testament and 138 times in the New Testament.

Preaching is for the purpose of calling the attention of men to truth while teaching is the work of making the truth clear.

Every parent was to be a teacher of truth (**Deu_4:1-14; Deu_11:19**).

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Matt 9:35 Mark 6.6
TEACHING

Mat 9:35] *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.*

Mark 6:6] *And he marvelled because of their unbelief. And he went round about the villages, teaching.*

Teaching, didasko (G1321), to instruct; deliver a discourse; to impart knowledge; instill doctrine into another; to explain.

Christ was the greatest teacher of men.

Teaching should be carried on in an informal way.

The teacher should permit questions until everything is clear

(**Mat 13:11, Mat 13:51; Mar_8:11; Mar_12:34; Luk_2:46; Luk_23:9**).

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Matt 9:35 Mark 6.6
HEALING

Mat 9:35] *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.*

Healing. This was His ministry

(**Mat_9:23-24; Mat_9:35; Luk_4:16-21; Joh_10:10; Act_10:38**).

Christ commanded every gospel minister to do this work

(**Mat_10:1-8; Mat_28:20; Mar_3:15; Mar_6:7-13; Mar_16:15-20; Luk_9:2; Luk_10:9; Jas_5:14-16**).

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