

Matthew 9:16-26
I have to tell somebody what Jesus did for me

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

while he spoke these words.. – while this was fresh in there minds, while it was still ringing in there ears..

he will encounter two people, (more in a moment) but two that we will see the contrast, its as if God wants to know that all walks of life have access to Him..

1-Jairus was an important synagogue officer,
woman was an anonymous “nobody

2-Jairus was about to lose a daughter 12 years happiness
woman was about to lose an affliction 12 years sorrow

3-Being a synagogue officer, Jairus was no doubt wealthy; but his wealth
could not save his dying daughter.

The woman was already bankrupt! She had given the doctors all of her
money, and yet none of them could cure her.

Two lives , two people that he LOVED..

Mark (5:22) and Luke (8:41) explain that the man who came up to Jesus was named Jairus and that he not only was an *archōn* (**synagogue official**) but was the chief official, or elder, of the synagogue, the *archisunagōgos* (Heb., *rosh hakeneseth*). He was therefore the highest ranking religious **official** in Capernaum, responsible for the total administration and operation of the synagogue. He supervised the worship services and oversaw the work of the other elders, which included teaching, adjudicating disputes, and other such leadership duties.

As the ranking member of the Jewish religious establishment in Capernaum, which would have included scribes and Pharisees, Jairus may well have been a Pharisee himself. As is clear from the earlier sections of Matthew and of the other gospels, the religious establishment in general was already developing strong opposition to Jesus even in this relatively early stage of His ministry. Jairus could not have escaped being aware of this

opposition, and when he came to Jesus for help he knew he would face criticism and pressure from his peers.

Yet when he faced Jesus he did not seek to protect himself by going at night, as Nicodemus did, or by disguising his true motive and need with an involved and veiled religious question. We are not told what he then thought about Jesus' messiahship, but to have **bowed down before Him** was to offer an act of great homage and reverence—and the Greek term behind **bowed down** (*proskuneō*) is most often rendered “worshiped” (see Matt. 4:10; John 4:21–24; 1 Cor. 14:25; Rev. 4:10; etc.). The act involved prostrating oneself before the honored person and kissing his feet, the hem of his garment, or the ground in front of him.

Such acts of reverence were not, of course, always completely sincere.

Proskuneō is also used of the mother of James and John, who “came to [Jesus] with her sons, *bowing down*” (Matt. 20:20, emphasis added). Her seeming act of reverence was entirely external and self-serving. She did not desire Jesus' honor and glory but only that He would grant that “in Your kingdom these two sons of mine may sit, one on Your right and one on Your left” (v. 21).

By contrast, everything Jairus did proved his humility and sincerity. Like that of the mother of James and John, his request was in behalf of his child, but it was a selfless request that, by its very asking for the humanly impossible, honored Jesus' power, compassion, and grace. Whatever thoughts he may have had about the reaction of his fellow religious leaders, he knew that Jesus was the only source of help for his **daughter**, who had just **died**. Nothing else mattered as he came to the Lord in anguish and utter desperation.

From the more detailed accounts of Mark and Luke we learn that when Jairus first came to Jesus, his daughter was not yet dead but was “at the point of death” (Mark 5:23; cf. Luke 8:42). A short while later messengers from his house informed him that she had died and counseled him not to “trouble the Teacher anymore” (Mark 5:35). Matthew begins his story at that point.

The **daughter** was twelve years old, in the first year of her womanhood according to Jewish custom. The day after his thirteenth birthday a Jewish boy was recognized as a man, and a day after her twelfth birthday a Jewish girl was recognized as a woman. Jairus's **daughter** had just come into the flower of womanhood, but to her father she was still his little girl, whose life was dearer to him than his own. The sunshine of her childhood had turned into the shadow of death.

The Jewish establishment had no resources that would help a father facing such tragedy, and Jairus knew that the only hope for his daughter lay in the Man whom that religious establishment ridiculed and was coming to despise. God obviously had already been working in the father's heart, because his request evidences absolute conviction that

v. verse

cf. *confer* (Lat.), compare

Jesus was able to do what was asked: **Come and lay Your hand on her, and she will live.** His faith was without reservation or a hint of doubt. He swallowed his pride and his fear. He did not care what his neighbors, his family, or even his fellow religionists thought. Nothing would keep him from seeking Jesus' help.

So the first thing that brought Jairus to Jesus was deep need. Often some great tragedy drives a person to Christ. The person who feels no needs in his life has no hunger for God. That is why the first step in witnessing is to convince people of their need of salvation and therefore of Christ as the only means for obtaining it. As noted in the previous chapter, the person who does not see his sin and his lostness sees no reason to be saved from them. Similarly, the person who has a need but thinks it can be met by human resources sees no reason for coming to the supernatural Lord for help.

Jairus was already convinced that human resources could not save the life of his daughter, and he was also already convinced of Christ's power to do it. It may have been that, until it was obvious she was dying, he hesitated seeking Jesus' help. But now he knew he had only one hope for help. He did not come to Christ out of an entirely pure motive, because his first concern was his daughter's life and his own despair. He did not come primarily to adore or glorify Jesus but to seek life for his daughter and relief of pain and anguish for himself. But he trusted in Jesus for that help, and he found Him to be accessible.

That is the second thing that brought him to Jesus, his faith. He believed Jesus had the power to do what he asked of Him. Such great faith is especially amazing in light of the fact that Jesus had not yet performed a resurrection miracle. He had healed many life-threatening diseases, but He had not brought anyone back to life after dying. Yet without hesitation or qualification, Jairus asked Jesus to do just that—raise his daughter from death. **Come lay Your hand on her, and she will live.**

Jesus marveled at the faith of the centurion who believed that He could heal the man's servant by simply saying the word. "Truly I say to you," Jesus said, "I have not found such great faith with anyone in Israel" (Matt. 8:9–10). But Jairus even believed that a touch of Jesus' **hand** could raise his daughter from the dead. His faith also surpassed that of Martha, who believed Jesus could have kept her brother Lazarus from dying but gave up hope once he was dead (John 11:21). Even when Jesus said, "Your brother shall rise again," she thought the promise could only be fulfilled in "the resurrection on the last day" (vv. 23–24). With such great faith in Jesus' power to restore life, it is hard to believe that Jairus did not also trust that Jesus was as able to forgive his sins and raise him to spiritual life as He was able to raise his daughter to physical life.

Jesus was not a religious guru surrounded by servants to do His every bidding, nor was He a monastic who removed Himself from the life and activities of ordinary people. Nor did he establish a hierarchy of intermediaries through whom people would have to go before seeing Him, if they saw Him at all.

Even though He was the Son of God, Jesus "became flesh, and dwelt among us" (John 1:14), as a Man among men. He walked the streets of the cities, and visited the smallest villages. He talked with the great among men and with the humble, with the rich

and poor, the healthy and the sick, the noble and the outcast. He talked with the educated and successful and the uneducated and deprived. He talked with young and old, male and female, Jew and Gentile.

Almost everywhere Jesus went He was in the midst of a crowd, because the people would not let Him alone. Among those crowds were three kinds of people-the critical and resentful religious leaders, especially the self-righteous scribes and Pharisees; the curious and uncommitted onlookers who saw Jesus only as a powerful, authoritative, and fascinating contrast to those religious leaders; and the guilty hurting, desperate people who came to Jesus for help from sin, sickness, and tragedy. These people asked Jesus their deepest questions and brought to Him their profoundest needs, because He listened, cared, and acted in their behalf. The Creator of the universe, the Master of the world, the King of kings and Lord of lords was not too busy to stoop in mercy to serve His creatures.

1

There is a desperation here..

19 So Jesus arose and followed him, and so did His disciples.

Jesus responded to Jairus by being available as well as accessible. Jesus could just as well have sent the power to raise the girl from where He was, but in a demonstration of self-giving love and compassion **He rose and began to follow** the grieving father to where his daughter now lay dead. Jesus was willing to be interrupted and to go out of His way to serve others in His Father's name. There were doubtlessly many other sick and hurting people where Jesus was, but the need of the moment demanded that He go with Jairus.²

20 And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment.

*** as Jesus was making his way through the crowds, people pressing in , wanting to get close.

*** there was a woman that was desperate,, like Jairus, She was Hemorrhage,

¹MacArthur, J. (1989). *Matthew*. Chicago: Moody Press.

²MacArthur, J. (1989). *Matthew*. Chicago: Moody Press.

Like Jairus, this **woman** knew that only Jesus could help her. And just as Jairus' daughter had known twelve years of life and laughter with her family, this woman had known **twelve years** of misery and ostracism from her family. The girl had known twelve years of sunshine and happiness, while the woman had known twelve years of shadow and tears.

The woman's **hemorrhage**, perhaps caused by a **tumor or other disease of the uterus**, caused her to be ceremonially unclean according to Old Testament law. Because she continually bled, she could not even be temporarily cleansed and was therefore continually unclean. Mark, not seeking to protect the medical profession, tells us that she "had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse" (Mark 5:26). The physician Luke, perhaps concerned about the reputation of his profession, says that this particular case was humanly incurable, that she "could not be healed by anyone" (Luke 8:43).

The stigma and humiliation of such **a hemorrhage were perhaps second only to those of leprosy**. Such affliction was not uncommon, and the

Jewish Talmud prescribed eleven different cures for it. Among the remedies, most of them superstitious, was that of carrying the ashes of an ostrich egg in a linen bag in the summer and in a cotton bag in the winter. Another involved carrying around a barleycorn kernel that had been found in the dung of a white female donkey.

The Mosaic law specified that a woman who suffered from such "a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge ... shall continue as though in her menstrual impurity; she is unclean. Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening" (Lev. 15:25–27). After seven days without any bleeding a woman was considered ceremonially clean and could then offer the prescribed sacrifices (vv. 28–29).

But the **woman** who approached Jesus at Capernaum had had no remission of bleeding **for twelve years** and was therefore perpetually in a state of ceremonial uncleanness. Her condition caused her to be excluded from the synagogue and Temple, because she would contaminate anyone and everything she touched and render them unable to participate in worship. Even her associations with her own family, including her husband if she was married, had to be carried on from a distance. In addition to her social and religious isolation she was also penniless, having spent all her resources on ineffective treatments and probably a few charlatans.

3

Because this woman was hemorrhaging, she would have been unable to go to the temple to worship, and she would have been considered unclean and defiled by her community. Notice the parallel: A twelve-year-old girl, full of life, light, and laughter, was suddenly

³MacArthur, J. (1989). *Matthew*. Chicago: Moody Press.

dying, and a woman, who, for the same twelve years, full of darkness, disease, and depression, was on the verge of being healed. Perhaps for the past twelve years you have had things go relatively well. Life has been good. God has been gracious. But you don't know what the next hour holds. You can't guarantee that in the next hour you won't meet with the greatest tragedy, the biggest challenge of your life. Like Jairus, you who perhaps for twelve years have been doing so well, might suddenly find yourself face-to-face with despair. So, too, for the past twelve years if you have been battling discouragement, depression, and disease, know this: You don't know what the next moment holds. The Lord can do something suddenly that will blow your mind and bring an end to your despair.⁴

*** she tried the doctors..

Mark 5-²⁶ and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.

Yet in luke it says.. Luke 8⁴³ Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,

Luke being a medical doctor. It was not the physicians fault, she could NOT be healed.

21 For she said to herself, "If only I may touch His garment, I shall be made well."

* ONLY Touch the HEM

According to biblical requirements, Jewish men were to "make for themselves tassels on the corners of their garments" and "put on the tassel of each corner a cord of blue" (Num. 15:38; cf. Deut. 22:12). The threads of the tassels and cords were woven in a pattern that represented faithfulness and loyalty to the Word of God and holiness to the Lord. Wherever a Jew went, those tassels reminded him and testified before the world that he belonged to the people of God. Consistent with their typical hypocrisy and pretension, the Pharisees lengthened "the tassels of their garments" in order to call attention to their religious devotion (Matt. 23:5). In much later times, persecuted Jews in Europe wore the tassels on their undergarments for the very opposite reason-to avoid identification and possible arrest. Modified forms of the tassel are still sewn on the prayer shawls of orthodox Jews today

⁴Courson, J. (2003). *Jon Courson's Application Commentary* (Page 66). Nashville, TN: Thomas Nelson.
cf. *confer* (Lat.), compare

In her embarrassment and shame the woman who followed Jesus in the crowd wanted to be unnoticed. She would simply **touch His garment**, confident that even that indirect contact with Him was enough. Her confidence was not in vain, and in the touching she was immediately cleansed of her defilement.⁵

It will suffice to touch the garment of this very special person. This strategy may well have been dictated by her ritual uncleanness and her sense of the holiness of Jesus as a divinely empowered healer. τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, “the fringe of his garment,” probably refers not simply to the edge of Jesus’ garment but to the tassels (Hebrew תְּשִׁיט, *ṣīṣit*) required by Num 15:38–41 and Deut 22:12 for the four corners of one’s outer garment (cf. 23:5). Jesus is thus faithful to the Torah in his dress. The idea of being healed through even the garments worn by a holy person was not so unusual in that culture (cf. 14:36; Mark 6:56; Acts 19:12). It should not be thought of as quasi-magical. If healing power could be experienced by touching a special person directly (e.g., Mark 3:10; Luke 6:19), then it could also extend to touching what had touched that person. If there is a slight hint of magic in this, the woman’s strategy is at least commendable as a sign of deep faith in the power of Jesus. Cummings relates the touching of the tassel to Zech 8:23 and thus finds messianic significance in Matthew’s specific mention of it (51–52). The secrecy in Mark is not possible in Matthew, who has not recorded the presence of a large crowd pressing upon Jesus (Mark 5:24). σωθήσομαι, lit. “I will be saved,” refers here to being freed from her malaise. But its threefold use here (compared to two occurrences each in Mark and Luke) shows Matthew’s special interest in the word and suggests a further nuance to it. Elsewhere in Matthew the same verb has the meaning of salvation (e.g., 1:21; 10:22; 16:25; 18:11; 19:25). Whether his readers were to hear an echo of the latter even in the present passage is uncertain but not unreasonable.⁶

2899 **κράσπεδον** [*kraspedon* /**kras**-ped·on/] n n. Of uncertain derivation; TDNT 3:904; TDNTA 466; GK 3192; Five occurrences; AV translates as “border” three times, and “hem” twice. **1** the extremity or prominent part of a thing, edge, skirt, margin. **1A** the fringe of a garment. **1B** in the NT a little appendage hanging down from the edge of the

⁵MacArthur, J. (1989). *Matthew*. Chicago: Moody Press.

cf. *confer*, compare

e.g. *exempli gratia*, for example

lit. literally

⁶Hagner, D. A. (2002). *Vol. 33A: Word Biblical Commentary : Matthew 1-13*. Word Biblical Commentary (Page 248). Dallas: Word, Incorporated.

n n: noun or neuter

TDNT Theological Dictionary of the New Testament

TDNTA Theological Dictionary of the New Testament, Abridged in One Volume

GK Goodrick-Kohlenberger

AV Authorized Version

mantle or cloak, made of twisted wool. 1C a tassel, tuft: the Jews had such appendages attached to their mantles to remind them of the law.⁷

2899. κράσπεδον **kraspēdōn**, *kras'-ped-on*; of uncert. der.; a *margin*, i.e. (spec.) a *fringe* or *tassel*:— border, hem.

8

Hem (κράσπεδου). Rev., *border*. The fringe worn on the border of the outer garment, according to the command in Num. 15:38. Dr. Edersheim (“Life and Times of Jesus”) says that, according to tradition, each of the white fringes was to consist of eight threads, one of them wound round the others; first seven times, with a double knot; then eight times with a double knot; then eleven times with a double knot; and, lastly, thirteen times. The Hebrew characters representing these numbers formed the words *Jehovah One*.

9

*** again the crowds, Jesus stopped and said – someone touched me –

Luke 8⁴⁴ came from behind and touched the border of His garment. And immediately her flow of blood stopped.⁴⁵ And Jesus said, “Who touched Me?” When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’”⁴⁶ But Jesus said, “Somebody touched Me, for I perceived power going out from Me.”⁴⁷ Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

he know who it was that touched him, she need to confess it, and this needed to be done publicly for HER SAKE NOT FOR THE SHOW..

⁷Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G2899). Ontario: Woodside Bible Fellowship.

uncert. uncert. = uncertain, uncertainly

der. der. = derived, derivation, derivative, derivatively

i.e. i.e. = that is

spec. spec. = specific, specifically

⁸Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (G2899). Nashville: Thomas Nelson.

Rev. Revised Version of the New Testament.

⁹Vincent, M. R. (2002). *Word studies in the New Testament* (Vol. 1, Page 3-56). Bellingham, WA: Logos Research Systems, Inc.

lets bring them on stage and make a show of it..

there is something about confession..

IF we confess our sins

If you will confess him before men, he will not confess you

And it was for her sake, the crowds needed to know she was healed.

22 But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.

The common Greek word for physical healing was *iaomai*, the term used by Mark when he explains that this woman “was healed of her affliction” (Mark 5:29, cf. 34). In saying that she “could not be healed by anyone,” Luke used another word for physical healing, *therapeuō* (Luke 8:43), from which we get *therapeutic*. But the three references to being made **well** in Matthew 9:21–22, as well as those in the parallel passages of Mark 5:34 and Luke 8:48, use *sōzō*, the usual New Testament term for being saved from sin.¹⁰

For twelve years this woman had suffered with chronic hemorrhaging. Visiting physicians had only given her more pain, depleted her funds, and left her worse than when she began. She had tried everything. She could have become a legitimate cynic. Then she heard about Jesus.

Her approach to Jesus was different from most. She came from behind and touched the edge of His outer garment, hoping no one, including Jesus, would notice. We are not told whether she felt unworthy to talk to Him, fearful because of her uncleanness (see Lev. 15:25–33), or concerned that there would be no chance of an audience with Him in such a crowd. We are told that she had enough faith in the person of Christ to believe that just touching His clothes would prove life-changing, and she was right. Though the passage makes clear that her body was healed at the time she reached out to him, that was not enough for Jesus. He wanted to give her more. Jesus came to an abrupt halt and demanded, “Who touched Me?” The disciples were incredulous. “What was He talking about?” They saw the many, but He saw the one. Power had gone out of Him, but His power had not been depleted. The healing had not been completed. She was more than a

cf. *confer* (Lat.), compare

¹⁰MacArthur, J. (1989). *Matthew*. Chicago: Moody Press.

hemorrhaging body; she was a needy woman. When this woman contacted God—He knew and she knew, though no other was aware. Jesus would not move¹¹

NOW THE REST OF THE STORY

Eusebius of Caesarea (~275 – May 30, 339) (often called *Eusebius Pamphili*, "Eusebius [the friend] of Pamphilus") was a **bishop of Caesarea in Palestine** and is often referred to as the father of church history because of his work in recording the history of the early **Christian church**.

Taken from his *History of the Church*

Chapter XVIII. *The Statue Which the Woman with an Issue of Blood Erected.*¹³⁷

1 SINCE I have mentioned this city I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel,¹³⁸ received from our Saviour deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Saviour to her remain there. For there stands upon

2 an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. At his feet, beside the statue itself,¹³⁹ is a certain

¹¹Thomas Nelson, I. (1997, c1995). *Woman's study Bible*. (Mt 9:25). Nashville: Thomas Nelson.

¹³⁷ This account of the statue erected by the woman with the issue of blood is repeated by many later writers, and Sozomen (*H. E. V. 21*) and Philostorgius (*H. E. VII. 3*) inform us that it was destroyed by the Emperor Julian. Gieseler remarks (*Eccles. Hist.*, Harper's ed. I. p. 70), "Judging by the analogy of many coins, the memorial had been erected in honor of an emperor (probably Hadrian), and falsely interpreted by the Christians, perhaps on account of a σωτηρι or θεω appearing in the inscription." There can be no doubt of Eusebius' honesty in the matter, but no less doubt that the statue commemorated something quite different from that which Christian tradition claimed. Upon this whole chapter, see Heinichen's Excursus, in Vol. III. p. 698 sq.

¹³⁸ See Matt. ix. 20 sq.

¹³⁹ ου παρα τοις ποσιν επι της στηλης αυτης. This is commonly translated "at his feet, upon the pedestal"; but, as Heinichen remarks, in the excursus referred to just above, the plant can hardly have grown upon the pedestal, and what is more, we have no warrant for

strange plant, which climbs up to the hem of the brazen cloak, and is a remedy for all kinds of diseases. They say that this statue is an image of

3 Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city. Nor is it strange that those

4 of the Gentiles who, of old, were benefited by our Saviour, should have done such things, since we have learned also that the likenesses of his apostles Paul and Peter, and of Christ himself, are preserved in paintings,¹⁴⁰ the ancients being accustomed, as it is likely, according to a habit of the Gentiles, to pay this kind of honor indiscriminately to those regarded by them as deliverers.¹²

5:26 And a certain woman named **Veronica**, said, I was afflicted with an issue of blood twelve years, and I touched the hem of his garments, and presently the issue of my blood stopped. (from the apocrypha book of **The Gospel Of Nicodemus, AKA The Acts Of Pontius Pilate**)

mark 5:³⁵While He was still speaking, *some* came from the ruler of the synagogue's *house* who said, "Your daughter is dead. Why trouble the Teacher any further?"³⁶ As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe."

 the terror of this..

(courageous the movie)

translating στήλη "pedestal." Paulus, in his commentary on Matthew *in loco*, maintains that Eusebius is speaking only of a representation upon the base of the statue, not of an actual plant. But this interpretation, as Heinichen shows, is quite unwarranted. For the use of *ἐπι* in the sense of "near" or "beside," we have numerous examples (see the instances given by Heinichen, and also Liddell and Scott's Greek Lexicon, *s.v.*).

140 Eusebius himself, as we learn from his letter to the Empress Constantia Augusta (see above, p. 44), did not approve of the use of images or representations of Christ, on the ground that it tended to idolatry. In consequences of this disapproval he fell into great disrepute in the later image-worshipping Church, his epistle being cited by the iconoclasts at the second Council of Nicaea, in 787, and his orthodoxy being in consequence fiercely attacked by the defenders of image-worship, who dominated the council, and won the day.

¹²Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. I.* Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine. Oak Harbor: Logos Research Systems.

23 When Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing,

In great contrast to those in the western world of our day, funerals in most ancient cultures, including that of Israel in the time of Christ, were not occasions for quiet whispers and soothing music. They were instead characterized by the loud wailing of voices and the harsh dissonance of musical instruments such as those of the hired **flute-players** on this occasion. The result, not unintended, was great **noisy disorder**.

Jewish funerals involved three prescribed ways of expressing grief and lamentation. First was the tearing, or rending, of one's garment, for which tradition had developed some thirty-nine different regulations and forms. Among other things, the tearing was to be done while standing up, and the tear was to be directly over the heart if the mourner was the father or mother of the deceased. Otherwise it was to be near the heart. The tear had to be large enough to put a fist through, but could be sewn up with large, loose stitches for the first thirty days-to provide covering of the body while allowing the tear to be clearly noticeable. For sake of modesty, women would rip their undergarments and wear them backwards.

The second way of expressing grief was by the hiring of professional women mourners, who would loudly wail the name of the one who had just died. They would also intermingle the names of other family members who had died in the past. Sorrow was intentionally intensified as memories of old grief were added to the new. Every tender chord was touched, and agony was magnified with loud shrieks, wailing, and groanings.

The third way of expressing grief involved hiring professional musicians, most often **flute-players**, who, like the hired mourners, would play loud, disconcerting sounds meant to reflect the emotional discord and confusion of grief.

The Talmud declared that "the husband is bound to bury his dead wife and to make lamentations and mourning for her according to the custom of all countries. Also the very poorest among the Israelites will not allow her less than two flutes and one wailing woman." Reflecting such "customs of all countries," the Roman statesman Seneca reported that there was so much screaming and wailing at the death of the emperor Claudius that some onlookers felt Claudius himself probably heard the noise from his grave.

13

24 He said to them, "Make room, for the girl is not dead, but sleeping." And they ridiculed Him.

¹³MacArthur, J. (1989). *Matthew*. Chicago: Moody Press.

What do you want to be said at your funeral.. he was a good man.. or look he's moving

Matthew writes, “And they laughed him to scorn.” It wasn’t a chuckle; it was a deep belly laugh. It wasn’t a giggle; it was a guffaw. After all, they had been with her. They had checked her pulse. They had watched her die. No doubt about it, she was gone.¹⁴

Mark 5:37 And He permitted no one to follow Him except Peter, James, and John the brother of James. ³⁸Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.

25 But when the crowd was put outside, He went in and took her by the hand, and the girl arose. 26 And the report of this went out into all that land.

Corpse-uncleanness was the most serious uncleanness anyone could contract, rendering a person unclean for seven days (Num 19:11). Because others could have thought that touching the girl would render him unclean, Jesus showed his exceptional kindness and willingness to get involved by taking the girl’s hand when he raised her up.¹⁵

Mark 5:41 Then He took the child by the hand, and said to her, “Talitha, cumi,” which is translated, “Little girl, I say to you, arise.”

Since Galileans were bilingual, Jesus spoke both Aramaic, His mother tongue—a Semitic language related to Hebrew—and Greek, the *lingua franca* of the Greco-Roman world. He likely also spoke Hebrew.¹⁶

“Talitha cumi” was an expression of the Aramaic that the little girl would have understood. It was her native tongue and I think it could be translated “Little lamb, wake up!” That’s what he said to her and that is a sweet, lovely

¹⁴Courson, J. (2003). *Jon Courson's Application Commentary* (Page 69). Nashville, TN: Thomas Nelson.

¹⁵Keener, C. S. (1997). *Vol. 1: Matthew*. The IVP New Testament commentary series (Mt 9:23). Downers Grove, Ill.: InterVarsity Press.

¹⁶Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

thing. We find that our Lord raised a little girl, He raised a man in the vigor of young manhood (the widow's son at Nain), and then probably a mature man or even a senior citizen, Lazarus. He raised them all the same way. He spoke to them!¹⁷

My little lamb, this Aramaic which was probably the household language. It is interesting that in the book of Acts, when Peter was summoned by the church in Joppa to come on down because one of the members of the church, a very benevolent woman who had done so much good for so many people, Dorcas, she had died. And so they called for Peter who was nearby in Lydda to come on over and when Peter came to where Dorcas was lying, he had been here with Jesus and he heard Jesus say, Talitha cumi, my little lamb, arise; and Peter said to Dorcas, Tabitha cumi, and it worked. She came back to life.

[Mark 5: 42 Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement.](#)

Can you hear the word as it falls on the girl's cold, dull ears? Can you see her eyes flutter and open wide? The first thing she saw was the face of Jesus, and then the faces of her mother and father, and then the three enraptured apostles!

This was a proto-resurrection. The tender words and loving face of Jesus, along with the surrounding Church, are revelatory of what we will all one day experience.¹⁸

[Mark 5:43 But He commanded them strictly that no one should know it, and said that *something* should be given her to eat.](#)

Isn't that practical? If a twelve-year-old girl, or boy for that matter, were waked up from sleep and were made well, what would they want? Food, of

17J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

18Hughes, R. Kent, *Preaching the Word: Mark—Jesus, Servant and Savior*, (Westchester, IL: Crossway Books) 1997.

course. So He told them to feed the little one. How practical this is and how wonderful it is.**19**

19J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System,* (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.