# **The Gospel According to St. Mark**

**Mark 5:21-43**

**Concordia Commentary – Dr. James Voelz, 2013**

## **Mark 5:21-43 – Precious Girls Restored**

* Back in Israel
	+ The boat
	+ Same old problem
* Jairus
	+ Not all Jewish authorities are hostile to Jesus
	+ Shows signs of true discipleship
		- Has insight and faith amid difficulty and oppression.
			* Compared to the disciples??
	+ First of three parents who will plead for their children’s sake
	+ He prostrates himself at Jesus’ feet!
		- He is a ruler of the synagogue!!
		- Shows great humility for someone in “power”
	+ Note
		- Synagogues had more than one ruler
		- These rulers ran the proceedings such as selecting readers and speakers
* The problem
	+ “Lay Your hands on her…”
		- Jesus is seen as a healer and not a doctor
		- 1 Kings 17:19-22
		- 2 Kings 4:34
		- Deuteronomy 34:9
	+ “… in order that she might be saved/healed.”
		- The Greek points to more than just your normal “healing” here.
* The crowds are back
	+ Jesus worried about being pressed against
		- 3:9
	+ For the sake of this family, Jesus remains in the crowd.
* A woman enters the scene
	+ Greek points to a gynecological problem, not something like a hemorrhage
		- Because of this, she is considered ritually unclean and ostracized
			* Leviticus 15:25-33
		- She has sought out doctors for help at great expense.
			* Only the elite had access to doctors.
				+ Doctors in the ancient world were regularly mocked for their ineffectiveness. (Adela Yarbro Collins).
				+ Here they have made her worse!
			* Indication may be that she was a widow
				+ What would that mean?
	+ She hears of Jesus
		- May indicate that she was not allowed to be a part of the crowds who sought after Jesus
			* Think Zacchaeus
	+ She touches His outer garment
		- Considered highly improper in Middle Eastern context
			* Why?
		- But she believes doing so will make her well
			* Mark 6:56
			* Acts 19:12
			* Holy relics?
		- Heal versus Saved?
	+ Immediately!
		- She is healed!!
			* Indication of a miracle has happened
			* Not psychological
	+ Something happened
		- A sign of Jesus’ humanity
			* “Hey, what the… Who touched my garments?”
			* Matthew 9:21-22 show a different side of Jesus
				+ To the point
		- The disciples are confused
			* Look at the crowds!
			* He would HAVE to feel people touching His garments!
		- The search continues
			* The Greek seems to indicate that Jesus knows it is a woman who reached out to touch His garment.
			* A picture is being portrayed of Jesus’ frustration with the situation.
				+ Knowing, yet not knowing/seeing the woman in the crowd

Where’s Waldo

* + A confession
		- Notice her fear and trembling
			* She is in the presence and activity of the saving God.
			* With the faith that she has (5:34) and willingness to put that faith into action(27-28), there is a fear of knowing God’s reign is in her life.
				+ “We should fear and love God so that…”
			* The whole truth and nothing but the truth.
			* Consider the parable of the talents (Matthew 25:14-30)
	+ Absolution
		- “Daughter”
			* Jesus addresses her as a family member.
				+ She has been brought to the inside
			* The one forced to be “outside” because of her bleeding, is now welcomed “inside” by God Himself.
		- “Your faith has made you well/saved you”
			* The Greek tends to note that something greater than healing has taken place.
			* The Greek also indicates that the woman’s new condition will remain. Never has to worry about bleeding ever again.
			* Romans 10:9
		- “Go in peace”
			* What would this mean?
			* A greater work is being done!
			* To be saved is to come under the reign and rule of God as Jesus proclaims (1:14-15)
				+ A preview of what is to come at Christ’s return!!
	+ Compare this account with Luke 7:36-50
* Bad news
	+ The little girl has died
		- What other account in Jesus’ ministry would parallel this account?
	+ “Do not fear. Only believe”
		- Stop what is already going on.
		- Trust the One who is with you.
	+ The Three Stooges
		- We see the three who accompanied Jesus as witnesses of His transfiguration and in the garden.
		- Why use “John the brother of James” when there is only one John?
			* Maybe one of Jesus’ brothers?
* Great wailing
	+ A public show of mourning honored the family of the dead
		- How important they were
		- Paid mourners?
	+ “She’s only sleeping!”
		- A double entendre?
			* Physical sleep
			* Believer’s death
				+ Both are used in Mark with the same Greek word.
				+ But throughout the NT, another term is often used for a believer’s sleep

1 Corinthians 15:18, 20

1 Thessalonians 4:13-15

* + - * May be said to conceal the truth from those whose ears are not listening.
				+ Note how they mock Jesus!

Resistance

* + - * + Yet, those of faith, get it!

Dan 12:2

1 Thessalonians 5:10

* + Jesus puts the mockers outside!!
		- And brings the parents in!
* Talitha koum
	+ Aramaic
		- Why??
			* Power resides in the original vocables?
			* Storytelling drama?
			* Koum = arise
				+ Resurrection implications in the OT

Isaiah 26:19

Psalm 88:10

Ruth 4:10

* + Arise
		- Greek resurrection verb!
	+ Immediately
		- A instantaneous response!
			* Lazarus
		- Walks around
			* Proof
	+ Be quiet about this.
	+ “Give her something to eat”
		- Proof
		- Welcomed back into the family
* Note:
	+ Numbers 5:1-4
		- Notice those who are unclean and those whom Jesus has already cared for!
			* Someone new is here to care for what has been made unclean.
			* Jesus will fully resolve this problem on the day of resurrection.