# **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.