

The Gospel of *Mark*

The Servant Leadership of Jesus

The Servant's Ministry in and around Galilee (cont) (1:14 – 9:50)

A Period of Popularity: *The Healing of a Sick Woman* (5:21-34)

21 Following the healing of the demoniac ^{v.1-20}, Jesus and His disciples sailed back to the northwest shore of the Sea of Galilee, to Capernaum ^{Matthew 9:1}. Upon their going ashore, a crowd immediately began to gather around Jesus ^{Mark 4:1}.

22-23 Jairus, a synagogue ruler, came to Jesus asking Him for help, because his daughter was dying. In great humility, Jairus fell at the feet of Jesus ^{Luke 17:16, John 11:32, 12:3}, and begged for Jesus to put His “hands on” his daughter so she would “be healed and live”.

Jairus was a synagogue ruler ^{Acts 18:8,17}, which meant he helped preside over the synagogue elders, who were lay officials in charge of services and overseeing other synagogue affairs.

Jairus must have been desperate, because, as a Jewish leader, he risked everything by going to Jesus for help. Note he did not go to the higher Jewish authorities, indicating his ultimate faith was in Jesus – whether he realized it before or not. However, Jairus knew enough (first hand knowledge?) about how Jesus healed to suggest He lay hands on her ^{Mark 1:41, 6:5, 8:23, 25}.

24 In response to the cry for help from Jairus, Jesus agreed to go with him. As they started out, the crowd went along with them, pressing in close as they tried to walk toward the home of Jairus.

25-26 In the crowd was an unclean woman who had a bleeding problem for 12 years ^{Leviticus 15:25-30}. She sought medical help through the normal human methods, but her problem only became “worse”. Since medicine was quite primitive, going to several doctors resulted in her receiving different types of treatment. The different remedies probably conflicted, exacerbating her problem.

In his rendering of this story, Dr. Luke even stated that the woman was incurable ^{Luke 8:43}.

27-29 This woman was certainly at the end of her emotional strength, and either through hearsay or personal observation, she knew of the healing power of Jesus ^{Luke 5:17,6:19}, giving her renewed hope. Her faith in His healing touch gave her confidence even a brush against his garment would heal her. And the woman had enough faith ^{v.34} that the slightest touch of Jesus clothes healed her completely.

Three times ^{v.29,30,42} Mark used the word “immediately” emphasizing his servant perspective.

30 “At once” Jesus knew what had happened. He stopped, turned around, asking “**Who touched me?**”.

Certainly, Jesus was not angry, He simply wanted to give whoever gained the power a chance to give a public testimony of what they had received ^{Psalm 50:14-15, Matthew 10:32-33, Romans 10:9-10}.

Truly, Jesus expects all His genuine followers to be unashamed of their association with Him.

Jesus’ “power” is His inherent ability to work supernaturally under the sovereignty of His will.

31-32 Not fully understanding, Jesus’ disciples responded that many people had been touching Him.

Disregarding the concerns, Jesus continued His purposeful inquiry to discover who the person was.

33 Embarrassed and frightened, yet fully aware that she had been healed, the woman came to Jesus.

She humbly “fell at His feet” and described every detail of what had happened (the “whole truth”).

34 Jesus did not scold the woman, but instead, applauded her for her faith ^{Mark 10:52, Luke 7:50, 17:19}.

Two key points indicate this woman was (1) not a Jew, but (2) a Gentile convert to Christianity.

(1) If the woman had been a Jew, her continuous bleeding problem would have made her ceremonially unclean ^{Leviticus 15:25-28}, resulting in it being illegal for her to be in the crowd.

(2) His statement to her: “Daughter, your faith has healed you.” provides two insights about her salvation. First, while she was certainly physically healed, the word Jesus used for “healed” is the Greek word (*sōzō*) which means “saved”. And second, this is the only story in the Bible in which Jesus refers to anyone as His “daughter”. Addressing the girl in this way was Jesus’ way of saying she was, from that time on, a child of God ^{Romans 8:14,16, 1 John 3:1a}.

“Go in peace” ^{Luke 7:50, Acts 16:36} is the Greek equivalent to the Hebrew *shalom* ^{1 Samuel 1:17}.

The woman tried all the doctors she could find. In a similar way, recently man tried:

Dr.Religion, Dr.Pleasure, Dr.Spirituality, Dr. Education, Dr.Exercise, Dr.Self Sufficiency, etc.

Note the path to salvation: suffering from an incurable illness, trying everything humans know to do, a mustard seed of faith, and a simple touch from Jesus resulted in complete healing.

(An example of the Biblically-based definition of salvation: *a faith that leads to obedience.*)

A Period of Popularity: *The Raising of a Dead Girl* (5:35-43)

35 As Jesus finished speaking to the healed woman, some of the servants of Jairus came to tell him his daughter had already died, so there was no need to “bother” Jesus any more ^{Luke 11:5-10}.

It seems likely the servants were trying to help Jairus save face by not having Jesus come to his house, especially because they believed there was no longer a “hope” for her. However, had these men had any reasonable concept of who Jesus was, they would have realized that Jesus is never “bothered” by anyone who sincerely comes to Him with any need ^{James 1:5}.

36 Jesus, who recognized the men were speaking to Jairus out of ignorance, encouraged Jairus not to let fear get in the way of his continuing faith in Jesus, no matter what the circumstances ^{Luke 12:4}.

The Greek word translated “believe” (*pisteuō*) is a command for present, continuous action.

37 Jesus instructed everyone except Peter, James & John to wait while He went to the home of Jairus.

There were several groups of people Jesus came in contact and associated with during His earthly ministry: (1) the hypocritical Jewish leadership ^{Matthew 23:13-39}, (2) crowds ^{Luke 10:13} & individuals ^{Luke 23:8} who simply wanted to see Jesus perform miracles, (3) crowds ^{John 4:39-41} & individuals ^{Luke 7:37-38} who were truly seeking to be close to and know Jesus in a personal way, (4) disciples ^{Mark 9:30-31} who were dedicated to following Jesus everywhere He went to learn from and to serve Him, (5) His apostles (the “Twelve”) ^{Matthew 10:2-42}, who were His apprentices in the faith and ministry, and (6) His inner circle (Peter, James, and John), who were privileged to be the only apostles to witness certain important events ^{Matthew 17:1, Mark 5:37, 14:32-33}.

38-39 The group was met at the home of Jairus by wild expressions of grief. Wanting to give them hope, Jesus informed them that the girl was not dead, but her body was asleep ^{John 11:11-14, Acts 7:60}.

In Matthew’s version, the word “commotion” is expanded to include “flute players” ^{Matthew 9:23}.

The cultural norm was that most of the “wailing loudly” was probably done by paid mourners.

When Jesus said the girl was not “dead”, He meant that the girl was not beyond hope. The men were living by sight ^{John 20:29}, Jesus wanted them to live by faith ^{Habakkuk 2:4, Galatians 3:11}.

40 When the grieving people heard what Jesus had said, they laughed at Him (out of their ignorance). Jesus had the scoffers withdraw, leaving only the father, mother, Peter, James and John with Him.

41-42 Jesus took the girl by the hand and spoke to her in Aramaic, telling her to rise, which she did.

The literal translation of the Aramaic phrase “**Talitha koum!**” is “Little lamb, arise!”.

All of the synoptic Gospels mention the woman bled for 12 years ^{Matthew 9:20, Mark 5:25, Luke 8:43}.

Both Mark and Luke ^{Luke 8:42} mention the girl was 12. Coincidence, or is there a connection?

43 Jesus ordered them not to tell anyone about the healing, and told them to let her eat something.

In spite of Jesus’ instructions, “the news spread throughout the region” ^{Matthew 9:26}.

In Chapters 4 and 5, Mark presents the power of Jesus over: nature (the storm) ^{Mark 4:35-41},

Satan (the demoniac) ^{Mark 5:1-20}, disease (bleeding) ^{Mark 5:25-34} and death ^{Mark 5:22-24, 35-43}.