

"21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. 22 One of the synagogue officials named Jairus *came up, and on seeing Him, *fell at His feet 23 and *implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." 24 And He went off with him; and a large crowd was following Him and pressing in on Him. 25 A woman who had had a hemorrhage for twelve years, 26 and 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-- 27 after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. 28 For she thought, "If I just touch His garments, I will get well." 29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. 30 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" 31 And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" 32 And He looked around to see the woman who had done this. 33 But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. 34 And He said to her, "Daughter, your faith has made you well; go in peace and be healed of your affliction." 35 While He was still speaking, they *came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" 36 But Jesus, overhearing what was being spoken, *said to the synagogue official, "Do not be afraid any longer, only believe." 37 And He allowed no one to accompany Him, except Peter and James and John the brother of James. 38 They *came to the house of the synagogue official; and He *saw a commotion, and people loudly weeping and wailing. 39 And entering in, He *said to them, "Why make a commotion and weep? The child has not died, but is asleep." 40 They began laughing at Him. But putting them all out, He *took along the child's father and mother and His own companions, and *entered the room where the child was. 41 Taking the child by the hand, He *said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, get up!"). 42 Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. 43 And He gave them strict orders that no one should know about this, and He said that something should be given her to eat. 1 Jesus went out from there and *came into His hometown; and His disciples *followed Him." Mark 5:21-6:1, NAS95.

As we continue the narrative of Jesus' life in the Gospel according to Mark, our text shows us many details of the culture of Judaism. In these details we see things that we do not want to miss with just a cursory reading of the Scripture. These details are very significant to the purpose of the Gospel which is to tell us of the advancement of the kingdom- "repent and believe for the kingdom of God is at hand."

We see individuals doing things that are not acceptable or unusual by the standards of the day. This is significant in the context of the kingdom advancing and being revealed.

Things will be different in Jesus kingdom.

First, the kingdom of God will be on earth and it will be a visible kingdom in the sense of it will have kingdom dwellers around the globe who will be Christ's.

Secondly, the kingdom will be an eschatological, final end time event established for all eternity at the 2nd coming of Christ

Thirdly, Christ, once established at the throne of God after His ascension is the king of the whole earth, King of Kings and Lord of Lords.

Let me note here that God has always been king over His creation, "5 The mountains melted like wax at the presence of the LORD, At the presence of the Lord of the whole earth." Psalms 97:5, NAS95.

However, with Christ's ascension all understanding relationally with God comes to us through Jesus Christ. He is our relational priority to the triune God. To know God the Father you must know Christ, to know the holy Spirit you must know Christ.

But there is more. If Jesus is a king and there is a kingdom that will be new then there must be a way for people to live in the kingdom. All kingdoms have laws that are to be obeyed. As Jesus is the king He is also the Lawgiver and the Law of the New Covenant.

As the Covenant, He rules the kingdom and the law of the New Covenant is written on the hearts of its kingdom dwellers and we have laws that we are commanded to obey. Even those who do not know the Living Word as Covenant, as Lord and Savior are still held accountable by this king.

His law is now the standard by which all men are judged at the final judgment and He is the judge.

Things will be different in Christ's kingdom. Does that mean that Christians will be left alone by human kings to live according to the kingdom standards of Christ. No. But it does mean that Christians under any earthly rulers will act in the kingdom manner as they interact with one another and how they respond to the earthly rulers.

So if one is shunned by the earthly for whatever reason that is directly related to their

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being a Christian, Christians will respond to the Christian by Christ's standard not the worlds.

So, how is this illustrated for us in the narrative of our text?

First we have one of the "Rulers of the synagogue " acting in a rather peculiar way for a man of such stature. This incident is the introduction of a new sign of the kingdom and its power – the power over death, the last great enemy of man.

1Co 15:26 The last enemy that will be abolished is death.

1Co 15:54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory.

1Co 15:55 "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"

We have witnessed Christ's power over disease, demons, creation and now it is witnessed over death.

5:21-24. "Rulers of the synagogue " were the chief officials in synagogues (distinct from the attendant, Lk 4:20) and were prominent members of their communities.

Jairus's daughter had been a minor until that year and on account of both her age and her gender had virtually no social status. One would fall at the feet of someone of much greater status (like a king) or prostrate oneself before God; for this prominent man to humble himself in this way before Jesus was thus to recognize Jesus' power in a serious way. Do not confuse this with salvation.

Jairus was humble and believing and ready to confess his need. He admitted that his daughter was dying, but believed that a touch from Jesus would heal her.

In Jesus' kingdom, ones status is abolished when it comes to honoring Christ. Princes and peasants, the prosperous and the pauper, the slaveholder and the slave, all are subject to the same Christ regardless of their earthly stature or means.

The New Covenant is the reconciler of men to God and men to men. This is very different from the standards of Israel and the Roman Empire.

Isn't it interesting that just as this man, who acts so out of character for one who is in

"24 ... He went off with him; and a large crowd was following Him and pressing in on Him. 25 A woman who had had a hemorrhage for twelve years," Mark 5:24, 25, NAS95. confronts Jesus so far as to have Jesus put Jairus' request "on hold."

Jesus could have just continued to Jairus' house and ignored her but He didn't and notice Jairus does not attempt to press Jesus to keep on going.

5:25. This woman's sickness is recorded as if she had a menstrual period all month long; it made her continually unclean under the law (Lev 15:25-28)-a social and religious problem on top of the physical one. The ailment probably started after puberty; given an average ancient life expectancy of about forty years and the "twelve years" that she had been ill, she may have spent half or all her adult life with this trouble. Mark records that she had tried in vain all medical help, getting worse rather than better

5:26. Many practices of both Jewish and Gentile physicians in biblical times were no more than superstitious remedies, so it is not surprising that they had proved ineffective (cf. 2 Chron 16:12; Tobit 2:10; Qumran Genesis Apocryphon 20:19-20).

Although many physicians in the Greek world were slaves, Palestinian Jewish sources suggest that physicians in Palestine had ample incomes.

5:27-29. If this woman touched anyone or anyone's clothes, she rendered that person ceremonially unclean for the rest of the day (cf. Lev 15:26-27). Some uncleanness was unavoidable, but it was inconvenient to fulfill the required bath, and men avoided uncleanness when they could. Because she rendered unclean anyone she touched, she should not have even been in this heavy crowd. Later Jewish tradition made this danger even more serious than Leviticus had (e.g., Mishnah Toharot 5:8),

Lightfoot gives, from the Rabbinical books, the remedy for a female hemorrhage: ``Let them dig seven ditches, in which let them burn some cuttings of vines under four years old. Let her take in her hand a cup of wine; let them lead her away from this ditch and make her sit over that. Let them remove her from that and sit her over another. At

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each removal you must say to her, "Arise for thy flux"." This is an illustration of what this woman suffered.

As a result many teachers avoided touching women altogether, lest they become accidentally contaminated. Thus she could not touch or be touched. Although the account never mentions her marital status had she been married she would have probably been divorced by most men or had never married, and either way she was marginal to Jewish society. But in Christ's kingdom under the New Covenant, a woman suffering like this would not be outcast, healed or otherwise. If she were not a believer, Christ's disciples would be required to attend to her and show her compassion and do what they could for her.

This is why there is a legitimate medical mission when done biblically because Jesus is the greatest missionary that ever lived.

Jairus believed that a touch from Jesus would heal her. The woman showed even greater faith; she had faith that if she could only touch Jesus' clothes, she would be healed. This was not superstition or sheer magic, it was faith. She knew in her heart that any contact with Jesus, however slight, would bring healing to her (28), and so it did. How she knew the Scripture does not tell us. But we know that any genuine faith towards Christ is a gift from from God. It is important to notice that Jesus did not say 'Your touch has saved you' but 'Your faith has healed you', and we have no mandate to place any reliance on the power of touch by sending handkerchiefs that have been blessed to lay on sick people in hope of healing. The disciples found Jesus' question absurd and told him so (31). The terrified woman knew that in touching Jesus' clothing she had ceremonially defiled him and that contact with her had probably defiled every other member of the crowd as well.

5:30-34. Jewish people believed that only teachers closest to God had supernatural knowledge. Jesus uses his supernatural knowledge to identify with the woman who had touched him—even though in the eyes of the public this would mean that he had contracted ritual uncleanness.

What she must have found hard to understand was that here was one who would willingly 'defile' himself for her sake, so that she might become 'clean'. Jesus previously did this for the leper. Here is the true power of God's kingdom, for here is the power of the cross and the power of love. Here is the New Covenant person revealing how different the New is from the Old. Here is the one who demonstrates that the truth of God, even as it was expressed in the Old Covenant, was missed and that men had made more of a burden of God's law by their own devices.

By using this woman as an illustration, Jesus is showing how in the new kingdom under a New Covenant, that women were not less than men because of a biological dysfunction anymore than lepers, a blind man, a prostitute or even a Pharisee would not be excluded if by faith they were Christ's disciple.

How great is the mercy and grace of God who loved us before we ever loved Him.

Jesus' conversation with the sick woman meant that he was delayed in reaching Jairus' house, and news came that his daughter had died (35). Jairus could already believe the difficult; could he now believe the impossible? That is what Jesus asked him to do, in spite of all the worldly-wisdom of the hired mourners who filled the house. Their scornful laughter shows the absurdity of the view that the girl was only unconscious; they knew death well. When Jesus said asleep, he was referring to the fact that he would raise her up, as well as the new view of death that he would bring by his resurrection.

Several professional mourners were required even at the funeral of the poorest person; more mourners would assemble at the death of a member of a prominent family like this one. Because bodies decomposed rapidly in Palestine, mourners had to be assembled immediately upon someone's death, and they had gathered before word even reached Jairus that his daughter had died. Messengers were normally dispatched immediately to bring a parent or spouse the sad news.

In that culture, at the age of twelve the girl was a virgin probably soon to be married (women were not able to continue in education or public employment as they do

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today). Young girls usually looked forward eagerly to their wedding day as the most joyous event in their life, and to die unmarried—especially just short of it—was lamented as a particularly great tragedy.

This unbelief shut the mourners out from seeing the miracle. Only the ‘inner three’ (Peter, James and John) were allowed to witness it, along with the parents. (The eyewitness touches must have come from one of them.) These three may have been more responsive to Jesus than the others and so were closer to him. Jesus used a loving phrase in Aramaic (the native tongue of both Jesus and the girl) which is translated by Mark for his non-Jewish readers. The word translated little girl has the same affectionate tone to it as calling a child a ‘lamb’ in English.

Having brought the child back to life and seen her walk about, Jesus told her parents to give her something to eat. This last practical touch put the astonished family firmly back in everyday life.

It is probably better to call this incident a ‘reviving’ rather than a ‘resurrection’, for the girl would still have to die one day. When Jesus himself rose from the dead his body was changed, and when we rise because of him, our bodies will be changed and we shall never have to pass through death again (1 Cor. 15). Apart from this story, Luke records Jesus as bringing back to life only the widow’s son from Nain, and John adds the raising of Lazarus. We should not, therefore, assume that Jesus often did this sort of miracle: it was not necessary that he should, once he had shown his power. Both Peter (Acts 9:41) and Paul (Acts 20:10) raised dead persons, but they only did it on one occasion, so it must have had some special value. It is not a spiritual gift promised by Jesus to his disciples, and so we should not claim it for ourselves.

As we approach the next part of the Gospel next week it will show us that even the demonstrations of the power of the kingdom do not in and of themselves bring faith.

But in light of what has been presented through the narrative so far and the demonstration of Jesus’ power over disease, demons, death and creation we must remember that they were to show that Jesus is the one who was declared to be “my

Jesus was baptized and went into the wilderness to identify with His people, those who will become His kingdom dwellers. He preached repent and believe for the kingdom of God is near, near in person as well as in time. His powers are demonstrating that the kingdom of the New Covenant is very different from the understanding that many thought would be the Messianic kingdom.

All of these things are establishing the fact that the New Covenant is something different. The New Covenant kingdom is structured differently than the nation of Israel under the Old Covenant. The New Covenant kingdom has a king like no other king Israel ever witnessed. The New Covenant kingdom brings deliverance and rescue and freedom to the oppressed in a way the Old could not. The New Covenant kingdom will consist of only true disciples of Christ and only those who are genuine will receive the benefits.

Grace will overcome law at every obstacle although some may try to hold on to more law than they should.

Everything Jesus is doing is in one way another for the new and final age of redemptive history. It is historical, it has to do with salvation and it has to do with the end of all things and eternal things when the age comes to its close.

Jesus’ call to discipleship is radical and is demanding yet it is accomplished not by the work of men laboring under Law but by men gifted by grace and supernaturally empowered to live for the glory of Christ and His kingdom and to labor out of love for the King, not to earn the king’s favor in any way.