

THE GOSPEL OF MARK: STRAIGHT TALK ABOUT JESUS CHRIST

5, As the Gospel source being uniquely (the) Son of God, Jesus Christ is LORD Over the Living and the Dead Even Between this World and the Other World, Part 5E

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Introduction: Some of the most beautiful and fascinating manmade artistic renderings are tapestries from the Medieval, Renaissance, and Baroque eras. The reverse side of these tapestries is a tangle of threads and knots but the obverse side reveals a magnificent intricately woven picture-story. Repeated words in Mark chapter 5 are like a weavers' shuttle tying together the threads of the personal stories into a God-made fascinating word-story:

>falling at Jesus' feet, cf. vv. 6, 15, 22, 33...

>fearing Jesus in abject terror or adoring reverence, cf. vv. 4:40-41; 5:7, 15, 33, 36...

>begging, pleading with Jesus, cf. vv. 7, 10, 12, 17, 18, 23...

>wanting to be touched by or wanting to touch Jesus, cf. vv. 23, 27...

>daughters by natural birth and supernatural birth...

>12 years coinciding with God's providence, cf. vv. 25, 42...

Chapter 5, As the Gospel source being uniquely (the) Son of God, Jesus Christ is LORD Over the Living and the Dead Even Between this World and the Other World.

Chapter 5 of Mark's Gospel account escalates the astounding power of Jesus over demons, disease, and death. Three stories are thematically grouped together: the man in Gadarene possessed by a legion of demons, the unnamed woman healed from her bleeding disease, and the raising of Jairus' daughter from death all to reveal the greater power of Jesus to save more than the body.

An overview of Mark chapter 5:

vv. 1-20, Gadarene man possessed with a legion of demons—as Jesus passes over to the other side of the Sea of Galilee, to the eastern shore, so He divinely transcends the natural world and the supernatural world with His presence and power over the living and the dead...

vv. 21-34, Woman with a bleeding disease—as Jesus returns from the other side of the Sea of Galilee, returning back to the western shore, so by His divine immanence He is present in this natural world with supernatural power to save the body, soul, and spirit.

v. 21, News of Jesus' return preceded Him so that a great crowd was waiting on the shore...

vv. 22-24, The honorable Jairus, one of the synagogue rulers, was recognized by the jostling crowd and given way to Jesus...

➤ Jairus as one of the synagogue rulers was a public and important person...

- Jairus as one of the synagogue rulers would have had previous acquaintance with Jesus as a Rabbi and by reputation...
- Jairus as one of the synagogue rulers approached Jesus in faith as One greater than the synagogue...
- Jairus' impassioned pleading for his only (Lk. 8:42) little daughter's life was received with Jesus' full compassion in the midst of the pressing crowd...

vv. 25-28, An unnamed woman with a bleeding disease hiding in the crowd also sneaks up on Jesus in hopes of being helped...

- This woman had been suffering with a debilitating bleeding disease (hemorrhaging) for 12 years that caused her spiritual, physical, financial, and social distress and ruin. The medical practices of the time were unable to cure or relieve her condition even though she had exhausted her money. Surely women today can especially sympathize with her physical, mental, emotional, and spiritual suffering, while men should recognize the need for compassion. By Old Testament purification codes (cf. Leviticus 15:19-33//12:1-8), she was also ceremonially unclean causing contamination by casual personal/physical contact with anyone for that day, i.e. "until evening", and so she would have been restricted from the Temple and probably the synagogue. Strictly following the Old Testament purification regulations, everyone she came into contact with in the crowd would be unclean for the day including her touching Jesus. The purification codes even specified contact with furniture and garments...
- Her condition caused her to hide in the crowd and reach out to Jesus anomalously who she probably recognized by His rabbi clothing, maybe rationalizing that just touching the fringe or tassel of His top cloak would not be as serious a violation. There is no suggestion in the text or context of the story that she believed there were healing powers in clothing; she believed with a simple although weak faith like a small seed (cf. 4:26-32) that Jesus was able to heal her...

**If you ever feel lost in the crowd or want to hide from hurting inside or fear outward ridicule and know you need God's help, this story is for you.*

vv. 29-34, Jesus validates the saving faith of this woman and supernaturally nurtures her in body, soul, and spirit...

- The immediacy of her bodily healing was from supernatural not natural power...
- Jesus' immediate response and ability to find this woman in the crowd reveals that in the fullest way possible the Holy Spirit was operating through His uncorrupted humanity and He was fully conscious of His uniquely incarnate personhood and mission in contrast to the disciples who also needed a growing, fruitful faith...
- Jesus called this woman to a public testimony of her saving faith and validated her as a "daughter" in the family of God by faith.
- Over the past 12 years she had been suffering with this debilitating condition coinciding with a little girl's 12 years growing out of childhood according to Jewish tradition, each one providentially superintended for the day of Jesus' presence and power...

**The dilemma of human inability in the natural world being powerless to overrule the unseen causes of disease and death is compounded by the limitations of time and space unable to be in two places at the same time, but Jesus' divine transcendence is not compromised by His personal immanence.*