

### **Mark (24) 5:21-43**

As stated in Mark 1:1, the Gospel of Mark is the gospel of Jesus Christ, the Son of God. According to God's eternal decrees and all the promises of the Old Testament, finally, Jesus Christ, the Son of God, came to this world as a man and preached the gospel of the kingdom through many miracles and teachings. **Through the crucifixion and resurrection of Jesus, the eternal salvation of the kingdom of heaven is accomplished, and the gospel of the kingdom is fully revealed and taught. Therefore, the teachings and various miracles that Jesus performed during his public life, must be understood in light of the reality of the salvation of heaven that will be accomplished through Jesus' crucifixion and resurrection.** The same is true of the miracles Jesus performed in today's text. In today's text, two miracles are shown together and these two are connected. Even here, Jesus preaches the gospel of the kingdom. Remember this as we look at verses 21-24 first.

Mk.5:21-24, "And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. 22 Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet 23 and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." 24 And he went with him. And a great crowd followed him and thronged about him."

**A man named Jairus, who was a high-ranking synagogue leader at the time, came to Jesus and fell at his feet, earnestly begging that his little daughter be saved because she was about to die.** Jesus went with Jairus to his house, and a large crowd followed him, surrounding and pushing him. First of all, Jairus's actions were rare to see in Jewish society at the time. In the Gospel of Matthew, it is said that this synagogue leader was a Jewish official. Such a high-ranking religious leader fell on his knees in front of Jesus and begged without paying attention to the countless eyes of others. It was an urgent and desperate situation because his little daughter almost died. He came to Jesus desperately, saying that if Jesus did not go with him quickly, his daughter might die soon. But now there is a delay because of the great multitude surrounding and pushing one another. But at this time, another incident occurs that makes Jesus more delayed on his way.

Mk.5:25-29, "And there was a woman who had had a discharge of blood for twelve years, 26 and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. 27 She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. 28 For she said, "If I touch even his garments, I will be made well." 29 And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease."

**This woman, who suffered from a discharge of blood for 12 years, went to many doctors to receive very painful treatments and wasted everything she had on those treatments.** She was bleeding to death, but she was not such an urgent patient compared to Jairus' daughter, who was now near death. **She had the idea that if she only touched Jesus' garment, she would be saved.** She came into the crowd and came behind Jesus. She touched Jesus' garment. Here, we first need to briefly look at what it meant to have a constant discharge of blood. It is a disease in which a woman continues to bleed even after her menstrual period. **However, this discharge was a disease considered unclean like leprosy, which we saw before, according to the Old Testament law.**

Lev.15:25-28, ""If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean. 26 Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity. And everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. 27 And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening. 28 But if she is cleansed of her discharge, she shall count for herself seven days, and after that she shall be clean."

Leviticus 15 is all about the discharge disease. If there is a discharge of blood even though it is not the menstrual period, it is unclean, and if the blood stops, after a week, and it is confirmed that the blood does not continue to flow, the sin offering is made clean. However, this woman in today's text was a woman who was considered to be unclean among those who were unclean because the blood had not stopped for the past 12 years. **In other words, she was a woman under God's covenant curse. So she had no access to anyone, and she could not even go to the temple to offer sacrifices for her sins, because everything this woman touched became unclean.** In the future, this woman will die under the reality of the covenant curse, separated from the kingdom of God and the community of God's people.

**It was a desperate situation because Jairus' daughter was about to die, but this woman was also in a miserable situation, dying without hope under the curse of the covenant.** And Jairus came out to find Jesus for his soon-to-be-dead daughter and fell at his feet to beseech Him. But isn't the woman's case also desperate for her to come to Jesus with the thought that she will be saved just by touching his clothes? She could have been stoned to death if it became known that the unclean woman had touched a clean person.

Who is more desperate in your opinion? Whose case is more urgent? Isn't the case of the daughter of Jairus, who is near death, more urgent and desperate than the woman who has been suffering from a discharge of blood for 12 years? Couldn't the woman with a discharge be healed after saving Jairus' daughter? Even if we go to the ER, don't they see patients in this order? But these are all our thoughts and understanding. This is how we determine our own priorities. Jesus thought otherwise. Jesus' timetable is very different from our timetable. **To Jesus, both were very precious children of God. As you will see now, there is no great difference between healing the sick and raising the dead to Jesus. And Jesus had more important things than healing the sick or raising the dead. His mission is to deliver them from all sins, give them eternal life and give them the faith to enjoy it.** This is the most important thing, and Jesus came for this. So he stops on the way and meets this woman first.

Mk.5:30-34, "And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, 'Who touched my garments?'" 31 And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" 32 And he looked around to see who had done it. 33 But the woman, knowing what had happened to her, came in fear and trembling 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 disease."

Jesus said that he knew that his power had gone out of him. So, the meaning that Jesus' power went out here means that Jesus lost his power. **In other words, because Jesus lost his strength, the woman gained strength and received healing.** Then Jesus looks for the one who touched his clothes. At that time, the disciples couldn't even think of whose hand touched Jesus' clothes because such a large number of people were surrounding and pushing each other. But Jesus found her and when he looked at the woman, she trembled in fear before Jesus, and she came and fell before Jesus and confessed everything.

But then what did Jesus do? Did he condemn her as unclean according to the law because she laid her hand on him? No. Instead, what did he say? **In verse 34, he says, "Daughter, your faith has saved you; go in peace, be healed of your disease." See how intimately and with the voice of love Jesus calls this woman. Jesus calls this woman daughter. In other words, this woman was God's chosen child from before the ages. That is why Jesus came to seek and save her.** This woman thought that she would be saved if she only touched Jesus' clothes, and she was healed by touching Jesus' clothes. But Jesus's response tells us that the faith that leads to salvation has begun in her.

And Jesus said, go in peace. In other words, Jesus proclaims **peace, "Shalom"** in Hebrew. It is **peace with God**. In reality, this woman was released from the reality of the curse of the covenant, not only from her disease by her faith. **A cursed unclean woman who was far from the kingdom of God and the community of God's people becomes a holy child of God and enters and lives in the eternal kingdom of God, the**

**kingdom of heaven, and the community of the people of heaven.** How was this salvation accomplished? In today's text, this woman is saved by Jesus losing his strength. As we will see again in the conclusion, Jesus took this woman's uncleanness instead and saved her from the uncleanness, and made her clean. **The fact that Jesus loses power is a foreshadowing of the reality of the cross, where Jesus will eventually lose his own life to save us and give us life.**

Coming back to Jairus, the leader of the synagogue, how do you think Jairus felt at this time? The heart of Jairus is not revealed in today's texts, but if we were like him, how heartbreaking, desperate, urgent, and sad would it have been? His daughter is dying soon, but Jesus pays attention to a woman who has been ill for 12 years and continues to talk to her after she is well. **Jesus is in no hurry.** Of course, Jesus' pleasing will was behind his actions. He wanted to fulfill Jairus's needs and perfect the faith of Jairus. But while Jesus was delayed like this, in the end, what Jairus was concerned about happened.

Mk.5:35, "While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?""

While Jesus was talking to a woman with a discharge of blood, people came from the synagogue leader's house and told him that his daughter had died. Now it is over, do not trouble Jesus anymore. How sorrowful must Jairus have been when he heard this news? If we were like him, wouldn't we be angry with Jesus? Even in the hospital, how angry would we be if the doctor didn't look after our daughter, who is a more serious patient, and then our daughter dies while the doctor is looking at another patient who is not so serious? We would probably blame and sue the doctor. Jairus must have thought it was all over. He may have been furious with Jesus. But for Jesus, it was not the end. Jesus looks at Jairus and says the following.

Mk.5:36, "But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe."

**Do not fear, only believe.** Jesus calls him to faith. Jesus leads him to the true faith. If what Jairus had previously was faith that Jesus could heal his dying daughter if he came soon, now Jesus leads Jairus to even greater faith to believe that Jesus can bring his dead daughter back to life. And Jairus hears the words of Jesus and obeys. Jesus goes with Jairus to his house. But Jesus does not stop here. **As we will see in the conclusion, in the end, Jesus leads us sinners who died in our sins to the true faith that believes that He will save us through His death and resurrection and raise us to life again.** So Jesus takes Peter, James, and John to the house of Jairus.

Mk.5:38-40, "They came to the house of the ruler of the synagogue, and Jesus[b] saw a commotion, people weeping and wailing loudly. 39 And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." 40 And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was."

People are crying and weeping over the death of the child, but when Jesus said that the child was not dead but sleeping, people laughed at him, and Jesus took only the parents and three disciples to the child. And what did Jesus do?

Mk.5:41-43, "Taking her by the hand he said to her, "Talitha cum!," which means, "Little girl, I say to you, arise." 42 And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. 43 And he strictly charged them that no one should know this, and told them to give her something to eat."

Jesus is holding the child's hand and says, arise, and the dead girl immediately gets up and walks. Here, "Talitha cum" is an Aramaic word and is a combination of two words, Talitha, which means girl, and cum, which means to rise. However, Jesus does not shout out loud and perform dramatic miracles. He speaks more like how a mother calls their daughters to wake them from sleep. Jesus is full of love saying daughter, you should wake up. It is the same as when He healed a woman with an issue of blood, calling her with a voice of love,

saying, "Daughter." But when the woman with the issue of blood touched Jesus' clothes, Jesus lost his strength and the woman gained strength and was healed. In other words, Jesus took the woman's uncleanness instead, and the woman became clean. **This time, when Jesus held the dead girl's hand and the girl came to life, that means, the death of the girl is taken by Jesus, and the girl gets life from death and lives again.** How do we know that? We must reconfirm the purpose and meaning of Jesus performing these miracles.

Matt.8:16-17, "That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. 17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases.'"

**Jesus performs all the miracles to take on all the weaknesses that have come due to our sins and carry our burdens instead.** Taking on our weaknesses and bearing our burdens is shown in today's text as bearing the cursed life of the woman and the death of Jairus' daughter instead. **And where is he going with that burden? It is the cross. He takes our sin to the cross to save us from all death and the judgment of the covenant curse until He loses all power and loses life until He pays the wages for our sins on the cross, saves us, and moves us to heaven.** This gospel of the cross is also evidenced in advance through the miracles in today's text.

Therefore, the incident of today's texts must also be seen in the light of the cross. **The woman who suffered from a discharge of blood for 12 years and the dead 12-year-old girl in today's text represents all of us. It shows the reality of us hopeless sinners under God's covenant curse and death. Jesus came to bring us back to life who were dead in trespasses and sins. How did he accomplish this? Jesus lost his own life so that we can gain eternal life in heaven. We were saved from sins, death, curses, and judgments by Jesus's death and resurrection. He raised us back to life and made us children of God who belong to the kingdom of heaven.**

Gal.3:13, "Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"

2Cor.5:21, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

So Jesus speaks so intimately with a voice full of love to us, yet with sovereign authority. Daughter, son, your faith has saved you, so go in peace, and as if waking us up from sleep, my son, wake up now, he says in a voice of love. Then we live again. And He makes us live with true faith in the Gospel. **He leads us to faith in the gospel of the kingdom of heaven, which enables us to live as God's children who belong to the kingdom of heaven by being delivered from sin, death, and the judgment of hell, beyond simply being healed from sickness and living again from the dead. To make us grow in this faith, Jesus delays. Jesus is in no hurry. Jesus endures long suffering. Jesus works all things together for good. This is what we need to realize in today's text.** Our schedule and Jesus' schedule are different. He makes no mistake.

**But saints, Jesus doesn't delay or rush to love us.** His love is immediate and already accomplished. However, he does not rush his second coming because he loves us. He waits to give you something more perfect and eternal, a spiritual blessing that belongs to heaven. Jesus did not spare even his own life for this. Furthermore, both the woman with a discharge of blood and the daughter of Jairus were all daughters whom Jesus loved equally. Jesus' greatest concern for his beloved daughters was in their salvation. **To give the best to those two daughters, to love them, and to save them together, He works everything together for this good.** To give the best for me as well as for my brothers and sisters, he delays, is not in a hurry, and shows that he works for good. Let us trust in Him and endure.

**Even if we are desperate and urgent, even if our problems seem bigger than other people's problems, even if we run out of breath and die soon, even if we are buried in the grave, it's not over. Trust Jesus to**

**the end.** He will bring us to the glory of the kingdom of heaven, which was accomplished through Jesus' death on the cross and resurrection. **So even if we are all buried in the grave, he will come again to call us who have been sleeping in the grave. My child, wake up. He will call us with a voice of love. Then we will all rise from the grave, put on the new body of the resurrection, reach the glory of heaven, and live with Jesus forever.** Therefore, being patient, let us live with true faith in the Lord Jesus Christ.

1 Thes.4:16-18, "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore encourage one another with these words."