

## Sunday Lesson – June 27, 2021

**GOSPEL: Mark 5: 21 - 43**

### ***A Risk of Faith***

#### **Background**

“This is a story within a story—the story of the woman with the hemorrhage set within the story of Jairus and his daughter. The stories belong together. Mark creates dramatic tension by telling the two stories together. Each story finds enhanced interest and power through its juxtaposition with the other.

The stories show Jesus dealing with people of vastly different standing. In both stories, competent authorities have proven that no remedy is possible. Both stories involve issues of ritual uncleanness. Both Jairus and the woman demonstrate considerable faith in Jesus.” *(Excerpts from sermonwriter.com/biblical-commentary/mark-521-43/)*

#### **Insight**

“It is interesting to note that the daughter of Jairus was twelve years old—the same number of years as the woman in the crowd had suffered from her infirmity. Also, Jesus calls the woman He healed “Daughter” (Luke 8:48)—the only time He calls an individual that—amid the many references to Jairus’ daughter in the same narrative. The story of Jairus in the Bible is really a miracle within a miracle, with two “daughters” and two stretches of a dozen years.

As soon as the woman touches Jesus, her bleeding stops and she knows she’s been healed. In an instant, Jesus does what no doctor in twelve years had been able to. This proves the power of Christ, of course, but it also illustrates an important point about Jesus and the Law. In Leviticus 15:31 God says, “You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place, which is among them.” In the Old Testament, the



temple was where God dwelt among the Israelites, but in the New Testament, God dwelt among men in the person of Jesus Christ (see John 1:14). Through Jesus the penalties of the Law are reversed, and the contamination of this world had no effect on Christ. The woman did not make Jesus (God’s dwelling) unclean—He made her clean!” *(Excerpts from gotquestions.org/Jairus-in-the-Bible.html & gotquestions.org/woman-issue-blood.html)*

#### **Gospel Reading**

“After Jesus crossed over by boat, a large crowd met him at the seaside. One of the meeting-place leaders named Jairus came. When he saw Jesus, he fell to his knees, beside himself as he begged, “My dear daughter is at death’s door. Come and lay hands on her so she will get well and live.” Jesus went with him, the whole crowd tagging along, pushing and jostling him. A woman who had suffered a condition of hemorrhaging for twelve years—a long succession of physicians had treated her, and treated her badly, taking all her money and leaving her worse off than before—had heard about Jesus. She slipped in from behind and touched his robe. She was thinking to herself, “If I can put a finger on his robe, I can get well.” The moment she did it, the flow of blood dried up. She could feel the change and knew her plague was over and done with. At the same moment, Jesus felt energy discharging from him. He turned around to the crowd and asked, “Who touched my robe?” His disciples said, “What are you talking about? With this crowd pushing and jostling you, you’re asking, ‘Who touched me?’ Dozens have touched you!” But he went on asking, looking around to see who had done it. The woman, knowing what had happened, knowing she was the one, stepped up in fear and trembling, knelt before him, and gave him the whole story. Jesus said to her, “Daughter, you took a risk of faith, and now you’re healed and whole. Live well, live blessed! Be healed of your plague.”

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While he was still talking, some people came from the leader's house and told him, "Your daughter is dead. Why bother the Teacher any more?" Jesus overheard what they were talking about and said to the leader, "Don't listen to them; just trust me." He permitted no one to go in with him except Peter, James, and John. They entered the leader's house and pushed their way through the gossips looking for a story and neighbors bringing in casseroles. Jesus was abrupt: "Why all this busybody grief and gossip? This child isn't dead; she's sleeping." Provoked to sarcasm, they told him he didn't know what he was talking about. But when he had sent them all out, he took the child's father and mother, along with his companions, and entered the child's room. He clasped the girl's hand and said, "*Talitha koum*," which means, "Little girl, get up." At that, she was up and walking around! This girl was twelve years of age. They, of course, were all beside themselves with joy. He gave them strict orders that no one was to know what had taken place in that room. Then he said, "Give her something to eat." *The Message*

### What It Could Mean?

"One of Mark's favorite writing habits is to place two stories in a sandwiched relationship that scholars call "intercalation."

The danger is invoked by the troubled father Jairus who fears rightly that his young daughter is on the verge of death. Jairus' faith comes through his voice: he believes Jesus' laying on of hands can make his daughter well now and live **going forward**. Note his description of Jesus' prospective healing in Mark 5:23 draws on verbs of saving **and** thriving, healing **and** living.

Jesus goes along with Jairus' wish but finds his healing plot quickly interrupted. The crowd starts by pressing in on Jesus, but even that passing distraction proves to be adequate cover for a woman plagued by hemorrhages for twelve years. Healing confirmation does not come first from without, but within—the woman knows immediately that the healing has happened.

These remarkable intercalated stories of a young girl and a persistent woman help us see the range and the reach of this mystery we call Jesus. Their sandwiched stories interpret each other and at the same time reinterpret us readers toward an emerging vision of not just healing, but new creation. Jesus' healing power goes beyond mere fixing to a restoration to life and even empowerment through the saving faith of others. And in this beautiful, sandwiched picture is Jesus, yes, but also the crowds, a father, friends, professional mourners, and above all women, young and old alike, loosed from death and invited into new creation **going forward**." (*Excerpts from workingpreacher.org by David Schnasa Jacobsen*)

### Readings for Further Study

- [Luke 8: 41-56](#) *The story of Jairus*
- [Leviticus 15: 25–27/Numbers 19: 11-20](#) *Old Testament defined uncleanness*
- [1 Corinthians 1:21;9:22/Ephesians 2:5](#) *New Testament healing and delivery from danger*

### Thought for the Day

Look back and **thank** God  
Look forward and **trust** God  
Look around and **serve** God  
Look within and **find** God"

~ *Unknown*

### A Celtic Blessing

May you see God's light on the path ahead  
When the road you walk is dark.  
May you always hear,  
Even in your hour of sorrow,  
The gentle singing of the lark.  
When times are hard may hardness  
Never turn your heart to stone,  
May you always remember when the shadows fall—  
You do not walk alone. **Amen.**