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Introduction

In this passage Lord Jesus Christ faced adverse situations for and against which man is powerless, i.e. incurable diseases and death (Mark 5: 21-43). However, Lord showed his divine power by overcoming those things, without any difficulty, which were impossible for man. In doing so, his purpose is to show some of the features in advance of his kingdom, in which the limits are overcome by the work of Christ.

Another major feature of this passage is that the restorative power of the Lord comes to us through faith. That was so in the case of women with blood flow, as in Jairus, who saw their faith rewarded, first with the healing and the second with the resurrection of his daughter (Donahue & Harrington, 2002). But we shall also consider that in both cases their faith was tested and they had to overcome great obstacles.

The Circumstances

Jesus had just been rejected by the Gadarenes who begged him to leave their region (Mark 5:17) , but now, returning to the western side of the lake, probably at Capernaum, upon arrival went to meet a man named Jairus, ruler of the synagogue, which insistently begged to go with him to his house, *He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live* (Mark 5: 23) (Bible Gateway)

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What a contrast! While some reject him and ask out of their coasts, others await in order to approach him and invite him to come home. And the same situation is repeated constantly in our days, where people, even entire villages, show completely opposite positions against Jesus. We were also struck by the attitude of the crowd, as Luke tells us, "when Jesus returned, he received with joy because all waiting for him" (Lk 8:40) (Donahue & Harrington, 2002). Perhaps they were driven by their curiosity to witness any of the miracles of Jesus.

Jairus, one of the rulers of the synagogue

Jairus was one of those who eagerly awaited the return of the Lord. The reason is that his daughter lay dying and time was running without being able to do anything for her. So, as soon as Jesus came, he came to him and asked desperately to accompany him to his house. No doubt, it was a clear act of faith, but as noted above, their faith had to overcome various obstacles; some of them were very difficult (Craddock et al., 2003).

The evangelist tells us that Jairus was one of the rulers of the synagogue, and at that time, synagogues were practically closed to Jesus. Now Jairus, one of the rulers of the synagogue, came to Jesus to heal his sick daughter. We always find it humiliating to have to ask others for help, but in this case was even more painful because Jairus was one of the Jewish leaders and Jesus was a rabbi had despised and demonized by the religious leaders (Mark 3:22) . How difficult it was for him to overcome "what people think" of his fellow Jews! And perhaps, if he had participated in the rejection of Jesus, he also had to have repented and confessed his mistake and sin.

But genuine faith always encounters these obstacles and so one gets his reward that one must overcome. But it is difficult for human pride to recognize that we need God, the same God

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that we have often ignored and despised, and bypass the "what people say" when we come closer to Jesus!

Jairus request and response of Jesus

So Jairus, a respected man in his community, landed at the feet of Jesus and asked him for his dying daughter. All of us know the pain parents feel when we see our children sick or threatened by death. So, prostrate at the feet of Jesus with intense anxiety and tender affection he made his plea: "My daughter is dying, come ..." (Donahue & Harrington, 2002). Clearly Jairus had faith in Jesus. Why then the Lord did not like the story of the centurion in that one word was enough to heal (Luke 7: 1-10), thus avoiding the suffering of the father and the same death of the child? Jairus certainly wanted to teach, and to us all, a fundamental principle: where there is faith, the Lord shall try to grow (Campbell, 2008).

Jairus knew that Jesus could heal his seriously ill daughter, but the Lord wanted to advance up to understand that also had the power to raise the dead. But to get to learn this, there was no other way to wait until her daughter died. Something similar happened in the case of Lazarus and his two sisters. When word came to Jesus that his friend Lazarus was sick, he stayed still two more days where he was before going (Jn 11: 3-6). This delay was intended to teach Martha and Mary that Jesus had power not only to heal their ailing brother, but he himself was the resurrection and the life (Jn 11: 21-27) .

But on the way home of Jairus, the Lord had to stop to attend another sick woman. This "delay" was certainly another tough test for the faith of Jairus. Mark gives us some information about this woman's disease that helps us to get an idea of their status. She was having a flow of blood for twelve years, so we can imagine that she was physically very weak. *And a woman was*

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there who had been subject to bleeding for twelve years (Mark 5: 25). In addition, a disease so long, always stressful for the sufferer as well as for caregivers; she had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse (Mark 5: 26).

But the disease had not only undermined her physical strength, but had also finished with all her economic resources spent uselessly doctors who had failed to find a solution to her illness, even "rather grew worse." We can get an idea of what this woman had to have suffered at the hands of doctors, at a time when medicine and treatments had more superstition than science. And this, to finally lose all that she had and was given up by the doctors who failed to find a solution for her. Her situation was completely hopeless, without any possible human solution. For all this, Mark says that her disease was a "scourge" as a whip of employees by the Romans to punish wrongdoers (Williamson, 2003).

In many ways, the case of this woman is a good example of the situation of thousands of people who spend years of anguish in search of peace in their hearts without being able to find it. They go from one church to another without feeling any improvement for their spiritual state, before they are increasingly disillusioned and discouraged. They urgently need is to go to Jesus, whatever the cost. But a disease of this kind also had certain religious implications that certainly come to increase the pain. According to the Levitical law (Lev 15: 25-27), a woman with blood flow was in a state of ceremonial impurity, which prevented her from participating in the worship of God. We can imagine how the disease had conditioned her relationship with God throughout the years (France, 2005).

But she also prevented the normal dealings with others, as anyone who had contact with her was in the same condition of impurity. In fact, when she managed to break through the crowd pressed to Jesus, "polluted" ceremonial impurity them all, and finally, Jesus himself when she touched. *At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"*(Mark 5: 30). What a strange situation! In that way, Jesus was in the midst of Jairus and the sick woman. Given the religious implications of her illness, the woman was never have gone to synagogue presiding Jairus, so hardly be known, but now, for very different circumstances, the two stood next to Jesus, both equally in need of him.

Faith of the sick woman

There is no doubt that she deeply felt the need, and was due to hear about Jesus and the wonders he did when it came to faith; *when she heard about Jesus, she came up behind him in the crowd and touched his cloak* (Mark 5:27). As in the case of Jairus, there was a genuine faith that could overcome obstacles. As already mentioned, his faith gave him the strength to achieve his way through the people and get to Jesus. And when he was finally healed, faith led him to confess the whole truth about the good they had received from Jesus, overcoming the possible criticism of those who had come to be ceremonially unclean because of contact with her.

Some have thought that because what the woman had proposed was to touch the hem of Jesus' garment, was not so much of faith but superstition. Others have tried to use the incident to justify their confidence in the relics, a widespread practice in Catholicism for centuries. But we must note that Jesus said that what saved her was her faith in him, *Daughter, your faith has healed you. Go in peace and be freed from your suffering*(Mark 5: 34). The touch of Jesus' garment was only an expression of the faith she had in the power of Jesus.

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The woman was healed because faith touching the edge of the command of Jesus, but in so doing she tried to pass unnoticed in the crowd. Her attitude could be reasonable, given that the Jews had not accepted a ceremonially unclean woman to touch him. But yet Jesus saw clearly that had gone out of him. This is a very interesting fact that we should not overlook (Geddert, 2001).

On the one hand, it is important to note that although there were many people who were with him and that he even pressed, only one faith touched Jesus and was healed. Maybe the crowd accompanied Jesus in a festive mood, hoping to see a miracle in the house of Jairus. In this state, a wild jostled and even thoughtlessly pressed to Jesus. By contrast, the sick woman sought how to approach Jesus with a completely different purpose. She was moved by her deep sense of need and with a heart full of faith and hope in Jesus. What a contrast! But the same happens constantly in the Church of Christ in the present. Many come to hear about it, but very few are those who come to him with a personal faith that can save them.

Jairus was still beside Jesus, eager, languishing in their trouble, asking again and again why the Lord is taking so long with that woman while her daughter was dying. Many times we feel the same, seeing how God solves the problems of others, while we consume us impatient waiting also work in our situation (Edwards, 2002). That is when we remember that the Lord has different purposes for each of us. It was at that moment when the tragic news came from the house of Jairus, "*Your daughter is dead, why trouble the Teacher*"(Mark 5: 35).

One can imagine the mood of Jairus. Death is always painful, but if it is of a small child, and of our own child, then it turns into a harrowing experience. In such a situation it seems that there is no place for hope. But at that moment the Lord intervened: "*Don't be afraid; just*

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believe" (Mark 5: 36). If anyone could convey some kind of hope in a situation like this could only be Christ. When all human resources fail, there are only divine.

We noted at the outset that Christ's purpose was to raise the faith of Jairus to new horizons. He wanted him to understand that he not only has the power to heal the sick, but also to raise the dead. But to do so, he would have to overcome new obstacles. For starters, he should believe that Jesus could do what all other men consider it impossible to resurrect the dead. They had to believe in Christ, death is not the end of all human hopes. And later, when they reached the house, he also endured the taunts of the people who laughed at Christ when he said the girl was not dead but sleeping.

When they arrived at the house of Jairus, Christ drove them all out, keeping only the girl's parents and three of his disciples; Peter, John and James; *He did not let anyone follow him except Peter, James and John the brother of James* (Mark 5: 37). Probably one of the reasons to get out to the mourners and many others present was because his attitude was a hindrance to the manifestation of the power of the Lord. On the other hand, choose three disciples, perhaps due to the fact that this was the number of witnesses required by law to be valid testimony (Deuteronomy 17: 6) (Brooks, 2001).

Jesus said, "*Talithakoum*" (Mark 5: 41) which is translated: Little girl, I say to you, arise." We have seen that Mark was the interpreter of Peter, one of the three disciples who accompanied Jesus on that occasion. And in his memory he kept hearing that "*Talithakoum*" all his life. Love, tenderness, affection Jesus said those words were never erased from his mind. So when he told this story to Mark, he had pronounced these words. But on the other hand, the Lord had said that the girl was not dead but sleeping. This became something characteristic of the

Christian message; Death is like a dream from which we finally awaken the Lord at His coming (1 Thessalonians 4: 14-17). For this reason, some have thought that these loving words of Jesus to the girl, "*Talithakoum*," were the same with his mother to wake up each day (Williamson, 2003).

Conclusion

Probably many of us are thinking right now that although Jesus healed this woman and this child rose, however, why did not he does the same with us at this time. We also have faith in Christ, yet, but we want to see our loved ones healed, do not always see this happen, and often, death separates us from them irreparably. Obviously this story is not intended to encourage us to expect the same. Perhaps that is one reason why Christ instructed everyone to keep the secret as long as possible for anyone to know.

But what he intended to teach us through these miracles, our faith is that it should lead us to have a completely new view of illness and death, a vision that the world never shared. Neither the disease nor death has a permanent power over those who have believed in Christ. Both were defeated by him and his kingdom will no longer exist.

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