


**The Gospel of Mark**  
**Part 18**  
**Jesus the Healer**

# TALKINGPOINTS WALKINGPOINTS

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**Talk** together about the glory of God's kingdom. –Psalm 145:11  
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

## Questions for Reflection or Discussion

- What from Sunday's message interested you? ...made sense to you? ...confused you?  
...intrigued you? ...upset you? ...encouraged you? ...and **why**?

[Confused about the fact that Jesus has two natures? This week's *Digging Deeper* will help!]

- Notice that **both** Jairus and Jesus had "daughters" (v. 23 & 34) about whom they cared deeply. Compare and contrast how deeply you imagine each daughter **realized** how much she was loved.

With **which** daughter do you more identify—the young, highly-valued one or the old, shunned one?  
**Why that one?**

- Skim Mark 5:21-43, marking every occurrence of large groups of people (see v. 21, 24, 27, 30, 31, 37-40 and 43). Put yourself in Jairus' situation. **How** do you think you would feel about the presence of this "pressing crowd"? **Why** would you feel that way?

Now put yourself in the place of this woman with the hemorrhage. Would you find the presence of a crowd to be an annoyance or a comfort, a hindrance or a help? **Why** do you think that?

Think about your own current need for divine intervention. Would the presence of a crowd **deter you** from "falling at Jesus' feet, imploring him earnestly for his help" (v. 22-23)—or might it **embolden you** to approach him for his intervention (v. 27 the woman **"came up in the crowd"**)— **and why**?

- Make a list of the emotional states and reactions of the following characters in these dramas:

Jairus, in v. 22-24 \_\_\_\_\_  
and then in v. 35-36 \_\_\_\_\_

The woman with the hemorrhage in v. 25-28 \_\_\_\_\_  
and then in v. 29 \_\_\_\_\_  
and then in v. 30-33 \_\_\_\_\_  
and finally in v. 34 \_\_\_\_\_

Jairus and wife in v. 38-40 \_\_\_\_\_  
and then in v. 41-43 \_\_\_\_\_

Jesus' **intentions** did not vary throughout these emotional ups and downs. What do you conclude?

Many of you have heard of St. Jude Children's Hospital. Started by entertainer Danny Thomas, St. Jude has become a leading research hospital specializing in treating children with cancer. Mark 5 has sometimes been called "the Saint Jude chapter" of the New Testament because in it Jesus deals with several seemingly hopeless causes. (We've already seen his power over nature [4:35-41] and the demonic realm [5:1-20], we now see his power over disease and even death itself.) In a large crowd (v. 21) stood two people who were especially anxious to see Him—Jairus, a man with a daughter who was at death's door; and an anonymous woman suffering from a humanly incurable disease. The contrast between these two needy people is striking and reveals the extent of Christ's love and mercy. Jairus was an important synagogue officer; the woman was an anonymous "nobody". Jairus was about to lose a daughter who had given him twelve years of joy; this woman was about to lose an affliction that had brought her twelve years of sorrow. Being a synagogue officer, Jairus was no doubt wealthy; but his wealth could not save his dying daughter. In contrast, this woman was bankrupt! Both of them found the answers to their needs at the feet of Jesus.

First we meet Jairus, a synagogue official. Although he was a man of high status, his humility and desperation caused him to fall down at Jesus' feet: "My little daughter lies at the point of death"—literally "at her utmost extremity" (v. 23). So he pleaded, "Please come and lay Your hands on her, so that she will get well and live." But just then, an anonymous woman—also in desperate need of a miracle—intervened (her story begins at v. 25). She had a hemorrhage for twelve years, a condition that rendered her ceremonially unclean—cut off from the worshipping community (Leviticus 15:19-33). She was as unclean as a leper; nobody had been able to help her (v. 26). No doubt she thought: "I've heard so many things about this man Jesus—he's my last hope!" She made her way through the crowd, stretched out her hand, touched Jesus and immediately was healed (v. 29)!

Jesus knew right away **something** had happened (v. 30)—but not **who** had touched him. In the incarnation, Jesus' divine nature lost none of its attributes and his human nature remained fully human. Neither his human nature was deified nor was his divine nature humanized. This is a mystery, but Jesus has two natures, and he can operate out of either. One knows everything; the other one learns things. Remember—Jesus was on his way to minister to a young girl who was at death's door. Time was of the essence. From a human perspective, he didn't have time to delay. Yet he stopped everything to ask: "Who touched My garments?" Jesus' disciples were irritated by this apparently ludicrous question (v. 31). But Jesus wanted to draw out this dear lady; he wanted conversation with her. She, of course, was fearful, but at this point she didn't care—she was desperate! And she was honest; she told Jesus the whole truth. And Jesus didn't rebuke her for touching him. Ministering to God's people is a higher priority than observing rituals.

Jesus tenderly said, "Daughter, your faith has made you well" (v. 34). In so doing, he was not saying that there was intrinsic power in her faith. Her faith was **not** the **efficient** cause of her healing; Jesus was! Her faith was merely the **instrumental** cause of her healing. (The same applies to our justification. God doesn't declare us to be righteous because there is any inherent righteousness in our faith. No, faith is the instrumental cause of our justification because it is the instrument by which we take hold of Jesus. It is the empty hand that receives God's free gift! Jesus is the efficient cause of our justification.) Jesus tenderly spoke to her: "Go now, not in fear and trembling, not in misery, as you arrived, but go in peace, and rejoice in your healing. God has heard your plea, and he has responded!" And the verb tense Jesus used assured her that she was permanently healed from this affliction. It was not coming back!

As soon as Jesus uttered these words, his attention was diverted back to Jairus' situation. I promise you, Jairus was not happy about this delay (surely her cure could wait a couple more hours!). Jairus' little girl was on her deathbed! Triage is a process that involves sorting and prioritizing the care of injured patients. Surely a dying little girl should have been treated before this woman with an issue of blood! But Jesus would not be hurried, even though his delay had consequences: the little girl died (v. 35)! Put yourself in Jairus' place. Can you imagine getting this news? How his heart must have sunk at these words. From a human perspective, all hope for his daughter was lost in that moment: "If only Jesus had not stopped. If only, if only, if only." Jairus' servant counseled: "Why trouble the teacher anymore?" We can all reach the point where we say to ourselves: "Why should I trouble God with this any longer? Everything I feared would happen, has happened. No sense continuing to pray..." But at such times, we must remember that we should never stop "troubling" the Lord, because he deeply cares about us. He wants us to come to him in our pain and grief and despair. Have you noticed that God's blessing and grace almost never operate according to our timetable? Remember that the next time you are tempted to be impatient with God. God knows what he is doing—and will not be hurried. If we insist on imposing our schedule on him, we'll never feel loved by him.

According to their custom, hired professional mourners were already on the scene when Jesus arrived at Jairus' home (v. 38). Jesus put a stop to all their weeping and wailing, saying that she was not dead, but merely asleep (v. 39; cf. 1 Thessalonians 4:13-18). The Bible is clear that, for the believer, while our bodies sleep, our human spirits do not. At death, the spirit of the believer leaves the body (James 2:26) and goes immediately to be with the Lord (Philippians 1:20-23). These unbelieving mourners mocked Jesus for his comment (v. 40), but Jesus took full command of the situation: the first thing he did was kick them out! He allowed only Peter, James, John and the parents to accompany him into the room where the little girl lay. He went straight to work. Jesus not only raised her from the dead, he healed her of the sickness which led to her death (v. 41-42)! Everyone immediately was astounded. In a moment they went from deep sorrow to the heights of ecstasy! From despair to delight! They didn't expect this outcome. Prior to her death, her parent's faith had been large enough to conceive of a healing—but not a resurrection!

### **What does Mark want us to learn from all of this?**

**[1]** Mark wants us to see that Jesus is not an ordinary religious teacher. He is none other than the human-divine Messiah King prophesied in the Old Testament come to inaugurate his Kingdom.

**[2]** Mark wants us to know that this Messiah-King has power over nature, demons, disease, and even death.

**[3]** We also learn that Jesus operates on his own timetable. He will not be hurried. But from this we must not conclude that he does not care.

**[4]** Mark wants us to know that we can trust this Man not only with your lives, but also with our eternities. For Jesus, even death is no match. Because Jesus conquered sin and death on the cross, in the future all who place their trust in Him will be raised from the dead, just as he raised this little girl from the dead.

**The New Testament reveals Jesus as the great God-man! Let's explore the "hypostatic union" of Christ's two natures...**

**Monday**—Read Matthew 1:18-25 and Luke 1:26-38.

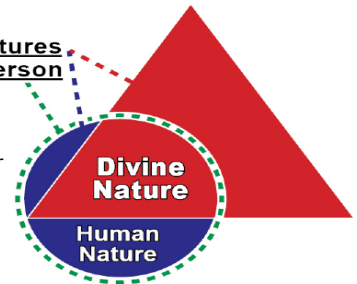
- List everything you see that shows that Jesus is God.
- List everything you see that shows that Jesus is human.
- Try to explain the diagram to the right.
- Does being truly human necessitate that Jesus also be sinful? Support your answer biblically. (Need help? See John 8:29 and 15:10. 2 Corinthians 5:21; Hebrews 4:15 and 7:26. 1 Peter 1:19, 2:22 and 3:18.)
- Read John 1:1 and 18; 20:28; Romans 9:5; Titus 2:13; and 2 Peter 1:1. What explicit claims do these verses make about Jesus' deity?

**"The Christ":**

• **two** distinct **natures** united in **one person**

• the natures neither mixed with each other nor ceased to maintain their own attributes.

• Jesus Christ, the perfect "God-man"!



**Tuesday**—Read Philippians 2:3-11.

- How do you see Jesus' full divinity in this passage?
- How do you see Jesus' full humanity in this passage?
- If Jesus has a human nature and we do too, then why are we so different? Why would we need to be commanded to be like him?
- Which aspect of Jesus' humiliation do you find most comforting? Most challenging? How can they inspire you?

**Wednesday**—For nearly a month during A.D. 451, church leaders convened a universal church council in the city of Chalcedon (a suburb of today's Istanbul, Turkey) to clarify the mystery of the person of Christ. The "Chalcedonian Creed" has never been improved upon! It reads: *"We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhood and also perfect in manhood; truly God and truly man, of a rational soul and body; co-essential with the Father according to Godhood, and co-essential with us according to the Manhood; in all things like us, except without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusing them, changing them, dividing them and without separating them. The distinction of the two natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Substance, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has been handed down to us."*

- What makes sense to you now, which did not before?
- What questions do you still have?
- Does the Chalcedonian Creed seem to you to "cover all the bases"?
- What present-day errors are you aware of which would be resolved if people understood and affirmed the Chalcedonian Creed?

**Thursday**—Let's resolve some **apparent** contradictions in Jesus' statements and actions (no true contradiction exists). Jesus was **one** Person, with **two** Natures (unfallen human nature + divine nature). During his earthly ministry, he laid aside the expression of his divine prerogatives (Philippians 2:5-8) and operated as a sinless human, in moment-by-moment dependence upon the Father for wisdom and power (which is what Adam failed to do). Referring back to the Chalcedonian Creed, note that:

- One nature does some things that the other nature does not do ("*...the property of each nature being preserved...*"), so for example: Jesus' human nature can have ascended to heaven and is no longer in the world (see John 16:28; 17:11; Acts 1:9-11), but with respect to his divine nature, Jesus can affirm that he is everywhere present (Matthew 18:20; 28:20; John 14:23). Since he has two distinct natures, both of these things can be true about the **person** of Christ—**he** returned to heaven and **he** is also present with us!
- In his human nature, Jesus was weak and tired (Matthew 4:2; 8:24; Mark 15:21; John 4:6), but in his divine nature he was omnipotent (Matthew 8:26-27; Colossians 1:17; Hebrews 1:3). The **one person** Jesus could at the same time be weary and omnipotent!
- Jesus' human nature **died** (Luke 23:46; 1 Corinthians 15:3), but his divine nature **cannot die**, and in fact, was **able to raise himself from the dead** (John 2:19; 10:17-18; Hebrews 7:16)! Yet the **one person** of Christ experienced death for us.
- In his humanity, he was tempted in every way as we are, and yet without sin (Hebrews 4:15). His divinity could not be tempted to sin (James 1:13). Yet anything that **either of his natures** did, the **one person** of Christ does. Thus, "**Christ** died for our sins" (1 Corinthians 15:3). Whatever can be said of **one** nature **or the other** can be said of the **person** of Christ. Is your head hurting yet?

**Friday**—Christ is now seated at God's right hand. This is the position of total honor.

- The Old Testament predicted it. Read Psalm 110:1 and the New Testamental fulfillment in Christ found in Hebrews 1:3.
- Read Ephesians 1:20-21; 1 Peter 3:22; and 1 Corinthians 15:25.
- Have you ever heard anyone joke about Jesus, or use his name in vain? Reflect on that in light of what you've learned this week.
- Read Ephesians 2:4-7. **Who else currently is** "seated at the right hand of God"? How can that be?!
- See if these ten blessings are sufficient for your every need:
  1. In Christ Jesus you were chosen by God and given grace before the world was created. (Ephesians 1:4; 2 Timothy 1:9)
  2. In Christ Jesus you have eternal life. (Romans 6:23)
  3. In Christ Jesus you are loved by God with an inseparable love. (Romans 8:38-39)
  4. In Christ Jesus you were redeemed and forgiven for all your sins. (Ephesians 1:7)
  5. In Christ Jesus you are justified before God and the righteousness of God in Christ is imputed to you. (2 Corinthians 5:21)
  6. In Christ Jesus you have become a new creation and a son of God. (2 Corinthians 5:17; Galatians 3:26)
  7. In Christ Jesus you are being sanctified and made holy. (1 Corinthians 1:2)
  8. In Christ Jesus everything you really need will be supplied. (Philippians 4:19)
  9. In Christ Jesus the peace of God will guard your heart and mind. (Philippians 4:7)
  10. In Christ Jesus you will be raised from the dead at the coming of the Lord. (1 Corinthians 15:22)

**Saturday**—Read Colossians.

- List everything you learn about the incomparable Christ from Colossians 1:13—2:19.
- List everything you learn from Colossians 2:20—4:6 about **your appropriate response** to the incomparable Christ.
- After this week's study, can you ever think of Christ in the same way? How will you now respond to him?