

LANGUAGE NOTES & TEXTUAL CONNECTIONS

**Mark** is believed to be the earliest of the four gospels to be written down. Luke and Matthew quote directly from it, and then expand upon the bare-bones telling that Mark offers of the life, teaching, death and resurrection of Jesus of Nazareth.

**FELL AT HIS FEET**:: πίπτω pronounced / piptó/:: to fall; of descent from a higher place to a lower; 'of descent from an erect to a prostrate position. A movement of recognition, respect, honor and worship.

**made well**:: σώζω pronounced /sózó/ :: to save, heal, preserve, rescue - such as to deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). (sózō) is the root of the Greek word sōtēr ("Savior"), and sōtēria ("salvation") and as an adjective, sōtērion (what is "saved/rescued from destruction & brought into divine safety")

**a flow of blood** :: ρύσις pronounced /rhusis/:: a flowing, an issue, hemorrhage. The Israelites, like many ancient people, thought of the blood as the source of life – as we might think of the soul. And so blood was considered holy and sacred. We see this in the story of Cain and Abel, Genesis 4:10 "And the Lord said [to Cain], 'What have you done? Listen, your brother's blood is crying out to me from the ground!'" See also Leviticus 17:14 -- "For as to the life of all flesh, the blood thereof is all one with the life thereof;" This affliction would have led to this woman being deemed "unclean" for the duration of his suffering and illness; and thus banished from society until well. At the point when she most needed relational support, she would be alone. It was forbidden to touch anyone who was bleeding or any object that they had touched.

See Leviticus 15:19-25, 31 -- "When a woman has a **discharge of blood** that is a menstrual discharge from her body, she shall be in her impurity for seven days, and whoever touches her shall be unclean until the evening.<sup>20</sup> Everything upon which she lies during her impurity shall be unclean; everything also upon which she sits shall be unclean...<sup>21</sup> and Whoever touches what she has touched...shall be unclean until the evening...

<sup>25</sup> "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 menstrual impurity, all the days of the discharge she shall continue in uncleanness; as in the days of her impurity, she shall be unclean.

<sup>31</sup> "Thus you shall keep the Israelites separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle that is in their midst.

Leviticus 15:19-25, 31

Mark 5:21-43

NEW REVISED STANDARD VERSION

<sup>21</sup> When Jesus had crossed again in the boat[f] to the other side, a great crowd gathered around him, and he was by the sea.

<sup>22</sup> Then one of the leaders of the synagogue, named Jairus, came and, when he saw him, **FELL AT HIS FEET** and pleaded with him

repeatedly, "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."<sup>24</sup> So he went with him.

And a large crowd followed him and pressed in on him.<sup>25</sup> Now there was a woman who had been suffering from a **flow of blood** for *twelve* years.

<sup>26</sup> She had endured much under many physicians and had spent all that she had, and she was no better but rather grew worse.<sup>27</sup> She had heard about Jesus and came up behind him in the crowd and touched his cloak,<sup>28</sup> for she said, "If I *but touch his cloak*, I will be *made well*."

<sup>29</sup> *Immediately* her flow of blood stopped, and she felt in her body that she **WAS HEALED** of her disease.

<sup>30</sup> *Immediately* aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my cloak?"

<sup>31</sup> And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'"

<sup>32</sup> He looked all around to see who had done it.

<sup>33</sup> But the woman, knowing what had happened to her, came in fear and trembling, **fell down before him**, and told him the whole truth.

<sup>34</sup> He said to her, "**Daughter**, your faith has *made you well*; go in peace, and **be healed of your disease**."

<sup>35</sup> While he was still speaking, some people came from the synagogue leader's house to say, "Your **daughter** is dead. Why trouble the teacher any further?" <sup>36</sup> But overhearing what they said, Jesus said to the synagogue leader, "Do not be afraid; only believe." <sup>37</sup> He allowed no one to follow him except Peter, James, and John, the brother of James. <sup>38</sup> When they came to the synagogue leader's house, he saw a commotion, people weeping and wailing loudly. <sup>39</sup> When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping."

<sup>40</sup> And they laughed at him.

Then 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. <sup>41</sup> Taking her by the hand, he said to her, "Talitha koum," which means, "Little girl, get up!" <sup>42</sup> And immediately the girl *stood up* and began to walk about (she was *twelve* years of age).

At this they were overcome with **AMAZEMENT**. <sup>43</sup> He strictly ordered them that no one should know this and told them to give her something to eat.

#### QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in these texts?
- Imagine yourself as someone in the story – a disciple, the bleeding woman, Jairus, a member of the crowd. Reread the story. How do you respond, or feel about what transpires?
- The Hebrews believed that the essence of life was in the blood. That's what made it holy, and what make it "impure" to touch blood, be bleeding, or eat animal meat that wasn't first emptied of its blood (kosher). So this woman is dying spiritually and physically from this affliction. How else is she suffering, sick or hurting?
- These two stories of healing are sandwiched one inside the other. What do they reveal about sickness, being healed, (made well or whole)? How does Jesus long to make both women well? What does that look like?
- How do you respond to this notion of "unclean" – both of the woman because of her hemorrhage, and Jairus' daughter who is thought to be dead. Why doesn't Jesus observe the Law saying not to touch impure or unclean things?
- What invitation do you hear the Spirit of God speaking to you – *or to us, as a church* – to act, speak, be, or change, through this word of scripture?

*touch* :: in the ancient world this sort of healing power was understood to be transferred through touch. When we look at the Torah laws we see too that ritual impurity (unclean-ness) was also transmitted by touch. So in a sense Jesus' healing power goes from him to the woman, while the woman's impurity (sinfulness or unwholeness) goes from her to him. Disobeying this law, the order to stay outside of the camp while unclean could result in the punishment of death (see

**WAS HEALED**:: *ιάομαι* pronounced /iaomai/ :: to heal; generally of the physical, sometimes of spiritual, disease. Used in Isaiah 53:4,5 and Luke 17:15.  
*believe*:: *μετανοέω* *believe* /metanoéo/ :: to believe, to trust, to put your faith in...

**fell down before him**:: *προσπίπτω* pronounced /prospiptó/ :: to fall upon, fall prostrate before in homage or supplication. While not the same word used to describe the pleading action of Jairus in v.22 it conveys the same meaning of deep respect and honor....as in prostrating yourself before a king.

**Daughter**:: The woman that has no identity beyond her sickness and impurity, is now called *daughter*. "[Jesus said,] 'Whoever does the will of God is my brother and sister and mother.'" Mark 3:35

*Immediately*:: Mark uses often this word and notion of immediacy in his re-telling of the life of Jesus. It adds a certain dynamic.

**be healed of your disease** :: *ὑγιής* pronounced /hugiés/ :: sound, healthy, pure, whole; wholesome (to make one whole i. e. restore him to health; sound and thus free from affliction/suffering) used also in , John 5:11, 15; John 7:23. Another translation of this phrase might be "**and be sound/whole from your affliction.**"

*stood up*:: *ἀνίστημι* pronounced /anistémi/ :: to raise up, to stand up, to rise; *to rise from among (the) dead*; It's used to describe resurrection ( to raise up from death) in John 6:39, 44, 54; Acts 2:32; Acts 13:34 (also in Greek writings).