

## Mark 5:21-34

(cf. Mt 9:18-22; Lk 8:40-48)

<sup>21</sup> Jesus got into the boat again and went back to the other side of the lake, where a large crowd gathered around him on the shore. <sup>22</sup> Then a leader of the local synagogue, whose name was Jairus, arrived. When he saw Jesus, he fell at his feet, <sup>23</sup> pleading fervently with him. "My little daughter is dying," he said. "Please come and lay your hands on her; heal her so she can live." <sup>24</sup> Jesus went with him, and all the people followed, crowding around him. <sup>25</sup> A woman in the crowd had suffered for twelve years with constant bleeding. <sup>26</sup> She had suffered a great deal from many doctors, and over the years she had spent everything she had to pay them, but she had gotten no better. In fact, she had gotten worse. <sup>27</sup> She had heard about Jesus, so she came up behind him through the crowd and touched his robe. <sup>28</sup> For she thought to herself, "If I can just touch his robe, I will be healed." <sup>29</sup> Immediately the bleeding stopped, and she could feel in her body that she had been healed of her terrible condition. <sup>30</sup> Jesus realized at once that healing power had gone out from him, so he turned around in the crowd and asked, "Who touched my robe?" <sup>31</sup> His disciples said to him, "Look at this crowd pressing around you. How can you ask, 'Who touched me?'" <sup>32</sup> But he kept on looking around to see who had done it. <sup>33</sup> Then the frightened woman, trembling at the realization of what had happened to her, came and fell to her knees in front of him and told him what she had done. <sup>34</sup> And he said to her, "Daughter, your faith has made you well. Go in peace. Your suffering is over." (NLT)

<sup>21</sup> Después de que Jesús regresó en la barca al otro lado del lago, se reunió alrededor de él una gran multitud, por lo que él se quedó en la orilla. <sup>22</sup> Llegó entonces uno de los jefes de la sinagoga, llamado Jairo. Al ver a Jesús, se arrojó a sus pies, <sup>23</sup> suplicándole con insistencia: —Mi hijita se está muriendo. Ven y pon tus manos sobre ella para que se sane y viva. <sup>24</sup> Jesús se fue con él, y lo seguía una gran multitud, la cual lo apretujaba. <sup>25</sup> Había entre la gente una mujer que hacía doce años padecía de hemorragias. <sup>26</sup> Había sufrido mucho a manos de varios médicos, y se había gastado todo lo que tenía sin que le hubiera servido de nada, pues en vez de mejorar, iba de mal en peor. <sup>27</sup> Cuando oyó hablar de Jesús, se le acercó por detrás entre la gente y le tocó el manto. <sup>28</sup> Pensaba: «Si logro tocar siquiera su ropa, quedaré sana.» <sup>29</sup> Al instante cesó su hemorragia, y se dio cuenta de que su cuerpo había quedado libre de esa aflicción. <sup>30</sup> Al momento también Jesús se dio cuenta de que de él había salido poder, así que se volvió hacia la gente y preguntó: —¿Quién me ha tocado la ropa? <sup>31</sup> —Ves que te apretuja la gente —le contestaron sus discípulos—, y aun así preguntas: “¿Quién me ha tocado?” <sup>32</sup> Pero Jesús seguía mirando a su alrededor para ver quién lo había hecho. <sup>33</sup> La mujer, sabiendo lo que le había sucedido, se acercó temblando de miedo y, arrojándose a sus pies, le confesó toda la verdad. <sup>34</sup> —¡Hija, tu fe te ha sanado! —le dijo Jesús—. Vete en paz y queda sana de tu aflicción. (NVI)

<sup>21</sup> Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ’ αὐτόν καὶ ἦν παρὰ τὴν θάλασσαν <sup>22</sup> Καὶ ἔρχεται εἰς τῶν ἀρχισυναγωγῶν ὄνοματι Ἰαῖρος καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ <sup>23</sup> καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆς ἵνα σωθῆ καὶ ζήσῃ <sup>24</sup> καὶ ἀπηλθεν μετ’ αὐτοῦ καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν <sup>25</sup> Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη <sup>26</sup> καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χειρὸν ἐλθοῦσά <sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ. <sup>28</sup> ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι <sup>29</sup> καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴται ἀπὸ τῆς μᾶστιγος <sup>30</sup> καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἤψατο τῶν ἱματίων <sup>31</sup> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλιβόντά σε καὶ λέγεις· τίς μου ἤψατο <sup>32</sup> καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν <sup>33</sup> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσά εἰδυῖα ὁ γέγονεν αὐτῆ ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν <sup>34</sup> ὁ δὲ εἶπεν αὐτῆ· θυγάτηρ ἡ πίστις σου σέσωκέν σε· ὑπάγε εἰς εἰρήνην καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μᾶστιγος σου (NA28)

### Notes:

#### A. Orientation & Narrative Context Reminder—Recall: Jesus is performing miracles<sup>1</sup> (4:35-5:43)<sup>2</sup>:

- a. Over nature, i.e., the natural (4:35-41).
- b. Over the demonic, i.e., the (evil) supernatural (5:1-20)
- c. Over disease and death (5:21-43)<sup>3</sup>. ←[We are Here.]

- i. Setting {Markan Sandwich, i.e., the literary device of intercalation}:<sup>4</sup>
  1. Jairus & his daughter: 5:21-24 {the top bun}.
  2. The woman with constant bleeding: 5:25-34 {the filling}.
  3. Jairus & his daughter: 35-43 {the bottom bun}.

We are here.

- d. In each of these events [miracles] the audience (and the reader) is forced to make a judgement regarding Jesus<sup>5</sup>—the possibility of neutrality or apathy is thrown out the window—never to be recovered. “In each event the presence of Jesus constitutes an affirmation of life and the defeat of death. Confronted with his word of power, the man of faith finds himself in the presence of the Lord of Life.” (Lane 1974).

<sup>1</sup> We will notice these are much more detailed and longer than is typical of Mark.

<sup>2</sup> The placement of these miracle stories after the teaching block is natural: “for word and deed go hand in hand...Jesus both announces the coming of the kingdom of God in his teaching and demonstrates his authority and power by his actions (1:27; cf. 1:21-22, 25-26).” (Stein 2008).

<sup>3</sup> “These [nature, realm of the demonic, and death] were seen in antiquity as the gamut of nonhuman forces that most threatened human life.” (Witherington III 2001). Modernity (and everyday experience) would agree (with the possible exception of the demonic/supernatural realm, in some circles).

<sup>4</sup> “We really should take this passage [5:21-34] with the next one [5:35-43], since in Mark’s mind they are all part of the same story. But both are so full of interest that it’s worth holding them apart for the moment, provided we remember how closely they belong together... The flavor of the outer story adds zest to the inner one; the taste of the inner one is meant in turn to permeate the outer one...both stories are about fear and faith, and the power of Jesus to take people from one to the other.” (Wright 2004). “...both exhibit the one thing that will bring them [Jairus, his daughter, and the woman with the blood flow] deliverance: their faith in Jesus.” (Garland 2015).

<sup>5</sup> “The right judgment of Jesus cannot be made by following convention, for Jesus supersedes the powers of nature, demons, illness, death, and family influence. Confining Jesus within such categories and stereotypes is to misunderstand him; acknowledging his supremacy to such categories is the first act of discipleship.” (Edwards 2002).

- i. Within these pericopes, we will see more mixed reactions by those who witness these events.
  - ii. The disciples (*insiders*) will be forced to consider closer the overarching question: “Who is this Jesus?”.
- B. Jesus has authority over death—Jairus & his daughter Part 1 (5:21-24):**
  - a. Jesus returns from the Decapolis<sup>6</sup>:
    - i. Jesus returns to the predominantly Jewish western side of the lake (perhaps Capernaum) from the eastern side of the lake (the Decapolis) where he encountered the demoniac and cast out the Legion of demons.
    - ii. A large crowd<sup>7</sup> quickly gathers around Jesus.
  - b. Jairus & his plea for help.
    - i. Jairus—a leader [*president or “head”*] of the local synagogue<sup>8</sup>.
      - 1. Recall: a synagogue (the local Jewish worshipping community)<sup>9</sup> in Jesus’ day served a variety of functions, e.g., worship, reading of Scriptures, prayer, religious instruction, city/village administrative matters, local (and limited) court activities: judicial judgments and sentencing, teaching children, social events, etc.<sup>10</sup>
      - 2. Recall: “In a synagogue the conducting of public worship, reading of Scriptures, preaching, and public prayer were performed not by a professional class of officials but by lay synagogue members. The ruler of the synagogue, accordingly, was not a worship leader or a professionally trained scribe or rabbi but a lay member of a synagogue who was entrusted by the elders of the community with general oversight of the synagogue and orthodoxy of teaching.” (Edwards 2002).
      - 3. The title sounds more prestigious in Jewish hierarchical ranking than it really was; although functionally, it was important.
      - 4. Jairus may or may not have had contact with Jesus previously, but at the least, he had heard of Jesus.
    - ii. Jairus arrives, sees Jesus, falls at His feet<sup>11</sup>,
      - 1. And pleads fervently with Him to (v. 23<sup>12</sup>):
        - a. Come and lay hands on his daughter who is dying<sup>13</sup>,
          - i. “the laying on of hands”<sup>14</sup> was a symbolic act that (along with deliberate accompanying physical touch in general) often involved:
            - 1. The passing on of a blessing of various sorts (cf. Mk 10:16; Mt 19:13, 15; Acts 6:6; 8:17, 19; 9:17; 13:3; 19:6; 1 Tim 5:22),
            - 2. The bringing about of a healing<sup>15</sup> (cf. Mk 1:31, 41; 5:41; 6:5; 7:32; 8:23, 25; Lk 4:40; 13:13; 22:51; Acts 9:12, 17-18; 28:8-9). The use of touch generally, or “laying on of hands” more formally, was very common in the ancient world—we have seen people attempting to be healed simply by *touching* Jesus (Mk 3:10; 5:28-30).
        - b. Heal her—so she can live<sup>16</sup>.
          - i. Jairus’s request is for a miracle: healing, so she won’t die.
          - ii. As we will see, Jairus receives a much greater miracle: she will be raised from the dead!
      - 2. Jairus appears very confident that if Jesus is willing to come, then He would be able to remarkably heal her. Jairus may not fully understand Jesus but he acts in initial faith...and consequently not only will his daughter live, but Jairus will witness an incredible epiphany which will naturally require him to further consider the all-important question: “Who is this Jesus?”.
  - c. Jesus’ response to Jairus’ request:
    - i. Jesus went with him,
    - ii. And all the people followed
      - 1. Crowding around Him.
      - 2. Amongst this crowd is a woman who has had a “blood flow” for twelve years.

<sup>6</sup> A much less eventful crossing than the previous one had been!

<sup>7</sup> This is more or less the same crowd as in 4:1 & 4:36; which probably had (at least in a large part) its origins in 3:7-12.

<sup>8</sup> “[A synagogue ruler] was in charge of the financial and physical well-being of the synagogue, representing the Jewish community to the outside world, and regulating such worship activities as the reading of the Torah, having someone lead in prayer, inviting people to preach (cf. Acts 13:15), and so on. The office at times appears to have been an elected position and at times a hereditary one.” (Stein 2008). “Ordinarily, a synagogue had only one ruler, but not always. Acts 13:15 speaks of at least two rulers in the same synagogue.” (Edwards 2002).

<sup>9</sup> Also recall: the differences between Synagogues and the Temple—they were not mini and/or local temples.

<sup>10</sup> “...synagogues were essential institutions for Jewish social, political and religious activities and important for the formation of Jewish identity.” (Green, Brown and Perrin 2013).

<sup>11</sup> “The description of Jairus falling at Jesus’s feet may describe an attitude of submission (3:11; 5:33) or petition (here and 7:25) and reveals that not all Jewish leaders were opposed to Jesus. In the present context, Jairus’s actions reveal his sense of helplessness and need.” (Stein 2008).

<sup>12</sup> “Verse 23 begins the verbalization of Jairus’s action of falling at Jesus’s feet (cf. 7:25-26).” (Stein 2008).

<sup>13</sup> “at the point of death” (ESV, KJV, NAS, RSV). “The daughter’s condition is critical...(NIV, “is dying”) is a colloquialism for “at death’s door” or “sinking fast”.” (Edwards 2002); or as Bob Dylan wrote: “Knockin’ on Heaven’s door”.

<sup>14</sup> The various English translations don’t always render the phrase (or variations of) explicitly as “the laying on of hands” or something similar, e.g., 1 Tim 5:22 NLT.

<sup>15</sup> Interestingly, “In the Heb. OT, there is no example of a healing that involved the laying on of hands. In the LXX, the idea is found in 2 Kgs 5:11.” (Bock 2005).

<sup>16</sup> Not a small request!

### C. Jesus has authority over disease/dying—the woman with constant bleeding (5:25-34):

- a. The woman, her condition, & her faith/logic (vv. 25-28<sup>17</sup>).
  - i. She had suffered from constant bleeding<sup>18</sup> for twelve years:
    1. She suffered (physically, financially, and socially/religiously) from the bleeding<sup>19</sup>.
      - a. This would make her ceremonially unclean, esp. if it involved an aspect of menstruation<sup>20</sup> (cf. Lev 12:1-8; 15:19-33; also if you are familiar with the Mishnah: see the entire tractates: *Zavim* [impure discharges] & *Niddah* [menstrual isolation]).
      - b. She is therefore not able to attend religious festivals (cf. Num 5:1-4).
    2. Twelve<sup>21</sup> years is a long time to suffer in this capacity.
  - ii. She sought help from many doctors:<sup>22</sup>
    1. She suffered<sup>23</sup> a great deal from them,
    2. She spent all of her financial resources on them.
    3. But she didn't get any better,
      - a. But rather she got worse!<sup>24</sup>
  - iii. Her last hope: Jesus
    1. The woman has lost all her resources and hope in others, and her condition worsened<sup>25</sup>, but *she had heard about Jesus* (v. 27),
    2. Because of what she had heard about Jesus, she reasoned: "If I can just touch his robe<sup>26</sup>, I will be healed". Why exactly she reasoned, based on what she had heard, that the touch of His robe could heal her, Mark doesn't elaborate on<sup>27</sup>.
- b. The woman acts on her faith & the result:
  - i. She acted on her belief/faith<sup>28</sup>—she approached Jesus from behind and through the crowd touched<sup>29</sup> His robe.<sup>30</sup>
  - ii. Result:
    1. Immediately the bleeding stopped!
    2. She knew<sup>31</sup> she was permanently healed—her suffering from this terrible condition was over.

<sup>17</sup> Vv. 25-28 are one sentence in Greek.

<sup>18</sup> Cf. "who had had a discharge of blood" (ESV); "who had had a hemorrhage" (NAS); "who had been subject to bleeding" (NIV); "who had had a flow of blood" (RSV).

<sup>19</sup> "Her existence was wretched because she was in a constant state of uncleanness and would be generally shunned by people since contact with her rendered others unclean." (Lane 1974).

<sup>20</sup> "It is common to think of chronic hemorrhaging from the womb, but from Mark's description it is not possible to know the cause for her loss of blood." (Lane 1974).

<sup>21</sup> "...a menstruating woman—and whoever touched her—was banished from the community until purification." (Edwards 2002).

<sup>22</sup> Recall: our analogy of *grouse and Biblical Interpretation*. This and the next occurrence (v. 42) are not grouse—they are some of the rare instances in the Bible, where the number 12 does not take on symbolic importance. "Although the number possesses great symbolism in the Bible, there is no reason not to interpret the number literally. Understood literally, the number serves to heighten the seriousness of her condition." (Stein 2008).

<sup>23</sup> Note the emphasized plural. Also, not important, but interesting and perhaps humorous, Luke (a physician) omitted this aspect from his account.

<sup>24</sup> Some ancient medical treatments and methods are, understandably from a modern perspective, considered harmful and painful.

<sup>25</sup> Recall: human involvement with the demoniac was unsuccessful and was probably harmful (5:3-5).

<sup>26</sup> "In a dramatic volley of Greek participles, v. 26 graphs the woman's condition precipitously: *having* a blood flow, *having suffered* from many doctors, *having exhausted* all her wealth, *having not improved* but *having gotten* worse. The same verse is equally emphatic and categorical: she suffered *much* from *many* physicians, exhausted *all* her resources, and gained *nothing*." (Edwards 2002).

<sup>27</sup> "Why she surreptitiously touched Jesus's garment rather than directly asking him for healing is not explained. Whatever the reason—fear, being impure and ceremonially unclean, feeling unimportant or outcast, concern for violating normal male-female relationships, etc.... He [Mark] explains rather what the woman thought touching Jesus's garment would do... she believed that just touching him would bring her healing" (Stein 2008).

<sup>28</sup> We can speculate, e.g., (1) This is what she had heard. The crowds have been sidetracked by Jesus' performance of miracles and have missed much of the point thus far—perhaps, some portion of the crowd had superstitiously and/or quasi-magically identified the touch of Jesus and his garments as the source of healing, which was now circulating (cf. 3:8, 10). (2) It is well attested in antiquarian literature, that rulers in the ancient world were often thought to have blessings/power available for dispersion for those who touched them, e.g., Alexander the Great. (3) She may have associated Jesus closely with God, and reasoned that like the altar of the tabernacle the contact with Jesus would cleanse her (cf. Ex 29:37). The point is, her faith in Jesus was (understandably) mixed with superstition, quasi-magical notions, and/or misunderstanding. The important thing initially was not her omniscient orthodoxy, or lack thereof (Jesus will clarify this in what follows), but rather her response: she heard, she reasoned, she came, and she acted in faith [touched]. "By an act of sovereign will God determined to honor the woman's faith in spite of the fact that it was tinged with ideas which bordered on magic." (Lane 1974). To clarify: her eventual correct (albeit not omniscient) understanding of Jesus as the sole object of her faith is important (see below); she needs "ears to hear"—but this is admittedly a process, and initially she correctly responds to Jesus in faith; now begins the lifelong relationship and process of discipleship, i.e., being with Jesus, in which the necessary and orthodox components of Jesus will be experienced → to a more complete and correct understanding of Him.

<sup>29</sup> "Few are they who by faith touch him; multitudes are they who throng about him." (Augustine (Oden and Hall 1998)).

<sup>30</sup> "Healing by touch, not least when the healer wasn't expecting it, is such a strange phenomenon that we probably can't probe much further about how such things work. But they highlight for us the intimate nature of the contact between the individual and Jesus that Mark expects and hopes his readers to develop for themselves. When life crowds in with all its pressures, there is still room for us to creep up behind Jesus—if that's all we feel we can do—and reach out to touch him, in that odd mixture of fear and faith that characterizes so much Christian discipleship." (Wright 2004).

<sup>31</sup> It is true that the woman touching Jesus (and the upcoming event when Jesus touches Jairus' dead daughter (v. 41), and the entirety of the previous Gerasene events) would render Jesus ceremonially unclean [impure/contaminated], but Mark doesn't highlight this aspect in any of these pericopes (nor does he explain it to his initial Gentile readers)—it is important to note that Jesus isn't defiled, rather He restores, but it is not Mark's apparent point of focus—therefore it shouldn't be ours. But now to contradict my previous statement(!), I do want to highlight just that: "All three characters in Mark 5 transfer their uncleanness to Jesus, and to each Jesus bestows the cleansing wholeness of God...for the Gerasene demoniac, the menstruating woman, and Jairus each find hope in Jesus when all human hopes are exhausted." (Edwards 2002).

<sup>32</sup> "How she 'knew' that her hemorrhaging had ceased is not explained. Various translations (KJV, NIV, RSV, NRSV, NASB, NAB, NJB) assume that this knowledge came from her "feeling" it. It is probably wiser to translate *ἔγνω* as "knew" (so REB) and leave open the question of how she knew." (Stein 2008).

- a. The severe and constant twelve-year problem that mankind's best efforts could not resolve (in fact, they made it worse and cost her all her resources) were instantly and permanently healed simply by touching Jesus (more on this below).
3. Jesus realized immediately that "healing [divine/supernatural] power<sup>32</sup> had gone out from Him",
  - a. So, He asked the crowd: "Who touched my robe?"<sup>33</sup>
- c. Jesus and the disciples.
  - i. Jesus' pause and question: "Who touched my robe" seemed to the disciples as:
    1. Untimely—Jesus' disciples (and I would imagine Jairus) were focused on reaching Jairus' daughter before she died.<sup>34</sup>
    2. Unimportant/Trivial—Who cares? What could this possibly have to do with Jairus' daughter or the Kingdom of God?<sup>35</sup>
    3. Ludicrous—the whole crowd has been pressing and touching Jesus.<sup>36</sup>
  - ii. This (short) perspective generated the disciples' brisk and somewhat reproachful<sup>37</sup> reply (statement & question)<sup>38</sup>:
    1. "Look at this crowd pressing around you.
    2. How can you ask, 'Who touched me?'
- d. Jesus and the woman.
  - i. Jesus was relentless to identify who had touched Him<sup>39</sup> (v. 32).
    1. This is important, not because Jesus was overly curious, but rather for the woman's sake<sup>40</sup>.
      - a. She reached out in faith, but her faith was partially in Jesus and partially in superstition and misunderstanding.<sup>41</sup> Jesus wanted to clarify this—He was the sole source of healing → He is to be the sole object of faith<sup>42</sup>.
      - b. She wanted to be healed; Jesus wants her to have a personal encounter with Him.<sup>43</sup>
  - ii. The woman's reaction to Jesus' question, in which she correctly recognized His supernatural knowledge as to her actions:
    1. The woman was frightened & was trembling.<sup>44</sup>
      - a. Because: she realized what had happened to her, i.e., she encountered Jesus who has divine, supernatural power to heal her condition and supernatural knowledge to know that the event had occurred. This was a positive and appropriate response to her experience (cf. 4:41 & the corresponding notes).
    2. she fell to her knees,
      - a. similar context and reasons as Jairus (v. 23) and the healed former demoniac (Lk 8:35).
    3. told him what she had done.<sup>45</sup>
  - iii. Jesus' reaction to the woman's actions, response, and confession:
    1. Jesus addresses her as *daughter*.<sup>46</sup>

<sup>32</sup> "...here and in 6:14 it [power] refers to the divine, supernatural force within Jesus by which he could perform mighty deeds." (Stein 2008).

<sup>33</sup> "The question...should be understood as an example of Jesus's supernatural knowledge resulting from his "perceiving in himself" that his supernatural power had healed someone who touched him." (Stein 2008).

<sup>34</sup> "With not a moment to spare, Jesus is forced to spare it..." (Edwards 2002).

<sup>35</sup> Although the disciples didn't discern it, this has much to do with Jairus' daughter, the Kingdom of God, and being a part of it: "The healing experienced by the woman is itself a reversal of death and a pledge of the raising of Jairus' daughter...[what] the woman had experienced an aspect of salvation in anticipation of the more radical healing to be experienced by the daughter of Jairus. From Mark's perspective, the entire incident is a call for radical faith." (Lane 1974).

<sup>36</sup> "...a considerable crowd presses in on him such that we are meant to think of various people jostling and bumping into Jesus." (Witherington III 2001).

<sup>37</sup> Cf. 4:38 & more to come. "From the Markan perspective, this reveals a failure of the disciples. They have been with Jesus long enough that they should possess "understanding"." (Stein 2008).

<sup>38</sup> Which fell short, to say the least.

<sup>39</sup> "Jesus' insistence that the woman identify herself, together with his gentle correction of any erroneous ideas she may have had, calls attention to the essential aspect of her experience. It was the *grasp of her faith* rather than her hand that had secured the healing she sought. Her touch had brought together two elements—faith and Jesus—and that had made it effective." (Lane 1974).

<sup>40</sup> "His [Jesus'] purpose was not to rebuke her but to make personal contact with her." (Wessel 1984).

<sup>41</sup> She thought that the contact with Jesus' robe was sufficient for healing, and when healing occurred she believed that the action (contact) and/or the object (His garments) were the effectual agents. Jesus wanted her to know that He was the sole source of the miracle. "She had had enough faith to believe that Jesus might help her, but she had been superstitious enough to think that a personal transaction between herself and Jesus was not necessary, only a touch of a garment." (Witherington III 2001).

<sup>42</sup> "Jesus chooses to explain to her and to all that it was not a garment but her faith in him that was the means through which she received healing." (Witherington III 2001).

<sup>43</sup> "He [Jesus] is not content to dispatch a miracle; he wants to encounter a person. In the kingdom of God, miracle leads to meeting. **Discipleship is not simply getting our needs met; it is being in the presence of Jesus, being known by him, and following Him.**" (emphasis mine) (Edwards 2002).

An observation that I am grateful for (and did not notice) is noted by (Edwards 2002) regarding this encounter: if you are familiar with Buber, this is a good illustration of Buber's distinction between "I-It" encounters and "I-Thou" relationships.

<sup>44</sup> Cf. Phil 2:12 where "Fear and trembling" is the appropriate manner for Christians to obey God (cf. also Mk 16:8; 1 Cor 2:3; 2 Cor 7:15; Eph 6:5).

<sup>45</sup> "The whole truth" (ESV, NIV, et al.) included her motives, i.e., to be healed & her reasons for touching Jesus' robe, i.e., her belief that that act was sufficient to heal her. In short she confessed her faith. "[her telling the "whole truth"] suggests that she understood that she had not approached the Master or dealt with this problem in a proper manner. She had perhaps hoped to slip away quietly, but was afraid when she was found out." (Witherington III 2001); cf. Lk 8:47.

<sup>46</sup> *Daughter* is of course a positive address towards women—often connoting respect, affection, and familial intimacy.

2. Jesus commends her faith: “your faith has made you well<sup>47</sup>”.
    - a. The touching of Jesus’ robe is the manifestation of the woman’s faith (recall: v. 28).
      - i. Note: the simple contact with [touch] of Jesus’ robe did not bring about the healing. The crowd had come into contact with [touched] Jesus and His robe and they were not healed. Also, Jesus doesn’t commend her touch/contact as the cause of her being made well—rather her faith.
    - b. “Was it Jesus’ power that rescued the woman, or her own faith? Clearly it was Jesus’ power; but he says, ‘Your faith has rescued you.’ The answer must be that faith, though itself powerless, is the channel through which Jesus’ power can work<sup>48</sup> (compare 6:5)” (Wright 2004).
  3. Jesus tells [assures] her:
    - a. “Go in peace.”<sup>49</sup>
    - b. “Your suffering is over.”<sup>50</sup>
      - i. Your suffering is over...final...nothing else needs done<sup>51</sup>.
  4. In short, her fear and trembling is met with compassion, acceptance, and assurance!
- D. Developing corollary: Jesus has authority over hostilities that mankind fears both within the natural realm (4:35-41), the supernatural realm (5:1-20), and as we are *en route* to seeing, disease and its ultimate state/realm: death (5:21-43) → this leads to appropriate, positive fear of Jesus → Jesus meets this fear with compassion, acceptance, and assurance, etc., and we have seen that Jesus’ intentions are to: rescue, restore, heal, revive, etc.—all aspects of salvation<sup>52</sup>...

<sup>47</sup> Lit. “has saved you” (σέσωκέν σε, *sesōken se*); cf. Mk 10:52; Lk 7:50; 17:19 (esp. Lk 7:36-50). “In Mark’s Gospel the two [physical healing & theological salvation] go closely together (cf. 2:1-12). (Wessel 1984).

<sup>48</sup> “His [Jesus’] display of power was divine...The instantaneous nature of the woman’s healing and of Jesus’ immediate response indicates that something unusual had occurred. In the Greek it is clear that the power went out “from” him, not “through” him. Jesus was not the mere conduit of this power but its source. The woman touched this source and was healed by her faith in that power.” (Bock 2005).

<sup>49</sup> “...a common Semitic greeting and blessing as well as farewell. The expression generally involves less a wish for “peace of mind” than a wish for divine peace that is a foretaste of eschatological salvation.” (Stein 2008). Biblical references are vast, for a sampling cf. Judg 18:6; 1 Sam 1:17; 20:42; 2 Kgs 5:19; Lk 7:50; Acts 16:36; Jas 2:16.

<sup>50</sup> “This statement functions as a word of assurance, ratifying what has already taken place and guaranteeing that her healing is permanent.” (Stein 2008). “...the woman hears from Jesus’ mouth what she has already experienced from his person. His word interprets her experience; again, Jesus’ deed and word are one.” (Edwards 2002).

<sup>51</sup> The law stipulated instructions for one, like the woman, who has been cleansed from a discharge (cf. Lev 15:28-30). “Unlike the leper, whom Jesus sent to the priests because he could not return to society without a priestly bill of health (1:44), he does not order the woman to go through the required rites for her cleansing and atonement. Her faith has “healed” her (5:34), but the verb also can be translated “saved”—her faith has “saved” her. She need do nothing else and can go in peace.” (Garland 2015).

<sup>52</sup> Presently, I’m not connoting salvation with ultimate (eschatological—if you recall that word) salvation. Next week our study will present us with some incredible implications toward salvation of this magnitude and type.