

5.21-43 A Dead Girl and a Sick Woman

Open Question 1

What would you do if the phone rang, the doorbell chimed, your child called for help, and the oven alarm went on all at the same time?

²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

²¹ When Jesus had crossed again in a boat to the other side, a large crowd gathered around him, and he was by the sea.

Dig Question 1

What impression do you get of Jairus (vv.22-23)?

²² Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ

²² Then³¹ one of the synagogue rulers,³² named Jairus,³³ came up, and when he saw Jesus,³⁴ he fell at his feet.

31 tn That is, "an official in charge of the synagogue"; ἀρχισυναγωγός (arcisunagwgo") refers to the "president of a synagogue" (so BDAG 139 s.v. and L&N 53.93; cf. Luke 8:41).

A His duty was to preside over the affairs, organizing and teaching in the synagogue services. Most of the synagogue rulers were pharisees.

sn The *synagogue* was a place for Jewish prayer and worship, with recognized leadership.

²³ καὶ παρακαλεῖ αὐτόν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆ ἵνα σωθῆ καὶ ζήσῃ.

²³ He asked him urgently, "My little daughter is near death. Come and lay your hands on her so that she may be healed and live."

²⁴ καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.

²⁴ Jesus³⁵ went with him, and a large crowd followed and pressed around him.

Dig Question 2

What impression do you get of the sick woman (vv.25-26)?

²⁵ Καὶ γυνὴ οὖσα ἐν ρύσει αἵματος δώδεκα ἔτη

²⁵ Now³⁶ a woman was there who had been suffering from a hemorrhage³⁷ for twelve years.³⁸

37 tn ρύσει αἵματος *Grk* "a flow of blood."

38 sn This story of the woman *who had been suffering from hemorrhages for twelve years* is recounted in the middle of the story about Jairus' daughter. Mark's account (as is often the case) is longer and more detailed than the parallel accounts in Matt 9:18-26 and Luke 8:40-56. Mark's fuller account may be intended to show that the healing of the woman was an anticipation of the healing of the little girl.

²⁶ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ²⁶ She had endured a great deal under the care of many doctors and had spent all that she had. Yet instead of getting better, she grew worse.

²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ. ²⁷ When she heard about Jesus, she came up behind him in the crowd and touched his cloak, ³⁹

A She is ceremonially unclean (Lev. 15.25-28) and is not permitted to enter the temple section reserved for women; nor is she permitted to be in public without making people aware that she is unclean. By touching Jesus' cloak, she technically renders him ceremonially unclean (Lev. 15.19-23), but Jesus is greater than any purity laws, for he makes her clean by his power instead of becoming unclean himself.

²⁸ ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ σωθήσομαι. ²⁸ for she kept saying, ⁴⁰ "If only I touch his clothes, I will be healed." ⁴¹

41 sn In this pericope the author uses a term for being *healed* (Grk σωθήσομαι "saved") that would have spiritual significance to his readers. It may be a double-purpose (cf. parallel in Matt 9:21 which uses the same term), since elsewhere he uses verbs that simply mean "heal": If only the reader would "touch" Jesus, he too would be "saved."

²⁹ καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

²⁹ At once the bleeding stopped, ⁴² and she felt in her body that she was healed of her disease.

³⁰ καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἤψατο τῶν ἱματίων;

³⁰ Jesus knew at once that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

³¹ καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις· τίς μου ἤψατο;

³¹ His disciples said to him, "You see the crowd pressing against you and you say, 'Who touched me?'"

³² καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν.

³² But ⁴³ he looked around to see who had done it.

³³ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

³³ Then the woman, with fear and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth.

A The reasons for her fear can be 1) In working her way through the crowd to get to Jesus, she would have touched many other people and thus rendered them ceremonially unclean. 2) She showed confidence and gratitude toward Jesus. 3) She may have felt regret why not coming to Jesus, instead of continued spending money to see doctors.

³⁴ ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.

³⁴ He said to her, "Daughter, your faith has made you well.⁴⁴ Go in peace, and be healed of your disease."

³⁵ Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

³⁵ While he was still speaking, people came from the synagogue ruler's⁴⁵ house saying, "Your daughter has died. Why trouble the teacher any longer?"

³⁶ ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.

³⁶ But Jesus, paying no attention to what was said, told the synagogue ruler, "Do not be afraid; just believe."

³⁷ καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

³⁷ He did not let anyone follow him except Peter, James,⁴⁶ and John, the brother of James.

Dig Question 3

As Jairus, what would you say to the crowd outside your house after Jesus left?

³⁸ καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

³⁸ They came to the house of the synagogue ruler where⁴⁷ he saw noisy confusion and people weeping and wailing loudly.⁴⁸

³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

³⁹ When he entered he said to them, "Why are you distressed and weeping? The child is not dead but asleep."

⁴⁰ καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

⁴⁰ And they began making fun of him.⁴⁹ But he put them all outside⁵⁰ and he took the child's father and mother and his own companions⁵¹ and went into the room where the child was.⁵²

50 tn Or "threw them all outside." The verb used, ἐκβάλλω (ekballō), almost always has the connotation of force in Mark.

⁴¹ καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὃ ἐστὶν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

⁴¹ Then, gently taking the child by the hand, he said to her, "Talitha k Koum," which means, "Little girl, I say to you, get up."

A Touching a dead person renders one ceremonially unclean (Lev.22.4; Num.19.11), but once again, Jesus overcomes uncleanness for the girl comes back to life.

⁴² καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ.

⁴² The girl got up at once and began to walk around (she was twelve years old). They were completely astonished at this.⁵³

⁴³ καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

⁴³ He strictly ordered that no one should know about this,⁵⁴ and told them to give her something to eat.

Response Question 1

How have you been like the woman or like Jairus, or the men in v.35, or the mourners in v.40?