

A close-up photograph of a stone architectural detail, likely a frieze or cornice, featuring intricate carvings of acanthus leaves and scrolls. The stone is a warm, reddish-brown color. The background is a blurred outdoor setting.

Tim Collins

<http://www.pas.Rochester.edu/~tim/study/study.html>

WHO IS JESUS?

*Jairus, his Daughter, and the Woman
with the Hemorrhage*

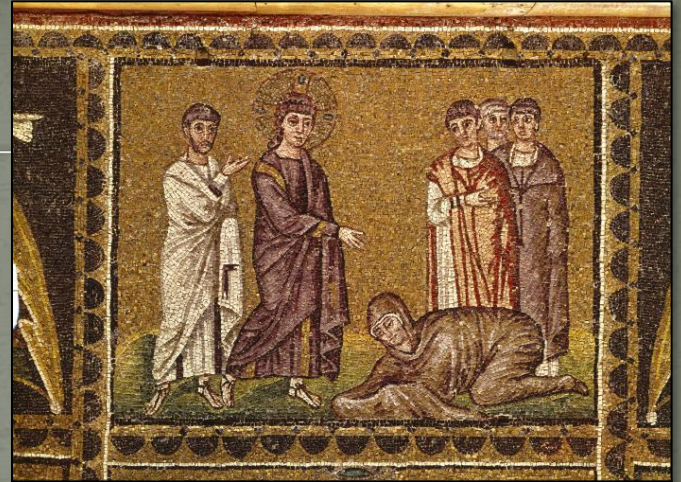


● Tonight:
*Jairus, his Daughter, and
the Woman with the
Hemorrhage*

☞

Mt 9:18-26; Mk 5:21-43; Lk 8:40-56

- Tonight's account presents an intersection of important themes and hints at others:
 - ❖ Stubborn faith
 - ❖ Impurity being made clean
 - ❖ Prayer, disappointment and elation
 - ❖ Miracles as a foretaste
 - ❖ The cost to Jesus of compassion



A woman healed by touching the garment of Jesus by Alexandre Bida

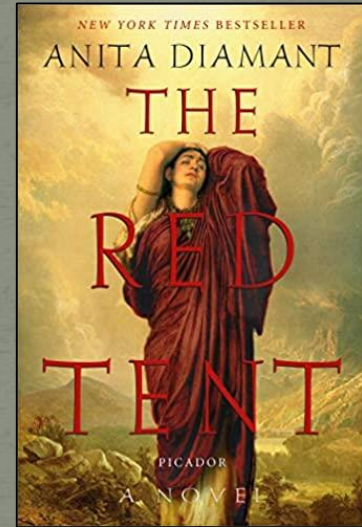
Opening with prayer, followed by song

Be still and know that I am God,
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In thee, O Lord, I put my trust,
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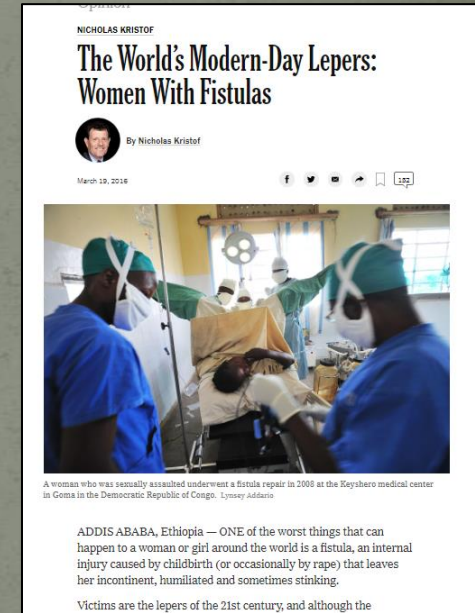
The “issue of blood” was culturally debilitating

- This “state of blood flow” (Gk), likely *menometrorrhagia* and has a range of causes but probably caused by badly out-of-balance hormone rhythms (CT, Jan 2010, L. Lewis Wall, *Jesus and the Unclean Woman*)
- She was be ritually unclean during her bleeding and for a week after each episode, during which she had to make offerings to a priest
- She would be unable to have children without a husband, unable to support herself
- Purity laws (of which an entire tractate of the Mishnah was devoted) prevented her from moving about in crowds, since anyone she touched (even by the cloak) would be unclean
- In strict Jewish practice a man “must learn whether a woman who touched his clothing or sat in a boat with him was unclean and therefore had rendered him unclean” (m. Tohar 5:8)



The “issue of blood” is still culturally debilitating

- In a society where women were already marginalized, she would be condemned to life as an unclean, ostracized outsider with drastically limited hope for the future
- Amazingly we have records of what the physicians may have done to her; e.g. making her drink a potion composed of rubber, alum and garden crocuses. Another included a dose of Persian onions cooked in wine administered with the summons, “Arise out of your flow of blood.” Other physicians prescribed sudden shock, or carrying the ash of an ostrich egg in a certain cloth.
- Interestingly, the Sadducees, and perhaps other sects, were not as strict as the Pharisees regarding menstruation (related if not identical to her issue)
- A variant of this, the *vesicovaginal fistula*, afflicts 3-4 million women in Africa today, despite being inexpensively curable (see N. Kristof, “The World’s Modern-Day Lepers: Women With Fistulas,” *NYT*, Mar 19 2016, for ways to help)



Tonight we rewind to earlier in the Galilean ministry

§ 107	MARK 5:21-33—LUKE 8:40-47	MATT. 15:22
	107. JAIRUS' DAUGHTER AND A WOMAN'S FAITH.	
	Mark 5:21-43	Luke 8:40-56
Matt. 9:18-26 (§ 55, p. 38)	21 And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him; and he was beside the sea. 22 Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, 23 and besought him, saying, "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."	40 Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. 41 And there came a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet, he besought him to come to his house, 42 for he had an only daughter, about twelve years of age, and she was dying.
18 While he was thus speaking to them,	24 And he went with him. And a great crowd followed him and pressed round him.	As he went, the people pressed round him.
behold, a ruler came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live."	25 And there was a woman who had had a flow of blood for twelve years, 26 and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. 27 She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment, 28 for she said, "If I only touch his garment, I shall be made well."	43 And a woman who had had a flow of blood for twelve years and could not be healed by any one, came up behind him, and touched the fringe of his garment; 44 and immediately her flow of blood ceased.
Jesus rose and followed him, with his disciples.	29 And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."	45 And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the multitudes surround you and press upon you!" 46 But Jesus said, "Some one touched me; for I perceive that power has gone forth from me."
30 And behold, a woman who had suffered from a hemorrhage for twelve years	31 And he said to her, "Who touched me?" 32 And he looked around to see who had done it. 33 But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth.	47 And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed.
came up behind him and touched the fringe of his garment. 31 For she said to herself, "If I only touch his garment, I shall be made well."		

¹ text: P¹ B D sy¹ sa; add, and those who were with him: S A C W Θ λ ε ζ it vg sy² bo.
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- In all three synoptics this follows a string of healings which show Jesus reaching out to the outcast and unclean
- Matthew inserts before it Jesus' statement about new wine in old wineskins
- Matthew's insertion explains why Jesus doesn't fast and hints at something bigger: *be ready for things to change*

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	32 And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. 33 And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garment?" 34 And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" 35 And he looked around to see who had done it. 36 But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth.	46 And he said to her, "Daughter, be of good cheer, for you have touched me, and you are healed."

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Time to analyze...



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The woman's desire to touch Jesus isn't surprising:

Mk 3:10: *"For he had healed many, so that those with diseases were pushing forward to touch him."*

Mk 6:56: *"And wherever he went—into villages, towns or countryside—they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed."*



Sometimes Jesus healed prior to faith (Man Born Blind); sometimes in response to it (the blind and mute men later in Mt); sometimes in spite of weak faith (the dad with the possessed son) and at least once for third-party faith (ceiling paralytic)



“So while faith is not required for healing, there is a positive correlation between faith and healing. Faith seems to make a person more receptive to being healed.”

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What does this account tell us about our Father?

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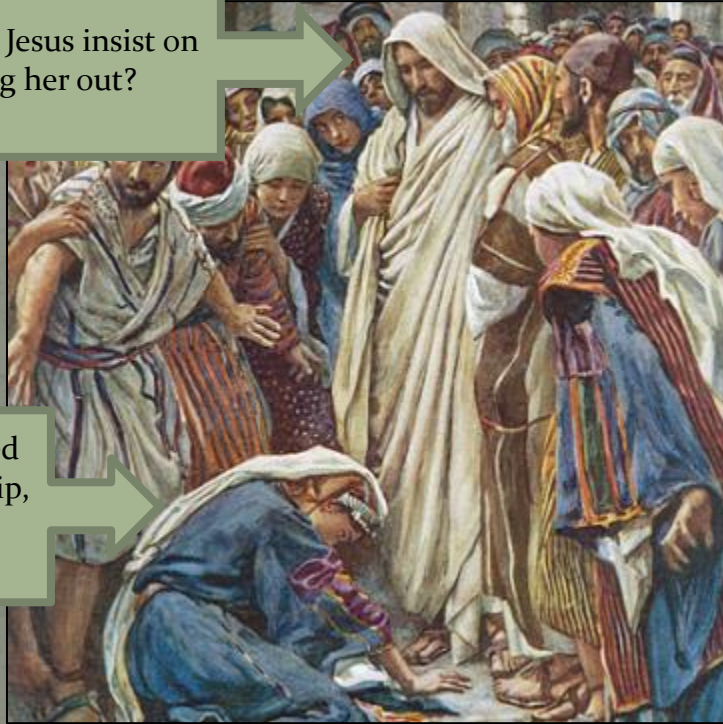
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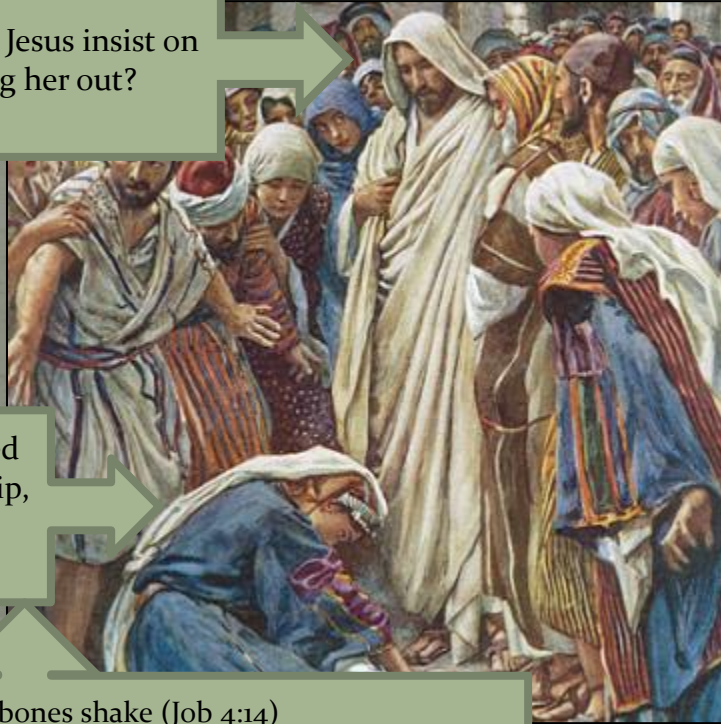


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- Paul came to the Corinthians with great F&T (1 Cor 2:3)
- the Corinthians in turn receive Titus with F&T (2 Cor 7:15)
- We are to work out our salvation with F&T (Phil 2:12)

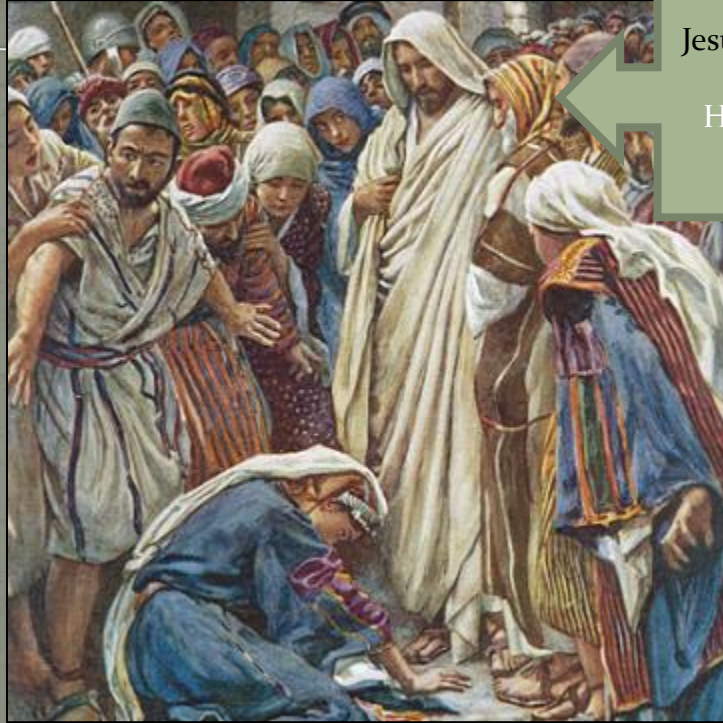
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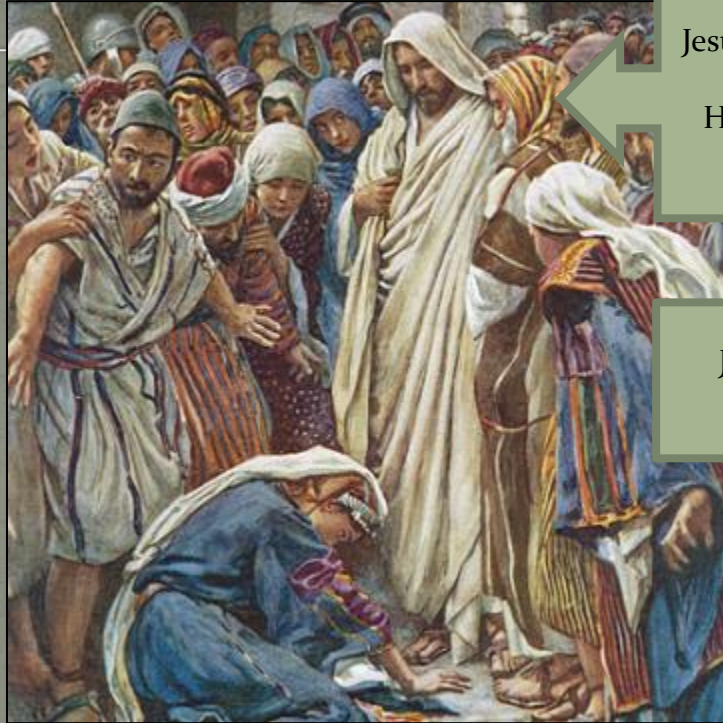
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Why “fear and trembling?” What does that even *mean*? Is this an honor/shame thing?

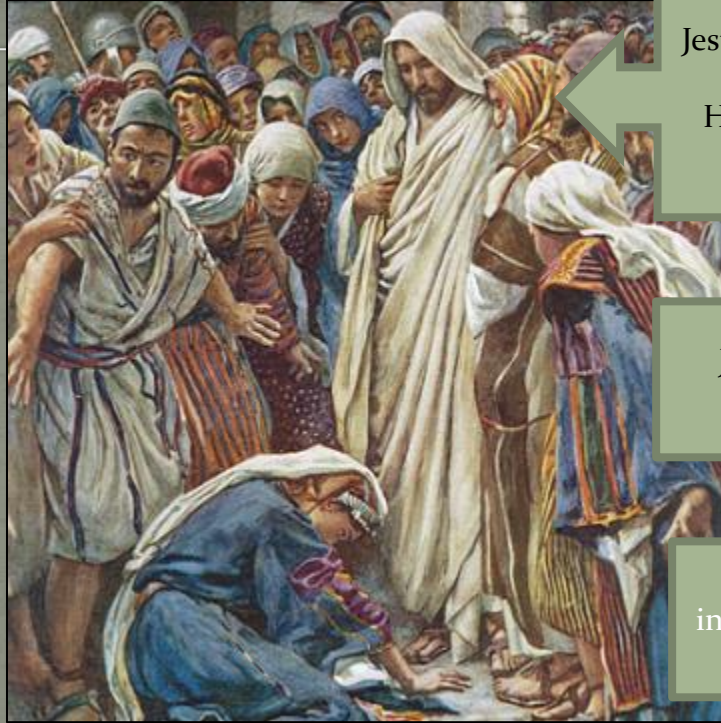


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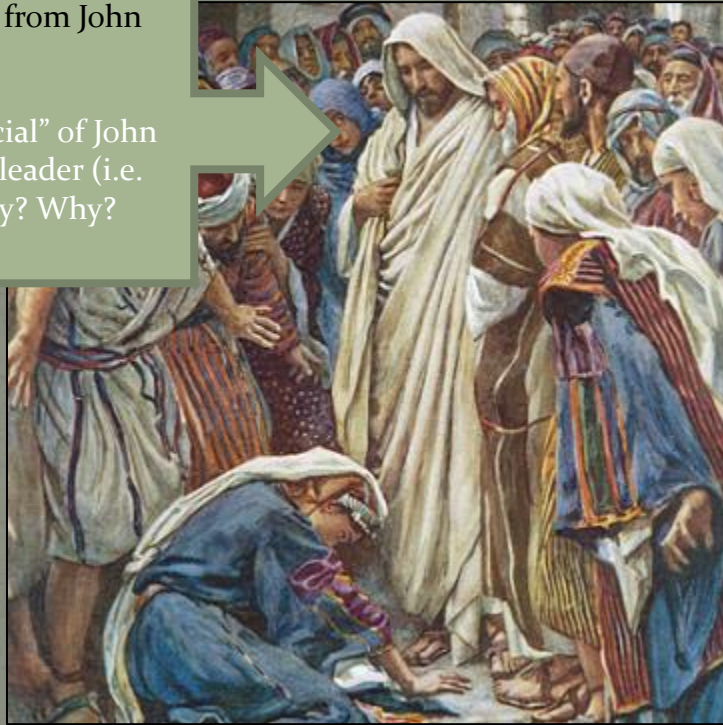
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Has our Father ever interrupted you for something he wanted you to do?

This is very similar to a passage from John
4:43-54. (*read*)

How does Jesus regard the “Official” of John
differently from the synagogue leader (i.e.
council president) in our story? Why?



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1. 12 years
2. Both female
3. Both unclean (flow of blood; death)
4. Both desperate
5. Both emphasize faith
6. Both are healed by a touch
7. Both Jairus and the Woman fall at Jesus' feet



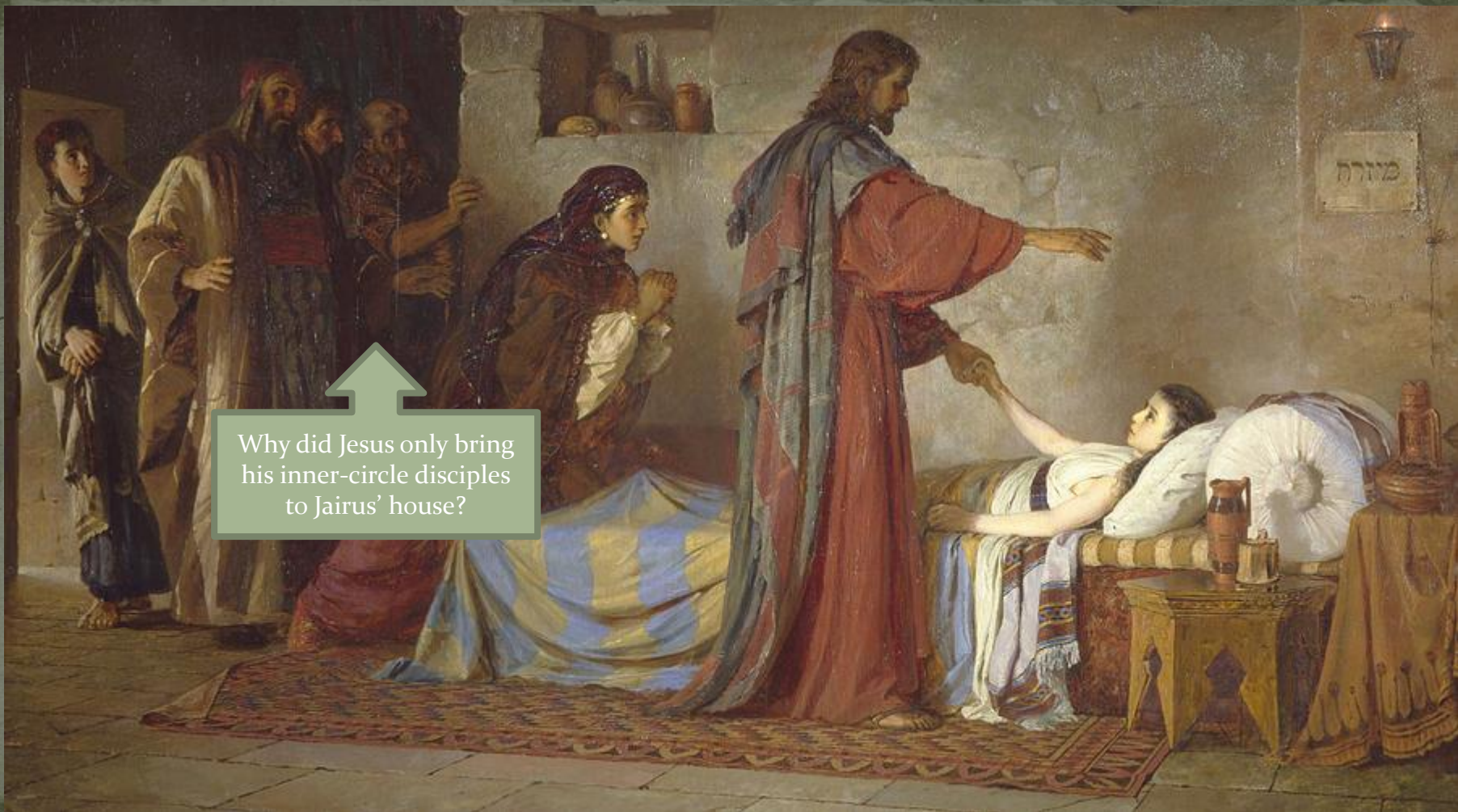
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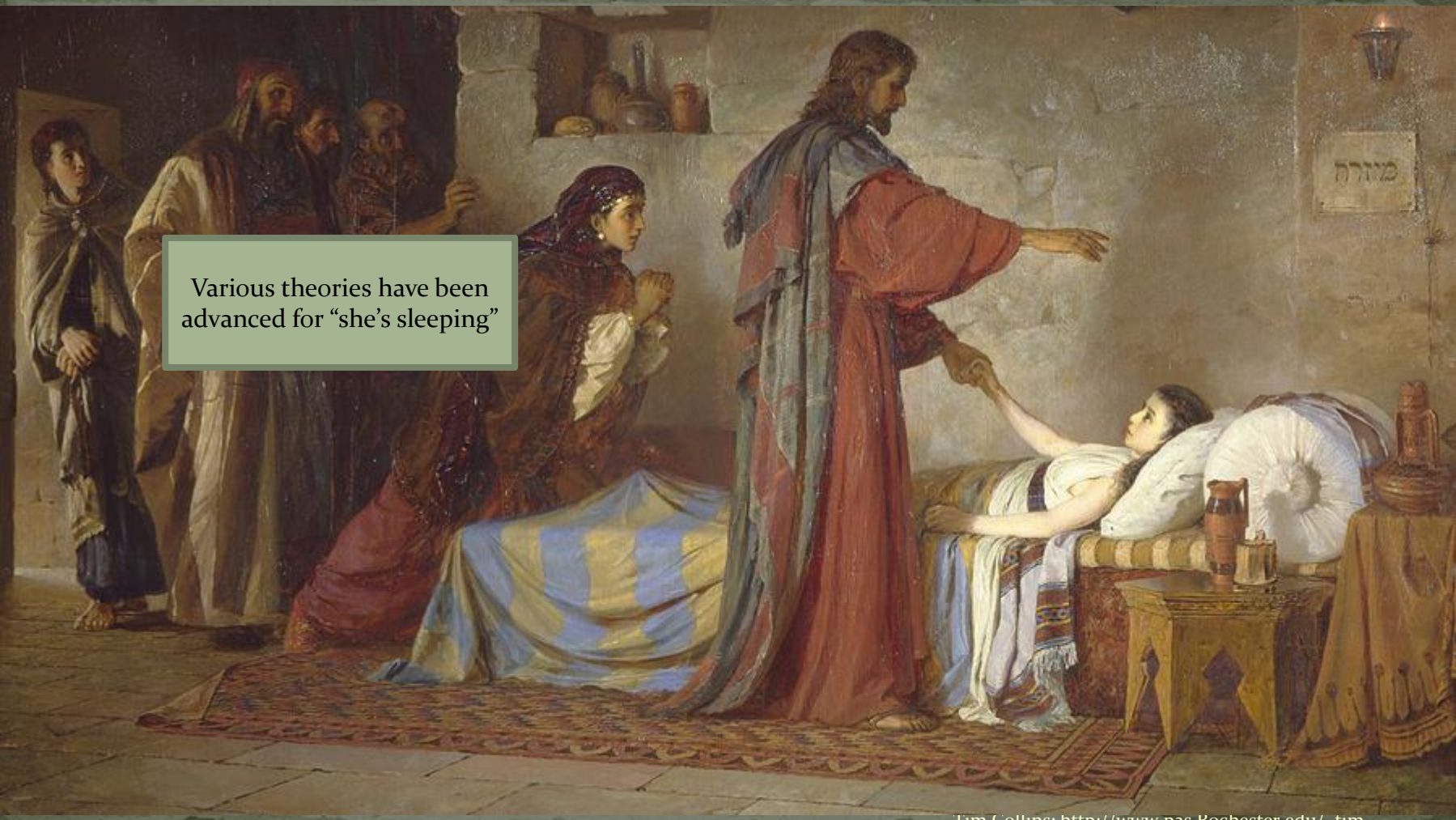
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Do these tell us something?

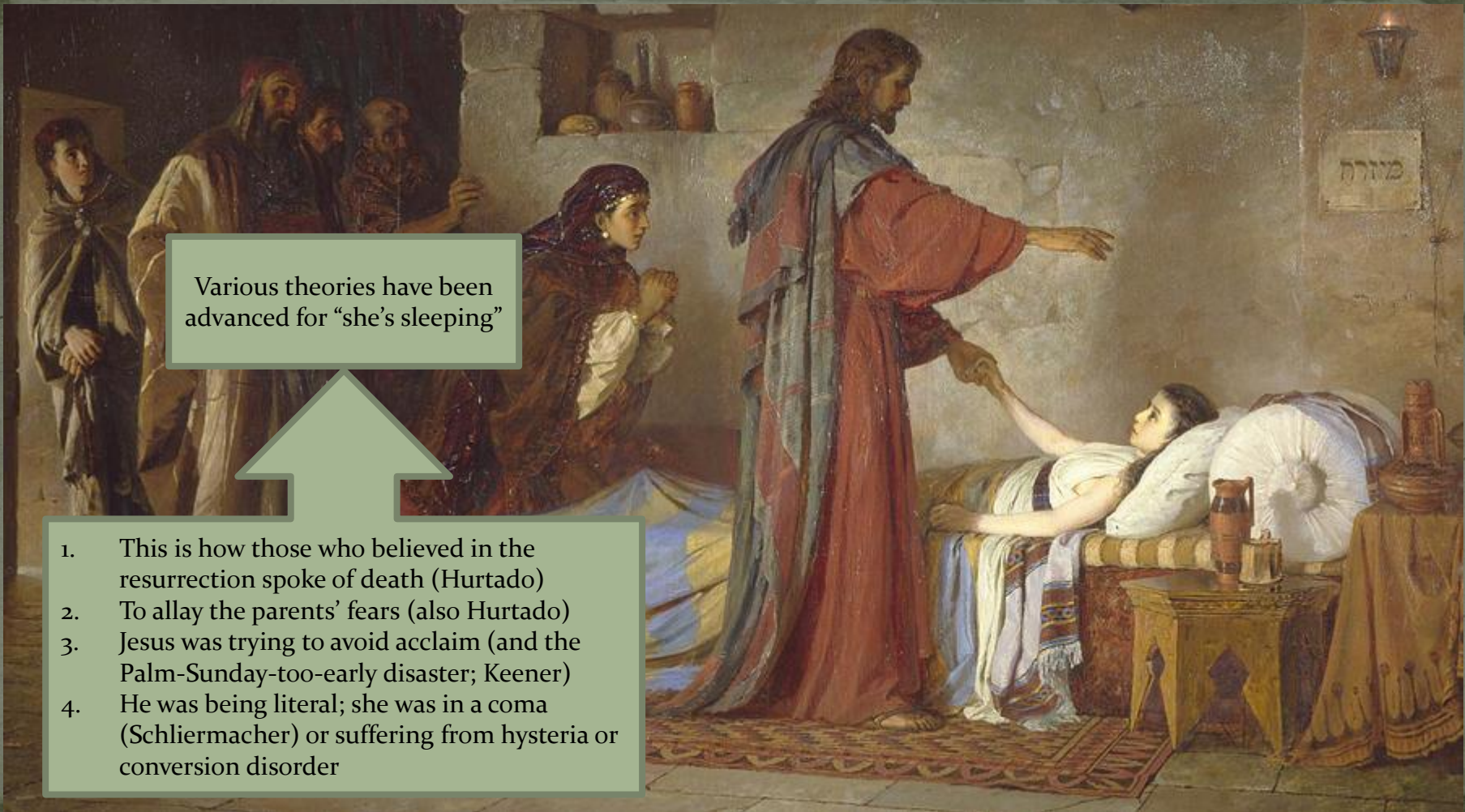




Why did Jesus only bring his inner-circle disciples to Jairus' house?



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2. To allay the parents’ fears (also Hurtado)
3. Jesus was trying to avoid acclaim (and the Palm-Sunday-too-early disaster; Keener)
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Fun fact: One article in *Pastoral Psychology*, “Teenage Girls in Rural New York: A Case of Conversion Disorder,” hypothesizes that the girl was experiencing an apparent death due to this disorder, analogous to an outbreak of CD in Le Roy, NY in 2012

The New York Times Magazine

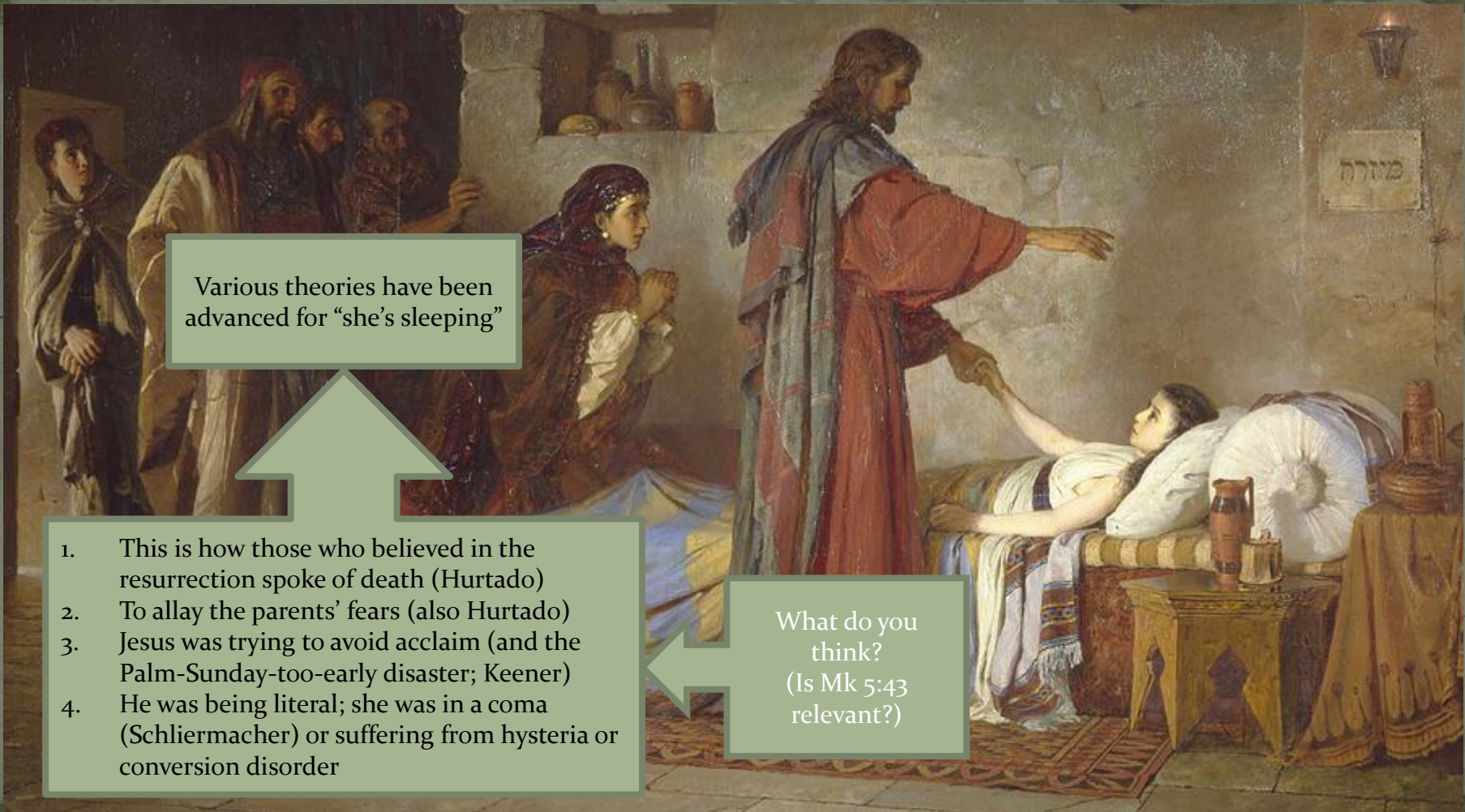
What Happened to the Girls in Le Roy



Lydia Parker, foreground, at home with her sister. She got one of the bruises on her face when an uncontrollable tic caused her to hit herself with her cellphone. Gillian Loeb for The New York Times

By Susan Dominus
March 7, 2012

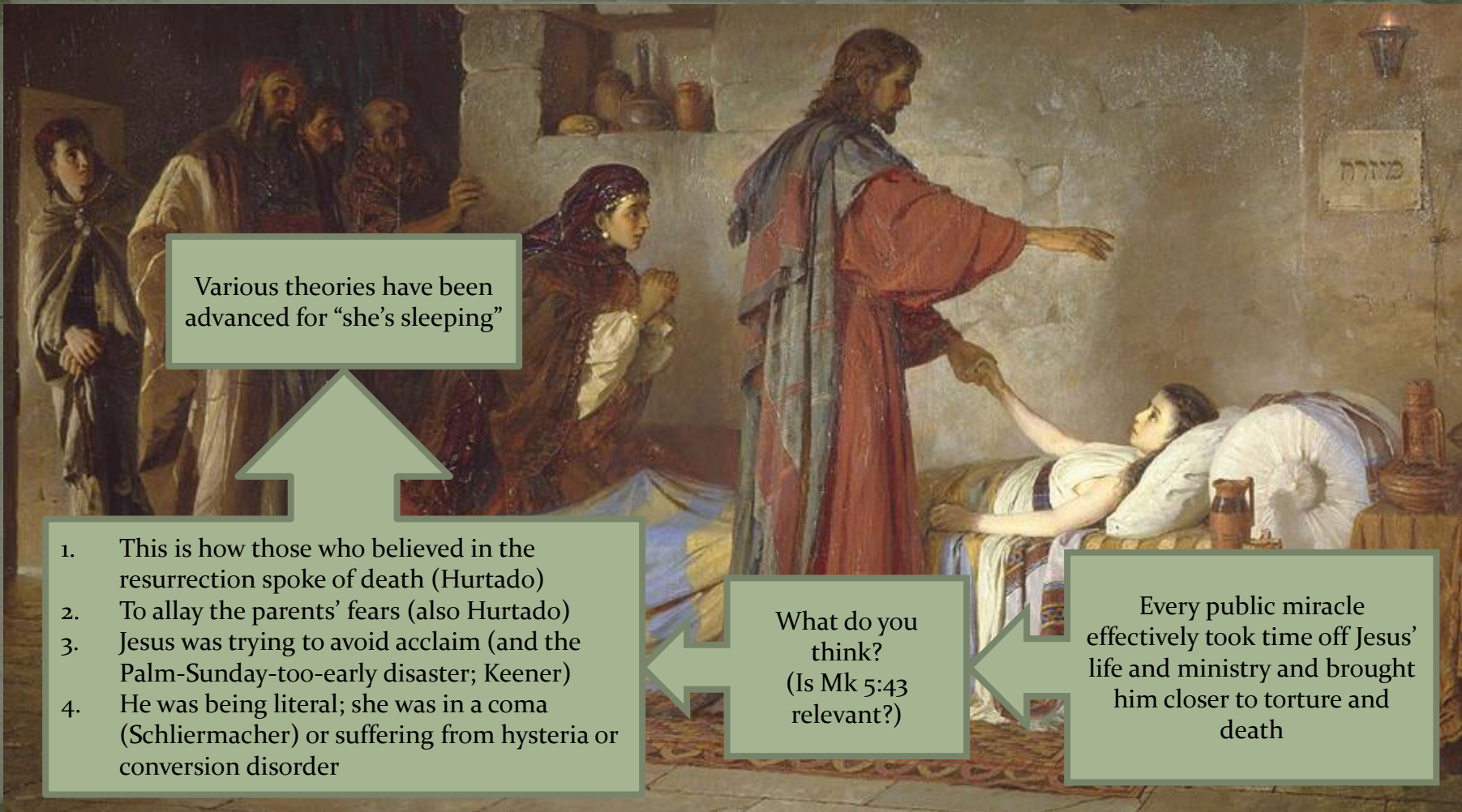
Before the media vans took over Main Street, before the environmental testers came to dig at the soil, before the doctor came to take blood, before strangers started knocking on doors and asking question after question, Katie Krautwurst, a high-school cheerleader from Le Roy, N.Y., woke up from a nap. Instantly, she knew something was wrong. Her chin was lolling forward



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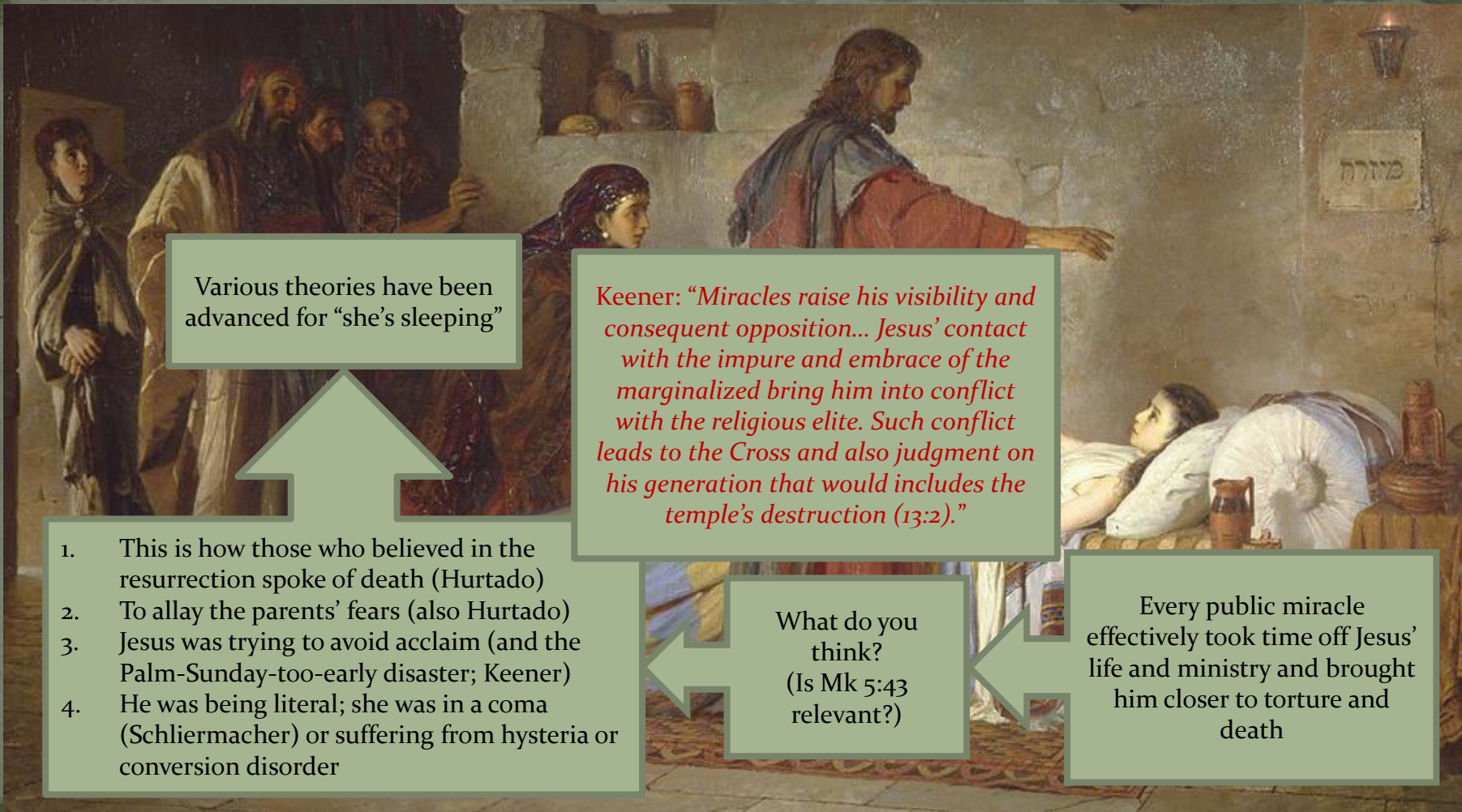


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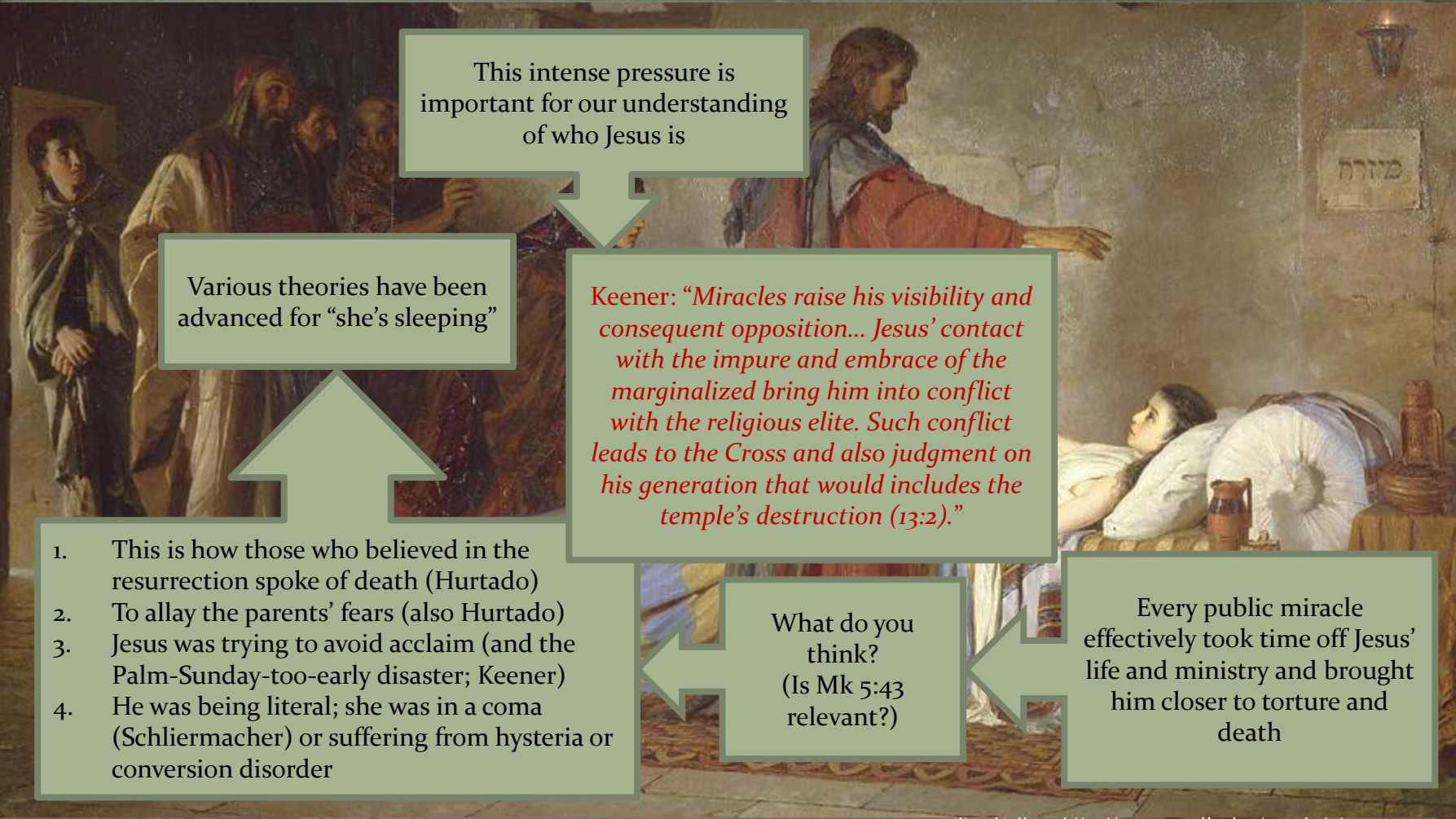
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This intense pressure is important for our understanding of who Jesus is

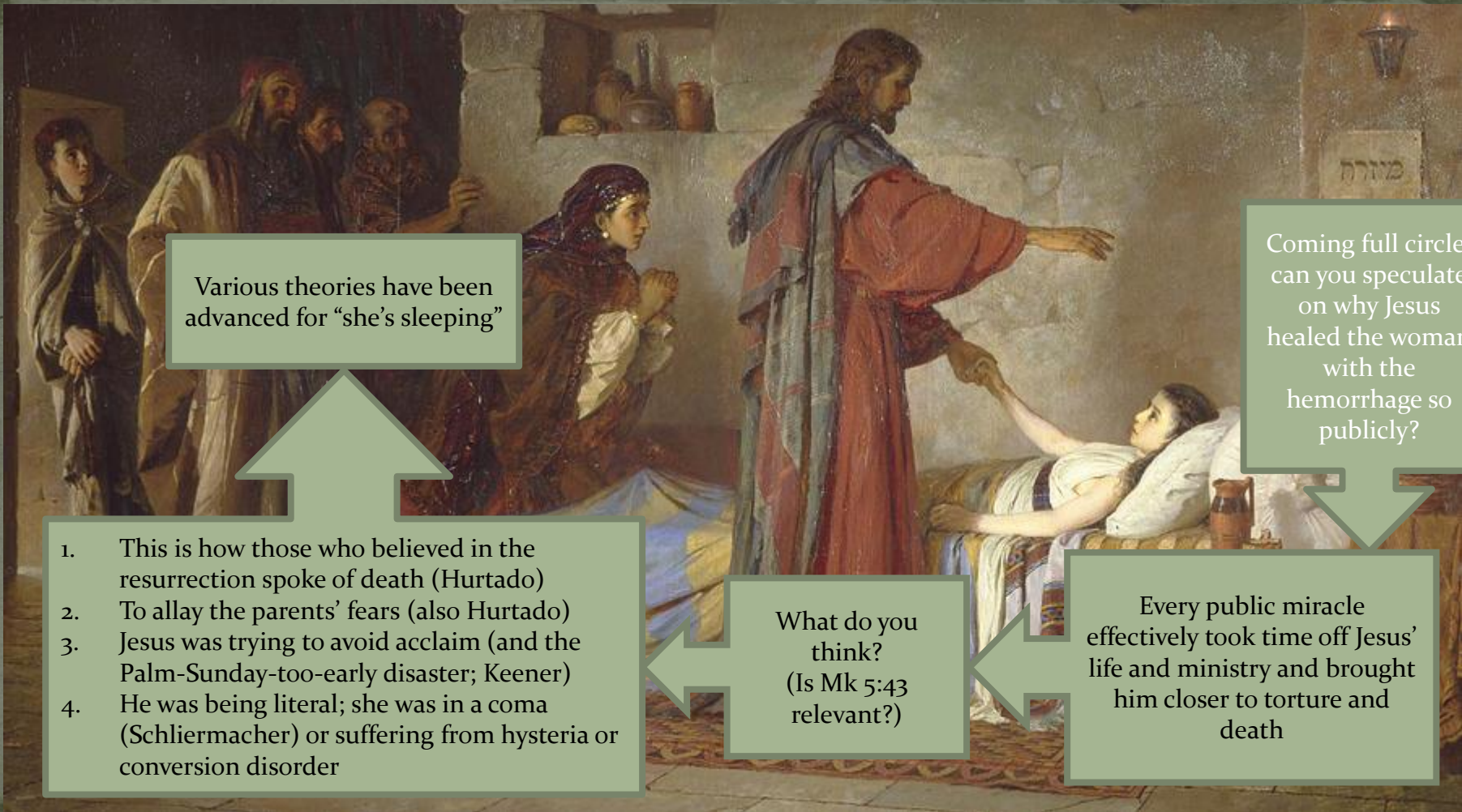
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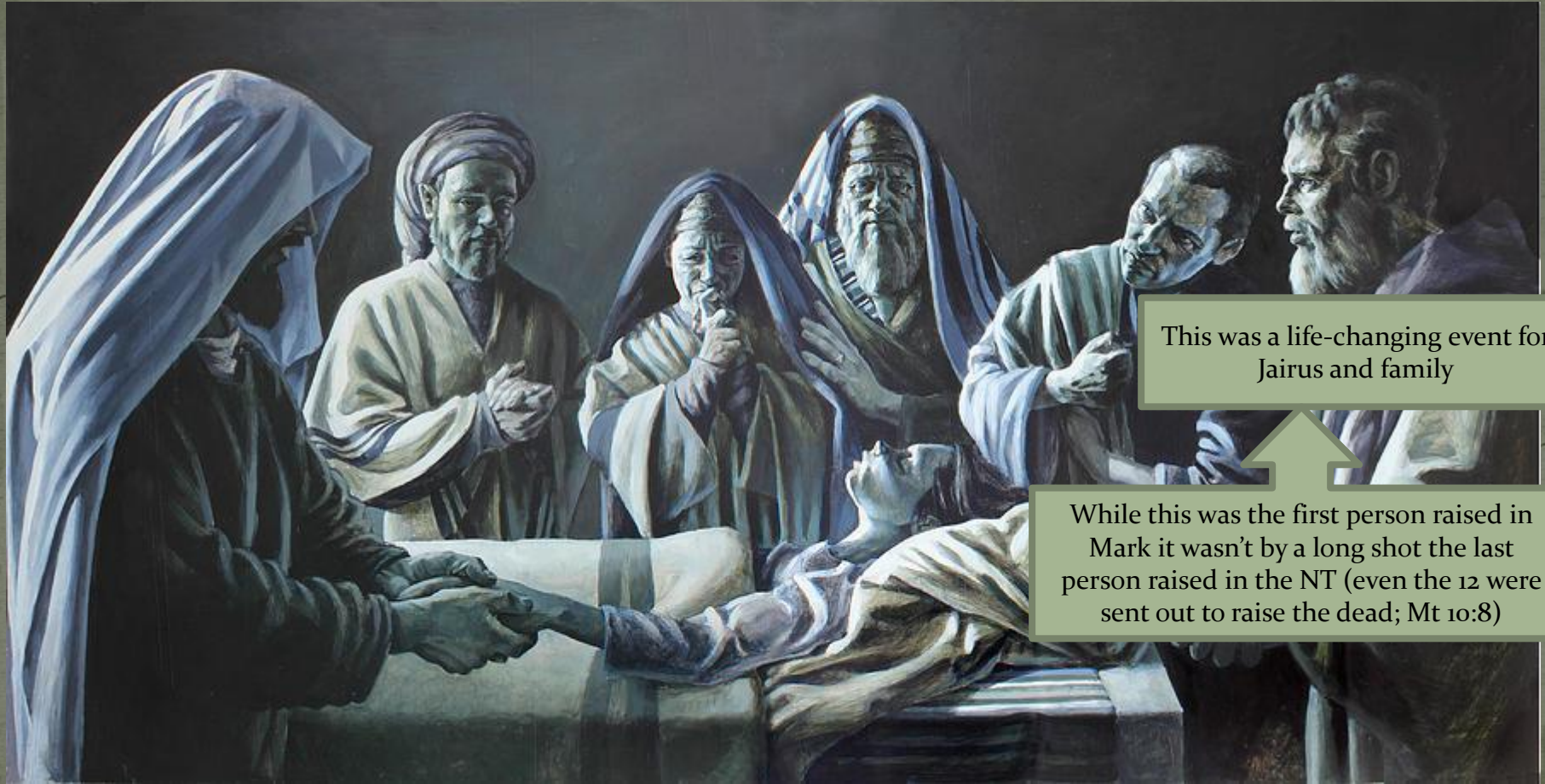
Coming full circle, can you speculate on why Jesus healed the woman with the hemorrhage so publicly?

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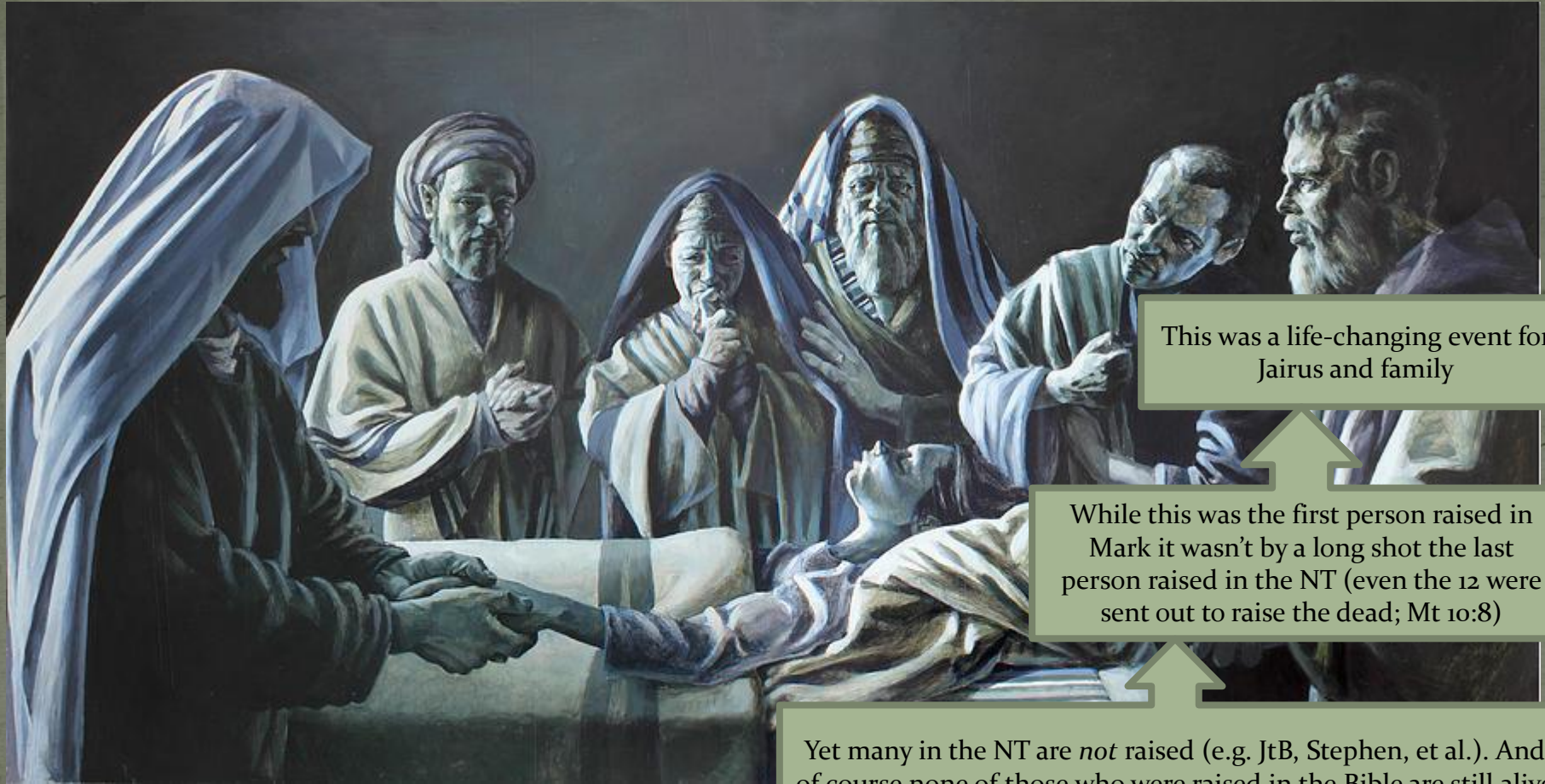


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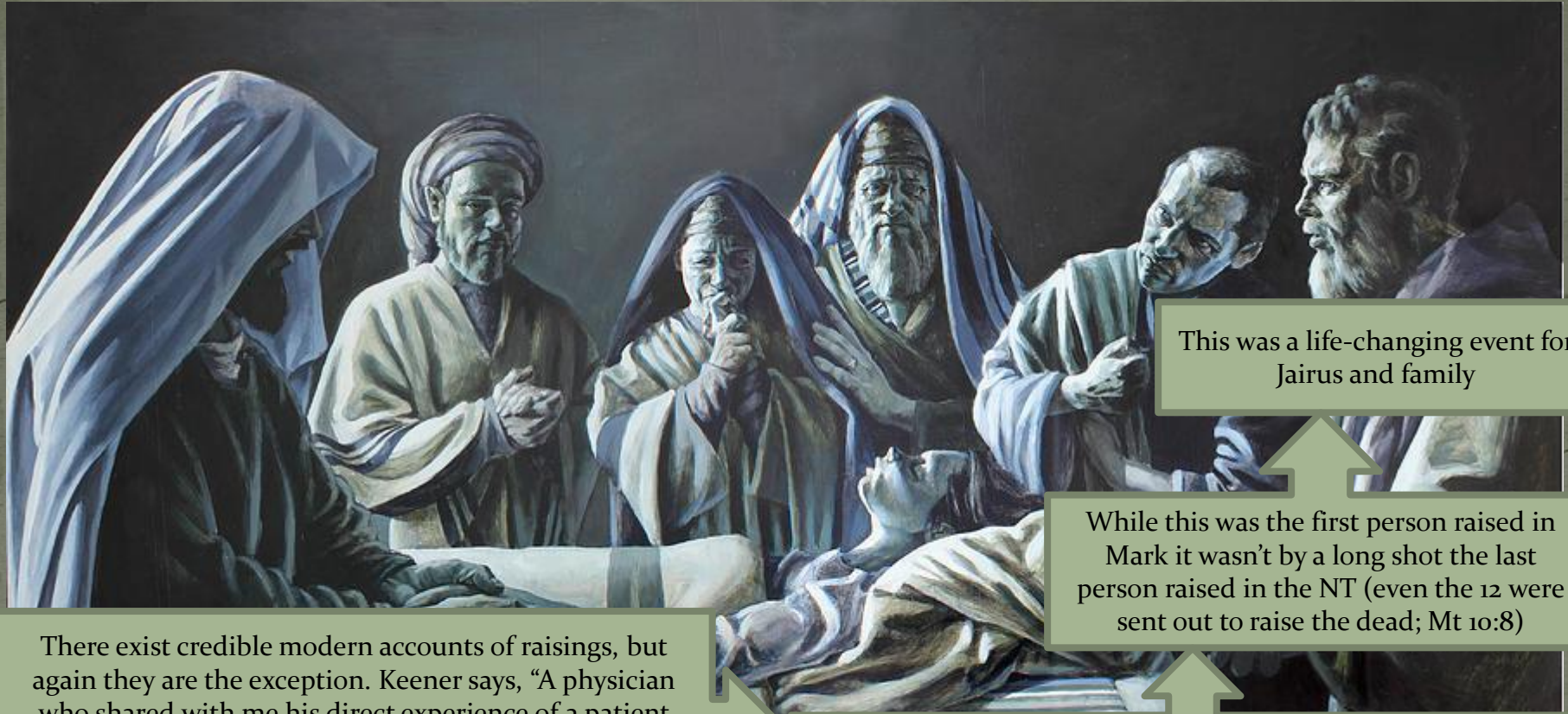
While this was the first person raised in Mark it wasn't by a long shot the last person raised in the NT (even the 12 were sent out to raise the dead; Mt 10:8)



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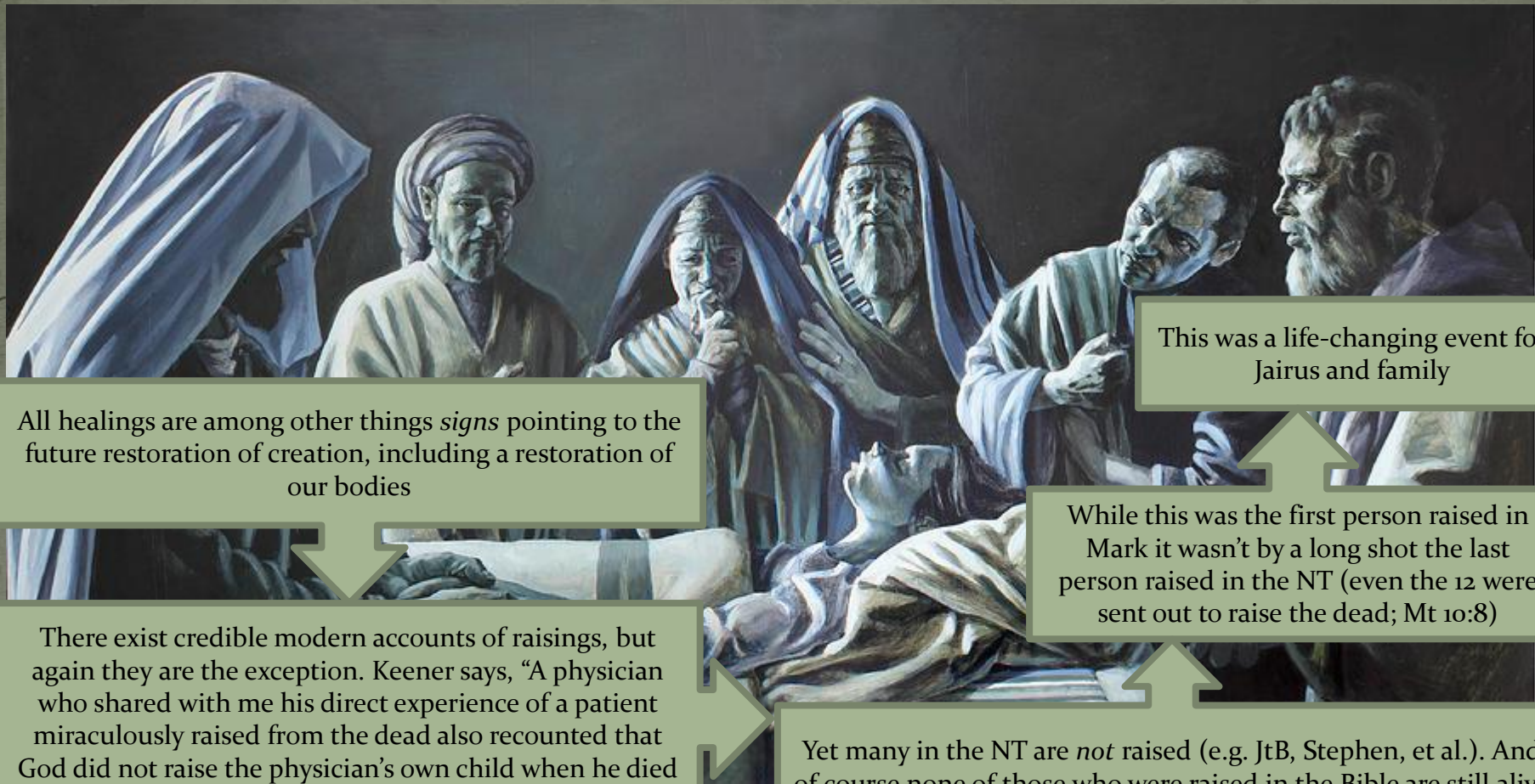


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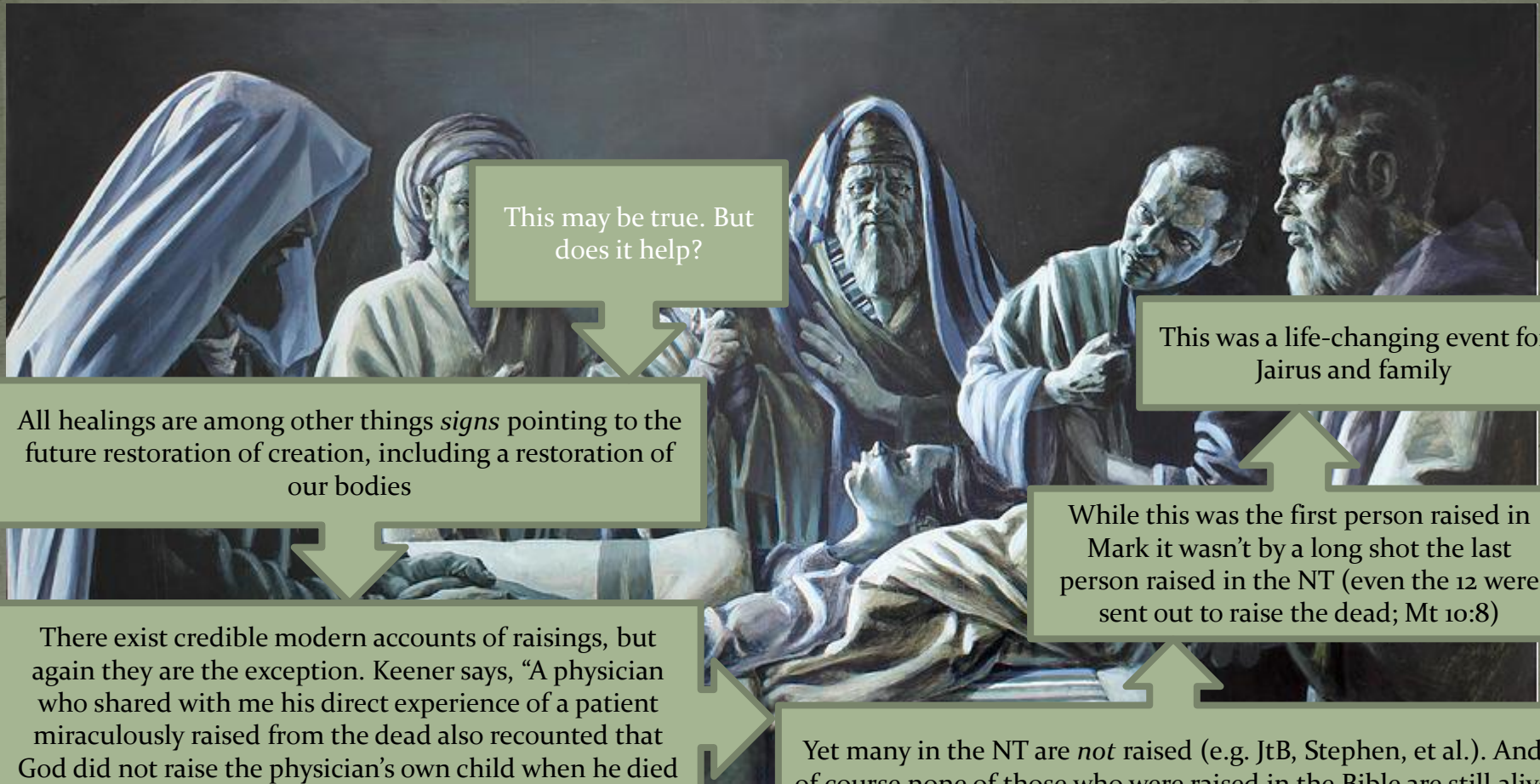
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This may be true. But does it help?

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Prayer!

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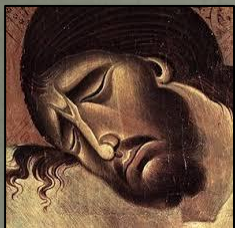


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What have we learned about who Jesus is?



- Suffering Servant of Isaiah:
 - ❖ *A bruised reed he will not break*



- Jesus and the Gentiles:
 - ❖ *Demoniac: Jesus was an exorcist*
 - ❖ *Canaanite woman: Jesus is nuanced and may push us to commit*



- Jesus and his Family:
 - ❖ *Jesus the tween: He was a normal kid but also had understanding of his mission from God*
 - ❖ *Jesus knows what he is about, and doesn't play favorites*

What have we learned about who Jesus is?



- Walking on Water:
 - ❖ *Jesus as miracle worker who wants us to trust him; he's our shepherd and comforter*



- Jesus calls his disciples:
 - ❖ *Jesus who knows things about you and your future even you don't know*
 - ❖ *Jesus, who leads us forward with questions ("come and see") and often wants us to make the next move*



- Jesus heals the trans-ceiling paralytic:

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In times of trouble, Huddle!







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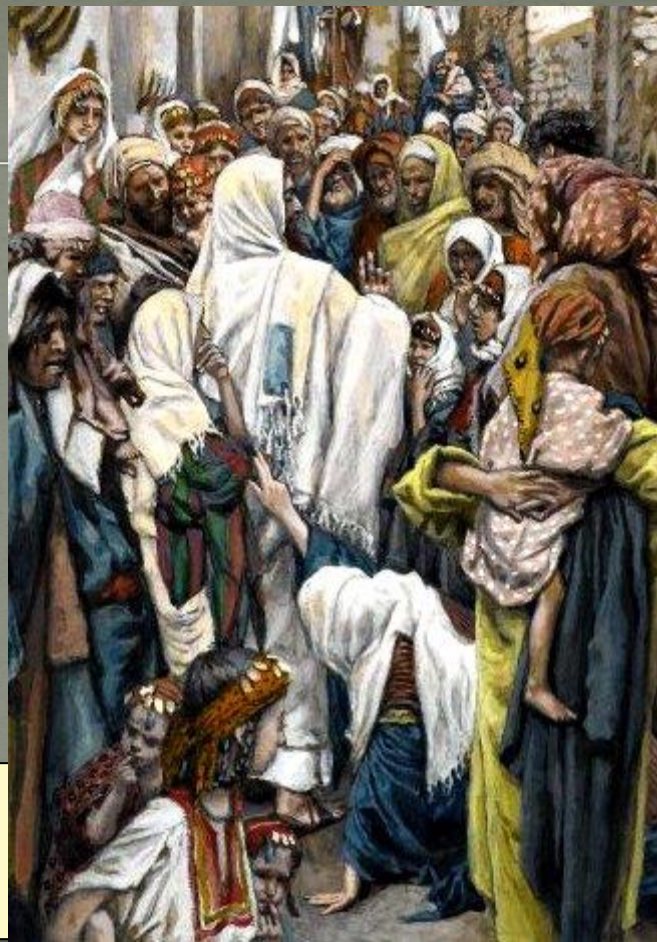
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