



## DIVE DEEPER

READ Mark 5:21-43 (NIV)

## PEOPLE OF SIGNIFICANCE:

› (V. 22) **One of the rulers of the synagogue.** Acts 13:14, 15 makes it clear that a single synagogue had a number of rulers. Their duties were to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage. “Jairus” is a Hebrew name which means “whom Jehovah enlightens.” It is pronounced Ja-i-rus, the voice being stressed on the letter “i.”

¿ Who is Jairus, and what does he want?

¿ Who is this woman? What is her name? What issue is she known by?

## THE THINGS THAT HAPPEN ALONG THE WAY:

¿ Why do you think the woman crawled up behind Jesus, instead of approaching from the front?

› (V. 25) **Subject to bleeding.** According to the Torah, a woman was unclean for seven days after her monthly period, but if she had a protracted gynecological problem, as does this woman, she remained unclean throughout its duration. Anyone who came into contact with her during menstruation would be banished until evening (Lev. 15:19–27). Josephus’s testimony that “the temple was closed to women during their menstruation” (War 5.227) indicates that this particular Torah ruling was carefully observed in Jesus’ day. Accordingly, a menstruating woman—and whoever touched her—was banished from the community until purification.

› (V. 27) **She touched his cloak.** The word used is “Tzitzit” and it speaks of a “tassel”. The mantle of the time was a long rectangular cloth that draped down over the body. It had four corners at the bottom. The Israelite’s were to attach tassels to the four corners of their garments and hem the garment in blue. Over time this style had changed and instead of the four corners, the cloth became more rounded at the bottom. Due to no longer having the four corners, the Israelites developed something called the “Tallit”. All orthodox Jews of the day wore a Tallit. When the woman with the issue of blood touched the hem of His garment she would have touched one of the tassels.

¿ What did she touch? Why was this significant enough to mention?

YES • NO • MAYBE

1. I am fairly significant within my community.
2. My life is filled with interruptions.
3. For most of my life, I have been surrounded by Christians.
4. Most Christians only follow Jesus because they want something for themselves.
5. Without true faith on the part of the recipient, God cannot work a miracle in that person’s life.



## DIVE DEEPER (CONTINUED...)

### THE BIG QUESTION:

› (V. 24) **Thronged him.** The verb is *sunthlibō* (συνθλιβω) “to press together, to press on all sides.” Luke (8:42) uses the word *sumpnigō* (συμπνιγω) “to press round or throng one so as almost to suffocate him.”

¿ Why did Jesus ask, “Who touched me?” Did he really not know, or might he have been doing something else here?

¿ Jesus was jostled in a tight crowd, so what does it mean to “touch” Jesus?

¿ What do you think Jesus meant by “*your* faith has healed you”?

### AND NOW, BACK TO OUR REGULARLY SCHEDULED PROGRAM:

¿ What elements of the two stories (Jairus’ daughter/Bleeding woman) are more of an *interweaving* than an *interruption*? What are the similarities of the stories?

### MOTIVATIONS THAT MANIFEST MIRACLES:

¿ What was it that gave Jairus and this woman unstoppable faith? Was it desperation? Was it optimism? Was it only Jesus’ reputation?

› (V. 40) **They laughed at him.** The word is *katagelaō* (καταγελαω) “to deride, to jeer at.” The simple verb means “to laugh at” the prefixed preposition “down,” thus “to laugh (someone) down,” thus, “to ridicule.”

¿ What is the strongest message you have found within these miracles that has revealed God’s true character?

NOTES

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## MY PRAYER