

PLEASANT SPRINGS CHURCH • DISCIPLESHIP SCHOOL

Twelve Years Unclean

The woman with the issue of blood — her law, her world, and her own point of view



The Woman with the Issue of Blood

Mark 5:25–34 • Matthew 9:20–22 • Luke 8:43–48

LESSON BY ERIC BASTIN

She has no name. She gets ten verses. She is interrupting somebody more important, and every person in the crowd who brushed against her that day went home ritually unclean without knowing it. She is the only person in the four Gospels whom Jesus calls, to her face, **“Daughter.”**

This study does four things. It reads the three accounts side by side and asks what each writer wanted *his own readers* to see. It lays out the law she actually lived under — from Leviticus in Greek and Hebrew, not from rumour. It sets down, from first-century sources, how women were in fact treated. And then it tells the whole thing back from where she was standing.

THE BIG IDEA

In the law, uncleanness travels *toward* the holy and never the other way: what is unclean defiles what it touches, and what is holy cannot make anything holy by contact. Haggai got that ruling from the priests in so many words. Then a woman who had been unclean for twelve years reached through a crowd and took hold of the corner of a rabbi’s garment — and the current ran backwards. He did not catch her uncleanness. She caught his wholeness.

Mark tells it inside another story. Jairus, a ruler of the synagogue, has just fallen at Jesus’ feet because his twelve-year-old daughter is dying. Jesus sets off with him. The crowd presses. And there, in the middle of a dying child’s last minutes, Mark stops everything for a woman nobody was waiting on.

MARK 5:25–26

καὶ γυνὴ οὗσα ἐν ῥύσει αἵματος δώδεκα ἔτη καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

“And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse.”

Greek: SBLGNT via MorphGNT. English: ESV.

MARK 5:27–29

ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἄν τῶν ἱματίων αὐτοῦ σωθήσομαι. καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

“She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, ‘If I touch even his garments, I will be made well.’ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease.”

Greek: SBLGNT via MorphGNT. English: ESV.

MARK 5:30–32

καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστροφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· Τίς μου ἥψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἥψατο; καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

“And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, ‘Who touched my garments?’ And his disciples said to him, ‘You see the crowd pressing around you, and yet you say, “Who touched me?”’ And he looked around to see who had done it.”

Greek: SBLGNT via MorphGNT. English: ESV.

MARK 5:33–34

ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδὺς ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

“But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, ‘**Daughter**, your faith has made you well; go in peace, and be healed of your disease.’”

Greek: SBLGNT via MorphGNT. English: ESV.

Two words in that last verse are worth stopping on before we go anywhere else. *σέσωκέν σε* — “has made you well” — is the ordinary New Testament verb for *save*. And *μάστιξ*, the word the ESV renders “disease” in verses 29 and 34, does not mean disease. It means a **whip**. Mark says she was healed of her *scourging*. That is the word she would have used.

2. AUTHOR & AUDIENCE — THREE MEN TELLING ONE STORY TO THREE ROOMS

All three Synoptic Gospels carry this account, and all three carry it wrapped inside Jairus’s story. But they are not carbon copies, and the differences are not accidents. Each writer kept what his readers needed and dropped what they did not.

Writer	Audience	What he does with her
Mark	A Gentile church under pressure, most probably at Rome — the Gospel that stops to explain Jewish handwashing (Mark 7:3–4) and translates Aramaic for its readers (5:41).	The longest and rawest version. He alone reports that she “suffered much under many physicians,” spent everything, and <i>got worse</i> . He alone gives us her inner speech (5:28), her fear and trembling, and the whole confrontation with the disciples. He is not writing a miracle list; he is writing a person.
Matthew	A Jewish-Christian readership that knows the law and does not need it explained.	Cut to three verses — but he adds the one detail his readers would catch instantly: she touched the <i>tassel</i> (κράσπεδον), the commanded fringe of Numbers 15. And he labels her with a single word taken straight out of Leviticus (see §7).

Luke	Theophilus and a Greek readership — and Luke is himself called “the beloved physician” (Colossians 4:14).	Keeps the tassel. Keeps the money. But softens Mark’s verdict on the doctors: where Mark says she was no better but grew worse under them, Luke says only that she “could not be healed by anyone.” Luke also alone adds that she declared her reason “ <i>in the presence of all the people</i> ” — a public testimony, from a woman, on the record.
------	---	---

MATTHEW 9:20–22

Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὅπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

“And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, for she said to herself, ‘If I only touch his garment, I will be made well.’ Jesus turned, and seeing her he said, ‘Take heart, daughter; your faith has made you well.’ And instantly the woman was made well.”

Greek: SBLGNT via MorphGNT. English: ESV.

LUKE 8:43–44, 46–48

καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ’ οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὅπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. ... ὁ δὲ Ἰησοῦς εἶπεν· Ἦψατό μου τις, ἐγὼ γὰρ ἔγνω δύνάμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ. ... ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

“And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. ... But Jesus said, ‘Someone touched me, for I perceive that power has gone out from me.’ ... And he said to her, ‘Daughter, your faith has made you well; go in peace.’”

Greek: SBLGNT via MorphGNT. English: ESV.

A TEXTUAL NOTE WE OWE YOU

The clause in Luke 8:43 about spending all her living on physicians is *missing* from several of the oldest and best manuscripts. The SBL Greek New Testament, which is the text printed above, includes it; the Nestle-Aland edition brackets it as doubtful. Nothing in this study depends on it — Mark says the same thing at greater length and no one disputes Mark. We flag it because a page that quietly prints a disputed clause as though it were undisputed has already started lying to you.

3. THE LAW SHE LIVED UNDER

You cannot feel this story without Leviticus 15. Here is the statute, in the Greek her Greek-speaking neighbours would have heard read and in the Hebrew behind it.

LEVITICUS 15:19 — THE ORDINARY CASE

וְאִשָּׁה כִּי־תִהְיֶה זִבָּה דָּם יִהְיֶה זִבָּה בְּבִשְׁוֹרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנִּגָּע בָּהּ יִטְמָא עַד־הָעֶרֶב

καὶ γυνή ἥτις ἐὰν ἢ ῥέουσα αἵματι ἔσται ἡ ῥύσις αὐτῆς ἐν τῷ σώματι αὐτῆς ἑπτὰ ἡμέρας ἔσται ἐν τῇ ἀφένδρῳ αὐτῆς πᾶς ὁ ἀπτόμενος αὐτῆς ἀκάθαρτος ἔσται ἕως ἑσπέρας

“When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening.”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

LEVITICUS 15:25 — HER CASE

וְאִשָּׁה כִּי־יִזְוֹב זֹב דָּמָה יָמִים רַבִּים בְּלֹא עֵת־נִדְתָּהּ אוֹ כִּי־תִזְוֹב עַל־נִדְתָּהּ כָּל־יָמֶיהָ זֹב טִמְאַתָּהּ כִּי־מִי נִדְתָּהּ תִּהְיֶה

טִמְאָה הִוא

καὶ γυνή ἐὰν ῥέῃ ῥύσει αἵματος ἡμέρας πλείους οὐκ ἐν καιρῷ τῆς ἀφένδρου αὐτῆς ἐὰν καὶ ῥέῃ μετὰ τὴν ἀφένδρον αὐτῆς πᾶσαι αἱ ἡμέραι ῥύσεως ἀκαθαρσίας αὐτῆς καθάπερ αἱ ἡμέραι τῆς ἀφένδρου ἀκάθαρτος ἔσται

“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 impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean.”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

Read verse 25 again and notice what it does *not* do. It sets no end date. The seven days of verse 19 are gone; there is only “all the days of the discharge.” For this woman that clause ran for twelve years.

LEVITICUS 15:26-27 — WHAT SHE CONTAMINATES

καὶ πᾶσαν κοίτην ἐφ' ἣν ἂν κοιμηθῇ ἐπ' αὐτῆς πάσας τὰς ἡμέρας τῆς ρύσεως κατὰ τὴν κοίτην τῆς ἀφέδρου
ἔσται αὐτῇ καὶ πᾶν σκεῦος ἐφ' ὃ ἐὰν καθίσῃ ἐπ' αὐτό ἀκάθαρτον ἔσται κατὰ τὴν ἀκαθαρσίαν τῆς ἀφέδρου πᾶς ὁ
ἀπτόμενος αὐτῆς ἀκάθαρτος ἔσται καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως
ἑσπέρας

“Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity, and everything on which she sits shall be unclean. And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening.”

Greek: CATSS/Rahlfs. English: ESV.

Not only her body. Her bed. Her chair. The bench at the well. Anyone who sat where she had sat, without knowing it, owed a laundering and a bath and lost the rest of his day. That is what it means to be a walking source of contamination in a village small enough that everyone knows which seat is yours.

LEVITICUS 15:31 — THE REASON GIVEN

καὶ εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ἰσραὴλ ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν καὶ οὐκ ἀποθаноῦνται διὰ τὴν
ἀκαθαρσίαν αὐτῶν ἐν τῷ μαιίνειν αὐτοὺς τὴν σκηνὴν μου τὴν ἐν αὐτοῖς

“Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by defiling my tabernacle that is in their midst.”

Greek: CATSS/Rahlfs. English: ESV.

NUMBERS 5:2-3 — AND OUTSIDE THE CAMP

πρόσταζον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐξαποστειλάτωσαν ἐκ τῆς παρεμβολῆς πάντα λεπρὸν καὶ πάντα γονορρυῆ καὶ
πάντα ἀκάθαρτον ἐπὶ ψυχῇ ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ ἐξαποστείλατε ἔξω τῆς παρεμβολῆς καὶ οὐ μὴ
μιανοῦσιν τὰς παρεμβολὰς αὐτῶν ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς

“Command the people of Israel that they put out of the camp everyone who is leprous or has a discharge and everyone who is unclean through contact with the dead. You shall put out both male and female, putting them outside the camp, that they may not defile their camp, in the midst of which I dwell.”

Greek: CATSS/Rahlfs. English: ESV.

GET THIS RIGHT OR THE WHOLE STUDY GOES WRONG

Ritual uncleanness is not sin. It is not guilt, it is not punishment, and it is not a moral verdict on her. Burying your father made you unclean. So did childbirth — the holiest and most commanded thing a woman could do. So did the priest’s own handling of the red heifer. Nowhere does Leviticus call this woman a sinner, and nowhere does Jesus. Sermons that tell women she was “made clean from her sin” are importing something the text does not say, and they leave a hearer thinking that twelve years of illness were twelve years of divine displeasure.

And the statute is not aimed at women. Leviticus 15 opens with eighteen verses on male discharge (15:1–18) before it ever reaches a woman, and Numbers 5:3 puts the point beyond argument: “*both male and female.*” The law here is about proximity to the sanctuary, not about the worth of a sex. What crushed her was not Leviticus. It was twelve years with no end clause — and what the culture around Leviticus had built on top of it.

4. WHAT TWELVE YEARS ACTUALLY COST HER

Add the statute to the sources that describe how it was kept in the first century, and you can price her losses fairly precisely.

What she lost	The evidence
The temple — entirely	Josephus, writing in the 90s AD about the temple he had served in, says the outermost court was open to <i>everyone</i> , foreigners included, and that the only people barred from even passing through it were women in their uncleanness. She could not go where a Gentile could go.
Normal presence in town	Numbers 5:2–3 puts the person with a discharge outside the camp. Josephus reports the practice still standing in his day: those with a discharge “should not come into the city,” and women were removed “till the seventh day.” Hers never ended on the seventh day.
Marriage and children	Leviticus 15:24 and 20:18 make marital relations with her a serious matter; 20:18 imposes the gravest sanction in the chapter. In a society where a woman’s security, standing and old age all ran through a husband and sons, a permanent flow closed every one of those doors at once.
Touch	No embrace, no hand on a shoulder, no child on her lap without cost to the child’s day. Twelve years is long enough to forget what being touched feels like.
Every coin she had	Mark 5:26 — “had spent all that she had.” Luke 8:43 puts it in three Greek words, <i>ὅλον τὸν βίον</i> , “her whole living” — the identical three words used of the widow who dropped in two small coins and had nothing left (Mark 12:44).

“Into the first court every body was allowed to go, even foreigners, and none but women, during their courses, were prohibited to pass through it; all the Jews went into the second court, as well as their wives, when they were free from all uncleanness.”

Josephus, *Against Apion* 2.103–104 (Whiston, public domain)

“He also ordered that those whose bodies were afflicted with leprosy, and that had a gonorrhea, should not come into the city; nay, he removed the women, when they had their natural purgations, till the seventh day; after which he looked on them as pure, and permitted them to come in again.”

Josephus, *Antiquities* 3.261 (Whiston, public domain)

And the physicians. Mark’s line is a small masterpiece of restraint: she suffered much *under* many physicians, spent everything, and grew worse. Her world had two minds about doctors. Ben Sira, a Jerusalem teacher writing around 180 BC, urges honouring them — and in the same breath makes prayer the first move:

SIRACH 38:1, 9, 12

τίμα ἱατρὸν πρὸς τὰς χρείας αὐτοῦ τιμαῖς αὐτοῦ καὶ γὰρ αὐτὸν ἔκτισεν κύριος ... τέκνον ἐν ἀρρωστήματί σου μὴ παράβλεπε ἀλλ’ εὗξαι κυρίῳ καὶ αὐτὸς ἰάσεται σε ... καὶ ἱατρῷ δὸς τόπον καὶ γὰρ αὐτὸν ἔκτισεν κύριος καὶ μὴ ἀποστήτω σου καὶ γὰρ αὐτοῦ χρεία

“Honour a physician according to your need of him, for the Lord created him also. ... My child, in your sickness do not be neglectful, but pray to the Lord, and he himself will heal you. ... And give the physician his place, for the Lord created him too; and let him not leave you, for there is need of him.”

Greek: CATSS/RahlfS. Our English rendering of the Greek, made for this page.

2 CHRONICLES 16:12 — THE OTHER MIND

καὶ ἐμαλακίσθη Ἀσα ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ τοὺς πόδας ἕως σφόδρα ἐμαλακίσθη καὶ ἐν τῇ μαλακίᾳ αὐτοῦ οὐκ ἐζήτησεν κύριον ἀλλὰ τοὺς ἱατρούς

“... yet even in his disease he did not seek the LORD, but sought help from physicians.”

Greek: CATSS/RahlfS. English: ESV.

Mark is not sneering at medicine. He is telling you she did the whole responsible sequence — every treatment, every fee, every specialist — and arrived at the bottom of it poorer and sicker. She is not a woman who neglected help. She is a woman who ran out of help.

5. HOW WOMEN WERE TREATED — THE WORLD SHE STEPPED INTO THAT DAY

We are going to do this honestly, which means two things. First, we quote the sources rather than sketching a cartoon. Second, we do not pretend the sources all say one thing, because they do not — and a study that flattens them is no more truthful than one that ignores them.

What the sources say against her. Josephus, summarising the law for a Roman readership around AD 95, writes a sentence that has no verse behind it anywhere in Scripture — and attributes it to Scripture anyway:

“For, says the Scripture, ‘A woman is inferior to her husband in all things.’”

Josephus, *Against Apion* 2.201 (Whiston, public domain). No such verse exists in the Hebrew Bible or the Septuagint. Josephus is quoting his culture and calling it Scripture — which is exactly the habit this study is about.

On testimony, Josephus is blunter still, and it matters enormously for what Jesus makes her do:

“But let not the testimony of women be admitted, on account of the levity and boldness of their sex.”

Josephus, *Antiquities* 4.219 (Whiston, public domain)

And Ben Sira, in a passage read in synagogues and quoted for centuries, treats a daughter as a standing liability:

SIRACH 42:9–11, 14

θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον ἐν νεότητι αὐτῆς μήποτε παρακμάσῃ καὶ συνωκηκυῖα μήποτε μισηθῇ ... ἐπὶ θυγατρὶ ἀδιατρέπτω στερέωσον φυλακὴν μήποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς λαλιὰν ἐν πόλει καὶ ἔκκλητον λαοῦ καὶ κατασχύνῃ σε ἐν πλήθει πολλῶν ... κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνὴ καὶ γυνὴ κατασχύνουσα εἰς ὀνειδισμόν

“A daughter is a hidden sleeplessness to her father, and worry over her drives away sleep ... Over a headstrong daughter set a strict watch, lest she make you a laughing-stock to your enemies, a byword in the city and notorious among the people, and shame you before the multitude. ... Better is the wickedness of a man than a woman doing good; and it is a woman who brings shame and reproach.”

Greek: CATSS/RahlfS. Our English rendering of the Greek, made for this page.

The later rabbinic collections preserve the same argument, and preserve *both sides of it*. In one short paragraph of the Mishnah — written down around AD 200, well after Jesus, so it tells us where the argument went rather than what everyone thought in AD 30 — two teachers collide head-on. Ben Azzai says a man *is obligated* to teach his daughter

Torah. Rabbi Eliezer answers that whoever teaches his daughter Torah “is teaching her promiscuity.” That sentence is famous. The sentence beside it, saying the opposite, usually is not.

DATING DISCIPLINE

The Mishnah (c. AD 200) and the Talmuds (later still) are not eyewitnesses to the crowd in Mark 5. Where we use them, we say so and we date them. Josephus, Philo and Ben Sira are the sources actually close to her world. Anyone who tells you “the rabbis taught” about a scene in AD 30 without telling you the rabbis wrote it down two centuries later is selling you something.

And now the other side of the ledger, which is just as much a part of the record. The same Scripture that Josephus misquotes opens by saying something his culture never absorbed:

GENESIS 1:27

καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς

“So God created man in his own image, in the image of God he created him; **male and female he created them.**”

Greek: CATSS/Rahlf's. English: ESV.

- Israel's own history has Deborah judging the nation and Huldah authenticating the scroll for a king's reform — while the male prophets of her generation are standing right there.
- Luke 8:1–3, immediately before this very episode, names women who were *funding* Jesus' ministry out of their own means. Luke puts them at the head of the chapter and then puts her at the middle of it.
- Jesus lets a woman sit at his feet in the disciple's posture and refuses to send her back to the kitchen (Luke 10:39–42).
- He calls a bent-over woman a *daughter of Abraham* (Luke 13:16) — a title nobody was handing out to women.
- And in a world where Josephus says a woman's testimony is inadmissible, all four Gospels make women the first witnesses of the resurrection. If you were inventing a story you wanted believed in that culture, that is the last detail you would invent.

So the honest picture is not “the Bible oppressed women and Jesus fixed it.” It is that Scripture carried a valuation of women that the surrounding culture — including the religious culture, including men writing about Scripture — had quietly buried, and that Jesus kept digging it back up in public, at cost, in front of witnesses.

6. THE CORNER OF THE GARMENT

Mark says she touched his *garment*. Matthew and Luke say what part: the *κράσπεδον*, the tassel. That word is not decoration. It is a command.

NUMBERS 15:38–39

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי לְבָדֵיהֶם לְדֹרֹתָם וַנִּתְּנוּ עַל־צִיצִית הַכֹּפֶה פְּתִיל תְּכֵלֶת

λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτοὺς καὶ ποιησάτωσαν ἑαυτοῖς κράσπεδα ἐπὶ τὰ πτερύγια τῶν ἱματίων αὐτῶν εἰς τὰς γενεὰς αὐτῶν καὶ ἐπιθήσετε ἐπὶ τὰ κράσπεδα τῶν περυγίων κλῶσμα ὑακίνθινον καὶ ἔσται ὑμῖν ἐν τοῖς κρασπέδοις καὶ ὄψεσθε αὐτὰ καὶ μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου καὶ ποιήσετε αὐτάς καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν καὶ ὀπίσω τῶν ὀφθαλμῶν ὑμῶν ἐν οἷς ὑμεῖς ἐκπορνεύετε ὀπίσω αὐτῶν

“Speak to the people of Israel, and tell them to make tassels on the **corners** of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them ...”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

The Hebrew word for those corners is *kanaph* — and *kanaph* also means **wing**. The Greek translators saw it and rendered the corners *περύγια*, “little wings.” The tassel hangs on the wing of the robe. Once you know that, a whole set of texts snaps into place:

RUTH 3:9 — A WIDOW AT A MAN’S FEET IN THE DARK

וַיֹּאמֶר מִי־אַתָּה וַתֹּאמֶר אֲנֹכִי רוּת אֲמָתְךָ וּפְרִשְׁתָּ כְּנָפְךָ עַל־אֲמָתְךָ כִּי גֵאֵל אַתָּה

εἶπεν δέ τις εἶ σύ ἢ δὲ εἶπεν ἐγὼ εἰμι Ρουθ ἡ δούλη σου καὶ περιβαλεῖς τὸ πτερύγιόν σου ἐπὶ τὴν δούλην σου ὅτι ἀγχιστεὺς εἶ σύ

“... I am Ruth, your servant. **Spread your wings over your servant**, for you are a redeemer.”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV. The Greek uses the same word, *περύγιον*, that Numbers 15:38 uses for the corner that carries the tassel.

EZEKIEL 16:8 — GOD SAYS IT OF ISRAEL

וְאַעֲבֹר עָלֶיךָ וְאַרְאֶה עִתְּךָ לְדִים וְאַפְרֹשׁ כְּנָפֵי עָלֶיךָ וְאַכְסֶה עֲרוֹתְךָ וְאַשְׁבַּע לְךָ וְאַבֹּא בְּבְרִית אִתְּךָ נָא
אֲדֹנֵי יְהוָה וַתְּהִי־לִי

kai diēlthon diὰ σοῦ kai eĩdón se kai ídου̐ καιρός σου καιρός καταλύνωντων kai διεπέτασα τὰς πτέρυγάς μου ἐπὶ σὲ kai ἐκάλυψα τὴν ἀσχημοσύνην σου kai ὥμοσά σοι kai εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ λέγει κύριος kai ἐγένου μοι

“... I passed by you and saw you, and behold, you were at the age for love, and **I spread the corner of my garment over you** and covered your nakedness; I made my vow to you and entered into a covenant with you ...”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

ZECHARIAH 8:23 — AND THE NATIONS GRAB HOLD OF IT

כֹּה־אָמַר יְהוָה צְבָאוֹת בְּיָמִים הָהֵמָּה אֲשֶׁר יִחְזִיקוּ עֲשָׂרָה אַנָּשִׁים מְכַל לְשׁוֹנוֹת הַגּוֹיִם וַהֲחִזִּיקוּ בְּכַנֶּף אִישׁ יְהוּדִי
לֵאמֹר נִלְכָּה עִמָּכֶם כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם

τάδε λέγει κύριος παντοκράτωρ ἐν ταῖς ἡμέραις ἐκείναις ἐὰν ἐπιλάβωνται δέκα ἄνδρες ἐκ πασῶν τῶν γλωσσῶν τῶν ἐθνῶν kai ἐπιλάβωνται τοῦ κρασπέδου ἀνδρὸς Ἰουδαίου λέγοντες πορευσόμεθα μετὰ σοῦ διότι ἀκηκόαμεν ὅτι ὁ θεὸς μεθ’ ὑμῶν ἐστίν

“Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall **take hold of the robe of a Jew**, saying, ‘Let us go with you, for we have heard that God is with you.’”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV — note that the ESV smooths *kanaph* to “robe” here; the Hebrew and the Greek both say the *corner*, the tassel-corner, the same word as Numbers 15.

MALACHI 4:2 (HEBREW AND GREEK 3:20)

וַיִּרְחַח לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכִנְפֶּיהָ וַיִּצְאָתָם וּפָשְׁתָם כְּעָגְלִי מִרְבֵּק

kai ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομά μου ἥλιος δικαιοσύνης kai ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ kai ἐξελεύσεσθε kai σκιρτήσετε ὡς μοσχάρια ἐκ δεσμῶν ἀνειμένα

“But for you who fear my name, the sun of righteousness shall rise with **healing in its wings**.”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

VERSIFICATION — WHERE THE NUMBERS DIFFER

Malachi 4:2 in English Bibles is **3:20** in both the Hebrew Masoretic Text and the Greek Septuagint; Hebrew and Greek Malachi have three chapters, English has four. (Elsewhere on this page: 1 Samuel 24:4 in English is 24:5 in the Hebrew.) Leviticus, Numbers, Ruth, Zechariah and the Gospel passages carry **no** offset — the chapter and verse are the same in Hebrew, Greek and English. We say so either way, because “no difference here” is a finding too.

So: the corner of a man’s garment is where you take hold when you are asking to be covered, claimed, protected, redeemed. It is where Ruth reaches. It is where the nations reach. It is where the prophet says the healing will be when God finally rises. And it is the one place on a rabbi’s clothing that is there *by God’s command*, hanging loose, at the height of a hand reaching up from a crouch in a crowd.

She did not grab at random. She reached for the exact thing Scripture had told her to reach for.

AND A HARD EDGE ON THE SAME WORD

Matthew uses κράσπεδον twice more. At 14:36 the sick of Gennesaret beg to touch the tassel and are healed. At 23:5 he says the scribes and Pharisees *lengthen* theirs, to be seen. Same object; opposite direction. Men enlarged the tassel so that people would look at them. She grabbed it so that nobody would look at her.

7. WHAT WE MEASURED

The claims below are not impressions. Each one was run against the corpora on disk — the whole Greek Old Testament (64 CATSS files, Rahlfs), the whole Greek New Testament (SBLGNT via MorphGNT), and the Masoretic Hebrew — and each can be re-run.

FINDING 1 · THE PHRASE

“a flow of blood” stands in the Greek Old Testament exactly once — in her statute

The two-word phrase *ῥύσει αἵματος* occurs in the entire Greek Old Testament at **Leviticus 15:25** and nowhere else. In the entire Greek New Testament it occurs twice: **Mark 5:25** and **Luke 8:43**. Two words is not a quotation and we will not call it one. But when the only other place in the Greek Bible those two words stand together is the statute of the woman whose flow will not stop, Mark and Luke are not reaching for a medical term. They are reaching for the legal one.

FINDING 2 · THE LABEL

Matthew's word for her occurs in the whole Greek Bible only here and in Leviticus

Matthew does not say she was ill. He calls her *αἰμορροῦσα* (9:20). Searched across the complete Greek Old Testament and the complete Greek New Testament, that stem appears exactly **twice in the whole Greek Bible**: **Leviticus 15:33** — the summary line of the purity statute — and **Matthew 9:20**. Matthew is not describing a symptom to his Jewish readers. He is pinning the Levitical category on her, in one word, and letting them feel it.

FINDING 3 · THE HEALING

“the fountain of her blood” — Leviticus 12:7 and Mark 5:29, and nowhere else

Mark 5:29 says *ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς* — the fountain of her blood was dried up. That four-word sequence stands in the Greek Old Testament only at **Leviticus 12:7**, and in the Greek New Testament only at **Mark 5:29**. And Leviticus 12:7 is not a verse about sickness. It is the verse where the priest makes atonement for a woman and *she is pronounced clean*. Mark has reported her healing in the exact words the law uses to declare a woman clean — without a priest, without a sacrifice, without the eighth day.

FINDING 4 · THE TASSEL

In the Greek Old Testament, κράσπεδον is only ever the commanded tassel

Five occurrences, all of them: Numbers 15:38 (twice), Numbers 15:39, Deuteronomy 22:12 — the command to wear it — and **Zechariah 8:23**, where ten men of the nations take hold of the tassel-corner of a Jew because they have heard God is with him. In the Greek Old Testament the word has no secular use at all. When Matthew and Luke say she took hold of the κράσπεδον, every Scripture-reading hearer had exactly two places to go: the commandment, and Zechariah's prophecy of outsiders grabbing hold.

FINDING 5 · THE ADDRESS

She is the only individual Jesus ever calls “Daughter”

Across all four Gospels, forms of *θυγάτηρ* appear twenty-five times. Every one of them is a description of somebody's daughter, or a plural address (“daughters of Jerusalem,” Luke 23:28), except three — Matthew 9:22, Mark 5:34 and Luke 8:48. All three are the same sentence, spoken to the same woman. In the Gospels, no other individual is ever addressed by Jesus as *Daughter*.

FINDING 6 · THE WHIP

Mark says she was healed of a scourging, not a sickness

μάστιξ is a whip. Mark uses it for illness three times — 3:10, and twice of her, at 5:29 and 5:34. In the Greek Old Testament it is regularly the word for a blow that falls on a person: “*no scourge shall come near your tent*” (Psalm 90:10 LXX; 91:10 in English Bibles). She had lived twelve years under a blow. Jesus does not say ‘be well’; he says, literally, *be whole, away from your scourge*.

Measured against MorphGNT/SBLGNT, CATSS (Rahlfs) and the Masoretic text on 30 August 2026. Reproduce with `build_and_deploy.py --verify`.

8. THE REVERSAL — HAGGAI’S RULING, OVERTURNED

Now the centre of the whole thing. Roughly five hundred years before this crowd, the prophet Haggai was told to put two questions to the priests as a formal ruling on the law. Both questions are about a garment corner — the Hebrew says *kanaph*, the same word as the tassel-corner.

HAGGAI 2:12 — DOES HOLINESS SPREAD?

הֲאִשָּׂא־אִישׁ בְּשֶׁר־קַדְשׁ בְּכַנָּף בְּגָדוֹ וְנָגַע בְּכַנָּפוֹ אֶל־הַלֶּחֶם וְאֶל־הַנֶּזֶיד וְאֶל־הַיַּיִן וְאֶל־שֶׁמֶן וְאֶל־כָּל־מֵאֲכָל הַיִּקְדָּשׁ
וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ לֹא

ἐὰν λάβῃ ἄνθρωπος κρέας ἅγιον ἐν τῷ ἄκρῳ τοῦ ἱματίου αὐτοῦ καὶ ἄψηται τὸ ἄκρον τοῦ ἱματίου αὐτοῦ ἄρτου ἢ ἐψέματος ἢ οἴνου ἢ ἐλαίου ἢ παντός βρώματος εἰ ἁγιασθήσεται καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν οὐ

“‘If someone carries holy meat in **the fold of his garment** and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?’ The priests answered and said, ‘**No.**’”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

HAGGAI 2:13 — DOES UNCLEANNESS SPREAD?

וַיֹּאמֶר חֲגִי אִם־יִגַּע טְמֵא־נֶפֶשׁ בְּכָל־אֶלֶּה הַיָּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ טָמֵא

καὶ εἶπεν Ἀγγαῖος ἂν ἄψηται μεμιαμμένος ἐπὶ ψυχῇ ἀπὸ παντὸς τούτων εἰ μανθήσεται καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν μανθήσεται

“Then Haggai said, ‘If someone who is unclean by contact with a dead body touches any of these, does it become unclean?’ The priests answered and said, **‘It does become unclean.’**”

Hebrew: Masoretic (Sefaria MAM). Greek: CATSS/Rahlfs. English: ESV.

There is the law of the world she lived in, stated by the priests themselves and written into Scripture. **Contamination is contagious. Holiness is not.** Uncleanness runs downhill and it runs one way. That is why she could ruin a stranger’s day by sitting on a bench, and why nothing holy had ever once, in twelve years, run the other way into her.

Watch what Mark does with it. Three times in this Gospel Jesus is in contact with what the law calls unclean, and every single time the flow reverses:

The contact	What the law says should happen	What actually happens
Mark 1:41 — he touches a leper	He becomes unclean (Leviticus 13–14)	The leprosy leaves the man. Jesus is not defiled.
Mark 5:27 — she touches his tassel	He becomes unclean until evening (Leviticus 15:27)	Her flow dries up at once. Jesus is not defiled — he goes straight on to the synagogue ruler’s house.
Mark 5:41 — he takes a dead girl by the hand	Seven days unclean (Numbers 19:11)	She gets up and walks. Jesus is not defiled.

Mark has stacked the three great sources of ritual impurity — skin disease, discharge, and the corpse — and shown the current running backwards through all three. The priests’ ruling to Haggai still stands for everything else in the world. It fails at exactly one point, and that point is a person.

SAY IT PLAINLY

She expected to steal something. She thought she had to touch and run, because everything she had ever learned told her that what she was would travel up the fabric into him. It did not. What he was travelled down

the fabric into her. Twelve years of one-way contamination met, for the first time, something more contagious than uncleanness.

9. HOW MARK BUILT THE SCENE

A Jairus — a ruler of the synagogue — falls at Jesus' feet for his *daughter*, aged **twelve** (5:22–24)

B A woman — no name, no standing — **twelve** years of blood, all her money gone, and worse than when she started (5:25–26)

C She touches the tassel from behind; the flow dries up; power goes out (5:27–30)

D “*Who touched my garments?*” — he stops the procession and will not move (5:30–32)

C' She falls down before him in fear and trembling and tells him *the whole truth* (5:33)

B' “*Daughter, your faith has saved you; go in peace, and be whole*” — she is given a name, a family and a standing (5:34)

A' Jairus's *daughter* is raised: “*Talitha koum*” — and she is **twelve** years old (5:35–43)

Mark's signature technique: he splits one story and puts another inside it, so the two read each other. The hinges are deliberate. **Twelve** appears twice in the chapter and only twice — the length of her suffering and the age of the child. Two **daughters**: one a synagogue ruler's, named as such from the first line; the other a nobody, who has to be told she is one. The man with a name, a title and a house comes to Jesus in front of everyone; the woman with none of those comes from behind. Jairus is asked to keep believing while the delay kills his child — and the thing that delays him is her healing. Both stories end with a female body raised out of what looked like the end.

Twelve Years

A reconstruction. Every fact underneath it is cited above — the statute, Josephus, the tassel, the money, the words Jesus used. The voice is ours; the evidence is not. Read it as a way of seeing what the text says, not as an addition to it.

The first month, I counted days. Seven, the law says, and on the eighth you are clean. I knew the counting the way every woman knows it. Seven days, and then the world opens again — the bench, the bread, my husband's hand, the road up to the temple at the feast.

I counted to seven and it did not stop. I counted to seven again.

By the second year I had stopped counting and started calculating. Not days — distances. How far from the well I had to stand. Which bench I could not sit on. How to take bread from a neighbour's hand without our fingers meeting, and how to answer when she asked why. Whether to say it out loud and lose her, or say nothing and make her unclean without telling her, which is a thing I would have to carry.

People think the blood is the worst of it. It is not. *The worst of it is that I became dangerous.*

Not wicked. I want to be exact, because I have heard what people say. The law never called me a sinner. It called me a source. Everything I sat on, everything I lay on, everyone who reached for me without thinking — all of it had to be washed, and all of them lost the rest of the day, and half of them never knew why. I was not being punished. I was being *contained*.

And so I learned to keep myself back from the people I loved most, which is a strange way to love somebody, and I got very good at it, and that is the part I would want undone even more than the bleeding.

They took my money slowly, the physicians, the way men do when they are not lying to you exactly. This treatment for the spring. This one after the fast. My husband's people had given a bride-price for a woman who would bear sons; twelve years on there were no sons, and there was no bride, and by the end there was no silver either. I paid out my whole living, coin by coin, to men who each had a reason why the last man's remedy had failed.

I did not neglect to seek help. *I ran out of help.* There is a difference and nobody ever grants it to you.

Twelve years I had not gone up to the courts. You understand that a foreigner could stand in the outer court, and I could not. A Roman could look at the place where God had put his name. I had to be told about it by other women coming home from the feast, and I had to stand a little back from them while they told me.

So when they said a teacher was coming through, I did not think about going to the front and asking. A woman like me does not ask a rabbi for anything in the open. If I stood in front of him and said what I was, he would have to step back, and everyone would watch him step back, and I would have to walk home through them.

I thought: *from behind. From the ground. Where nobody looks.*

I knew what to reach for. Every man wore the tassels on the four corners, because the LORD said through Moses: put them on the wings of your garments, and look at them, and remember. And I had heard the prophet read — that when the sun of righteousness rises there is *healing in his wings*. And the other one, Zechariah: ten men of the nations shall take hold of the corner of a Jew's robe and say, we are coming with you, for we have heard that God is with you.

I was not stealing at random. I was reaching for the one thing the Scriptures had told me to reach for — the corner, the wing, the piece of him that hangs down low enough for a woman crouching in a crowd.

And I said to myself the thing I had said a hundred times in the dark: *if I touch even his garments, I will be saved.*

It stopped. I felt it stop. Twelve years of a body doing one thing, and then it was doing something else, and I knew it in my body before I knew it in my head.

And then he stopped walking.

You have to understand what I felt. Not joy. *Terror*. Because I knew what I had just done to him in front of the whole town, and I knew that the little girl he was going to was a synagogue ruler's daughter and that I had just made her father's guest unclean on the road. I had taken something. I had made a holy man dirty to get it. When he turned around and said *who touched my garments*, I thought: *he is going to say it out loud. All of it. Here.*

I fell down. I told him everything. Not the short version — *the whole truth*, all twelve years of it, out loud, in front of the crowd and the disciples and the man whose child was dying while I talked.

He was not defiled. That was the first impossible thing.

And then he called me *Daughter*.

I had been a case. I had been a category out of Leviticus that people said quietly to each other when I passed. He gave me a family word, in public, in the hearing of everyone who had spent twelve years arranging themselves so as not to touch me — and he did it while another man's daughter lay dying and the whole street was screaming at him to hurry.

He would not let me go home cured and anonymous. I see now why. If I had slipped away with my body mended, I would have been a well woman that the village still stepped around. He made me stand up and say it, so that everyone who had put me outside had to hear him put me back in. *He did not only stop the blood. He gave me back the room.*

Your faith has saved you. Go into peace. Be whole, away from your scourge.

Twelve years I had been careful not to touch anyone. I went home and touched everyone I could find.

11. WHAT HE ACTUALLY SAID — FOUR WORDS WORTH THE WHOLE STUDY

Greek	Usually translated	What it carries
Θυγάτηρ	“Daughter”	The only individual so addressed by Jesus in the four Gospels (Finding 5). She had a diagnosis; he gave her a relationship. Compare Luke 13:16, where he calls another sick woman <i>a daughter of Abraham</i> — giving her not only family but covenant standing.
ὁ πίστις σου σέσωκέν σε	“your faith has made you well”	σῶζω is the standard New Testament verb for save . It is the same verb she used to herself in 5:28. The English “made well” is defensible, but it hides that she asked to be <i>saved</i> and was told she had been.
ὑπάγε εἰς εἰρήνην	“go in peace”	Literally <i>go into peace</i> — not a farewell but a destination. In the Greek Old Testament this is the send-off given to someone released from a debt or a dread (1 Samuel 1:17; 20:42). Behind it stands <i>shalom</i> : not the absence of bleeding but the presence of wholeness.
ἴσθι ὕγιης	“be healed”	A command, present tense: keep on being whole . He does not tell her she <i>was</i> healed — she already knew that in her body. He tells her what she now is, permanently, and he tells her in front of the people who will have to treat her accordingly.

And one more thing he did, which is easy to miss because it looks like a delay. Jairus is standing right there. His daughter is dying. Jesus stops the whole procession to find one woman who had already got what she came for — and the child dies during the delay (5:35). He knows what the pause will cost. He spends it anyway, on a woman with no name, no money and no claim on him, because a healing she had to steal in secret would have left her a healed outcast. Then he raises the child too.

12. FOR THE WOMEN READING THIS

This is where the lesson lands, and it lands differently than most sermons on this passage do.

You were never the sin in this story. The single most common mistake made from pulpits about this woman is to turn her uncleanness into guilt. It was not. Nothing she did caused it, nothing she confessed cured it, and Jesus never once treats her as needing forgiveness. If you have carried a body that failed you — infertility, a chronic condition, a diagnosis nobody can name, something you do not say out loud in the fellowship hall — hear it plainly: *a broken body is not a moral verdict*, and the crowd's instinct to read one into it was wrong twenty centuries ago and is wrong now.

Twelve years of asking is not weak faith. She had not been sitting still. She had spent every coin, tried every physician, done the whole exhausting circuit of hope and disappointment, and arrived worse. Jesus does not scold the twelve years. He does not ask why it took her so long. He calls what was left at the end of it — a woman on the ground reaching for a hem — *faith*. Sometimes faith is a considered decision. Sometimes it is what is still moving after everything else has stopped.

Coming from behind is allowed. She approached him in the only way her world left open to her: from the back, low, unseen, hoping not to be noticed. He did not rebuke the approach. He took it. Whatever you have been told about the right posture, the right words, the right amount of composure — she had none of it, and it worked.

But he would not leave her hidden. This is the sharp edge. He could have let her slip away healed. He refused, and made her speak in public, and it terrified her. He did that because being cured in secret would have left the village's verdict on her intact. Some of what has been done to you needs saying out loud in a safe place, in front of people, before it stops governing how you are treated — and he does not ask that of you in order to shame you. He asks it in order to hand you back your standing where the people who took it can hear.

And she is the one who gets the family word. Not the ruler of the synagogue. Not the disciples, who in this same chapter are irritated by the question and afraid on the boat. The woman with no name, no money, no husband, no temple and no standing is the person Jesus turns around in a crowd to call *Daughter*. If you have ever wondered whether you are on the edge of the household of God because of what your life looks like — that is the exact person this story is about, and she is not on the edge of it by the last verse. She is in the middle of it, and everyone heard him say so.

13. QUESTIONS FOR THE GROUP

1

Read Haggai 2:12–13 aloud, then Mark 5:27–30. What exactly is the rule the priests state, and what happens to it in the crowd?

2

Mark says she was afraid and trembling *after* she was healed. Why? What did she think was about to happen when Jesus turned around?

3

Josephus says a woman's testimony was not to be admitted (*Antiquities* 4.219). Luke says she declared what had happened "in the presence of all the people." What is Jesus doing by requiring that?

4

Where do we, without meaning to, still treat suffering as evidence of sin? Be specific rather than general.

5

She reached for the tassel because Numbers 15, Zechariah 8 and Malachi 4 had taught her where to reach. What has Scripture taught you to reach for that you have not actually reached for?

6

Jairus had to stand there while the delay cost his daughter her life. What does this passage ask of the person who is *waiting* while someone else is being healed?

7

Jesus called her "Daughter" in public. Who in this fellowship needs to be named out loud rather than quietly helped?

8

She spent twelve years arranging her life so as not to contaminate anyone. What would her first week home have looked like?

CONTINUE GROWING

WOMEN IN SCRIPTURE

A Mother's Hope

Hannah, and what it is to pray for years out of bitterness of soul before anything changes.

WOMEN IN SCRIPTURE

Mothers of the Bible

The women the story runs through — named, unnamed, and the ones the genealogies would not leave out.

READING WELL

How Do You Read?

Two ways to know the Word — and what the devil actually did to Psalm 91, measured word by word.

THE METHOD

Septuagint (LXX) & ESV Bible Study

Why we read the Greek Old Testament alongside the English, and what it shows that English alone cannot.

GO DEEPER

Deep Research

Verse-by-verse studies built on Heiser's research method — author, audience, original context.

ALL STUDIES

Discipleship School

Every current study at Pleasant Springs Church.

Pleasant Springs Church — Discipleship School

[All Studies](#)[Sermons](#)[Contact Us](#)

Lesson by Eric Bastin, Pleasant Springs Church. Greek New Testament: SBLGNT via MorphGNT. Greek Old Testament: CATSS (Rahlfs), 64 files, the whole Septuagint. Hebrew: Masoretic Text (Sefaria MAM). Every Greek and Hebrew word on this page was read out of those corpora, not typed from memory. Josephus is quoted from William Whiston's public-domain translation; Ben Sira from the Greek, in our own English; the Mishnah passage is dated and identified as later than the Gospels wherever it is used. Scripture quotations marked ESV are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Did this study bless you today?



Give to Support PS Church

100% of gifts go to the General Fund — thank you.