







Jesus Heals a Bleeding Woman and Raises a Girl

Here's a **Full Breakdown** of the powerful intertwined miracles in:

-  **Matthew 9:18–26**
-  **Mark 5:21–43**
-  **Luke 8:40–56**

These accounts present a remarkable narrative where Jesus **heals a bleeding woman** and **raises a synagogue leader's daughter from the dead**, showcasing His compassion, power over sickness and death, and the importance of faith.

Parallel Gospel Chart

Element	 Matthew 9:18–26	 Mark 5:21–43	 Luke 8:40–56
Who approaches Jesus?	"A ruler" (not named)	Jairus, synagogue leader	Jairus, synagogue leader
Request	Daughter is already dead	Daughter is near death	Daughter is dying
Bleeding woman's condition	12 years	12 years	12 years
Woman's healing	Touches Jesus' cloak; healed immediately	Touches Jesus' garment; Jesus stops and asks who touched Him	Same as Mark; Jesus highlights her faith
Jesus' response to the woman	"Take heart, daughter, your faith has healed you"	"Daughter, your faith has healed you. Go in peace"	Same as Mark
News about girl	Already dead when he arrived	Messengers come and say she's dead	Same
Jesus' inner circle present	Not mentioned	Peter, James, John, and parents	Same
Reaction at the house	Crowd was playing flutes and mourning	People wailing; laughed when Jesus said she was sleeping	Same
Jesus' words to girl	"Get up"	"Talitha koum" (Aramaic: Little girl, I say to you, arise)	"Child, arise"
Result	Girl got up	Girl got up and walked	Girl got up immediately
Command	News spread	Strict orders not to tell	Told to give her food and not tell

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Historical & Cultural Background



Jairus (Synagogue Leader)

- As a synagogue official, Jairus was a respected community leader—probably wealthy and deeply embedded in Jewish tradition.
- For such a man to **fall at Jesus' feet** (Mk 5:22) publicly showed **great humility** and desperation.



Bleeding Woman

- A woman with **chronic bleeding for 12 years** would have been ritually unclean (cf. Leviticus 15:25–27).
- She would be:
 - Socially isolated** (couldn't touch others),
 - Religiously excluded** (barred from the temple),
 - Financially drained** (spent all her money on doctors – Mk 5:26).
- Her action of **touching Jesus' garment** was bold and, by law, would've rendered Jesus unclean—yet He **honors her faith**.



12-Year-Old Girl

- A girl of 12 would be near the age of maturity in Jewish society. Her death is both a personal and communal tragedy.
- Jesus' **touching a corpse** should make Him unclean (Num 19:11), but again, His **holiness overrides impurity**.



Theological Themes

Theme	Explanation
Interruption as Opportunity	Jesus' journey to Jairus's house is interrupted, yet He welcomes the bleeding woman as worthy of attention.
Faith vs. Fear	Both Jairus and the woman act in faith despite fear and hopelessness. Jesus tells Jairus: "Do not fear; only believe" (Mk 5:36).
Jesus and the Unclean	He does not shy away from the bleeding woman or the dead girl—He brings healing and life where impurity and death reigned.
Hidden becomes revealed	The woman tried to remain anonymous, but Jesus draws her out—her faith and story are made public for others' encouragement.
Jesus' Authority Over Death	Raising the dead was a Messianic expectation (Isaiah 26:19) and proves Jesus' divine identity.



Greek Word Highlights

Word	Greek	Notes
"Power" (when woman touches Him)	δύναμις (<i>dynamis</i>)	Implies divine force going out from Jesus (Mk 5:30, Lk 8:46)
"Get up" (to girl)	ταλιθα κουμ (<i>Talitha kum</i>)	Aramaic phrase preserved by Mark—shows eyewitness detail
"Healed"	σέσωκέν (<i>sesōken</i>) – from <i>sozo</i>	Means healed and saved—used for the woman, implies spiritual salvation too (Mk 5:34)

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Narrative Structure & Symbolism

Detail	Symbolic Insight
12 years	The girl is 12, and the woman bled for 12 years—both connected to life, community, and womanhood . Possibly symbolic of Israel (12 tribes).
Jesus stops	In a culture that often ignored women, especially unclean ones, Jesus gives full attention to a suffering, rejected woman.
Crowd's laughter	Their mockery contrasts with Jesus' perspective. To Him, death is temporary , like sleep.
Touch	The woman touches Jesus in faith; Jesus touches the girl in power. Both acts of divine compassion and reversal of defilement .



Comparison: Healing Woman vs Raising Girl

Category	Bleeding Woman	Jairus's Daughter
Status	Impure, poor, outcast	Pure, prominent family
Initiates contact	She comes to Jesus	Jairus comes for her
Condition	Chronic illness	Death
Jesus' reaction	Stops, talks, blesses	Goes with Jairus, raises girl
Healing style	Her faith draws power	Jesus speaks and touches
Symbol	Restoration of dignity	Restoration of life



Messianic Implications

- **Isaiah 35:5–6** foretells Messiah healing the sick.
- **Jesus' power over death** fulfills **Daniel 12:2** and foreshadows His own resurrection.
- Healing the bleeding woman may echo **Malachi 4:2** — “the sun of righteousness will rise with healing in its wings,” where “wings” (Heb. *kanaph*) could also mean garment fringes.

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The **Torah** addresses the issue of a woman's bleeding primarily in **Leviticus 15:19–33**, where it distinguishes between two types of bleeding:

1. Normal Menstrual Bleeding

Leviticus 15:19–24

“When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening.” (v.19)

- She is considered **ritually unclean** for **7 days**.
- Anything she lies or sits on is unclean.
- Anyone who touches her or those items must wash and remain unclean until evening.
- This is **not sinful**, but it restricts participation in **ritual or temple life**.

2. Abnormal or Prolonged Bleeding

Leviticus 15:25–30

“If a woman has a discharge of blood for many days... she will be unclean as long as she has the discharge...” (v.25)

- This refers to bleeding **outside the normal cycle** (like the woman in the Gospels who bled for 12 years).
- She is in a **state of ongoing impurity** as long as the flow continues.
- After it stops, she must:
 1. Wait **seven clean days**.
 2. On the 8th day, offer **two doves or pigeons** (one for a sin offering, one for a burnt offering).

Key Takeaways

Aspect	Normal Menstruation	Abnormal Bleeding
Duration of impurity	7 days	Until bleeding stops + 7 clean days
Touching her or her things	Causes ritual impurity	Same
Sinful?	No	No — it's a ritual impurity, not a moral failure
Temple access	Restricted	Restricted
Sacrifice required?	No	Yes — after cleansing

In Context of the Gospels

- The woman in **Mark 5 / Luke 8** was in a **continual state of impurity** for **12 years**.
- She was **cut off from temple worship, marriage intimacy, and possibly social connection**.
- Her condition was **not sinful**, but it **isolated** her.
- Her healing was not just physical—it was a **restoration of dignity, worship, and community**.

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The woman touched the **hem** or **edge** of Jesus' robe. More specifically, the Gospels suggest she touched the **tassel** or **fringe** of His garment, known in Hebrew as a **tzitzit**.

Gospel References:

Verse	Wording	Greek Term	Meaning
Matthew 9:20	"touched the hem of His garment"	<i>kraspedon</i> (κράσπεδον)	Fringe, edge, tassel
Mark 5:27	"touched His garment "	<i>himatiou</i> (ἱματίου)	General word for outer cloak
Luke 8:44	"touched the edge of His cloak"	<i>kraspedon</i>	Tassel or fringe

✨ What Is a *Kraspedon*?

In Jewish tradition, a devout Jewish man wore a **prayer shawl** or outer garment with **tassels** (**tzitzit**) on the corners, as commanded in:

Numbers 15:38–39

"Make tassels on the corners of your garments... so you will remember all the commands of the Lord."

These tassels were visible symbols of obedience and identity.

Why the Tassel?

- The woman may have believed in the **healing power associated with a holy man's garment**, particularly the tassels.
- **Malachi 4:2** was interpreted messianically:
*"The sun of righteousness will rise with **healing in his wings (kanaph)**."*
The Hebrew word *kanaph* also means **corner or edge** (as in the garment's corner/tassel).

So, in touching the **tzitzit**, she may have been expressing faith that Jesus was the **Messiah**—with healing in His very garments.

"Talitha koum" (Greek: τάλιθα κουμ) is a **transliteration** of an **Aramaic phrase** spoken by Jesus in **Mark 5:41** when He raised Jairus' daughter from the dead.

Literal Meaning:

"Talitha koum" means:

"Little girl, I say to you, arise!"

Breakdown:

- **Talitha** (טליתא) – an Aramaic feminine diminutive, meaning "**little girl**" or even affectionately, "**little lamb**"
- **Koum** (קום) – the imperative form of the verb "to arise" or "get up"

So the phrase is a **tender, intimate command**:

"Little girl, get up."

Why It's Significant:

- Jesus used **her native language**, showing His **compassion and personal care**.
- Mark preserves the **original Aramaic words**, highlighting the moment's power and authenticity.
- It foreshadows Jesus' later resurrection miracles and ultimately, His own resurrection.