

NARRATIVE ANALYSIS OF AN EPISODE: MARK 5:21-43

Looking at Stylistic Features

A. PARALLEL WORDING:

	The woman (Mk 5:25-34)	Jairus' Daughter (5:23-24, 35-43)
Daughter	Mk 5:34 Jesus calls the woman " <u>Daughter</u> [<i>thugatēr</i>]"	Mk 5:23 Jairus' little girl is called " <u>daughter</u> [<i>thugatēr</i>]."
Twelve	Mk 5:25 She had been suffering for <u>twelve</u> [<i>dōdeka</i>] years.	Mk 5:42 She was <u>twelve</u> [<i>dōdeka</i>] years old.
Fell down	Mk 5:33 The woman " <u>fell down</u> [<i>prospiptō</i>] before him."	Mk 5:22 Jairus " <u>fell</u> [<i>piptō</i>] at his feet."
Touched/hand	Mk 5:27 The woman "touched [<i>haptomai</i>] his cloak." Mk 5:28 The woman said, "If I but <u>touch</u> [<i>haptomai</i>] his clothes." Mk 5:30 Jesus said, "Who <u>touched</u> [<i>haptomai</i>] me." Mk 5:31 The disciples ask how can Jesus say, "Who <u>touched</u> [<i>haptomai</i>] me?"	Mk 5:23 Jairus said, "Come and <u>lay our hands</u> [<i>epithēs tas cheiras</i>] on her ..." Mk 5:41 Jesus "took her <u>by the hand</u> [<i>tēs cheiros</i>] ..."
Immediate healing	Mk 5:29 <u>Immediately</u> her hemorrhage stopped ...	Mk 5:42 <u>Immediately</u> the girl got up ...
Saved/made well	Mk 5:28 "for she said, 'If I but touch his clothes, I will be <u>made well</u> ' [<i>sōdzō</i>]." Mk 5:29 "And immediately the flow of blood was stopped and she knew she <u>was healed</u> [<i>iatai</i>] of her disease." Mk 5:34 "He said to her, "Daughter, your faith has <u>made you well</u> [<i>sōdzō</i>]." Mk 5:34: "... go in peace and be made <u>well</u> [<i>hugiēs</i>] from your disease."	Mk 5:23 "Come and lay your hands on her, so that she may be <u>made well</u> [<i>sōdzō</i>], and live"
Faith/believe	Mk 5:34 "Daughter, your <u>faith</u> [<i>pistis</i>] has saved you; depart in peace and be healed from your disease."	Mk 5:36 "Do not fear, only <u>believe</u> [<i>pisteo</i>]"
Jesus' command	Mk 5:34 <u>be healed</u> [<i>isthi hugiēs</i>]	Mk 5:41 <u>get up</u> [<i>egeirō</i>]

B. RETROSPECTION AND FORESHADOWING:

(a) The theme of Jesus' compassion and healing touch **looks back** to Jesus' healing of a leper (Mk 1:41) and to "all who had diseases pressed upon him to touch him" (Mk 3:10). It also **looks forward** to Jesus' healing touch of a deaf man (Mk 7:33), a blind man (8:22), the boy with the unclean spirit (Mk 9:27) and little children (Mk 10:13).

(b) Jesus' command the woman, "Go in peace and be made well" (Mk 5:34) **looks back** to Jesus' command to the former paralytic, "Go home" (Mk 2:11) and to the formerly demon possessed man, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you" (Mk 5:19). It also **foreshadows** Jesus' command to the rich man, "Go, sell what you own, and give the money to the poor, and then you will have treasure in heaven" (Mk 10:21) and to Bartimaeus, "Go; your faith has made you well" (Mk 10:52).

(c) Jesus' command to the little girl, "Arise [*egeirō*]" (Mk 5:41), **looks back** to Jesus' command to the healed paralytic to "Arise [*egeirō*], take your mat and go to your home" (Mk 2:11). It **anticipates** the command to Bartimaeus, "Arise [*egeirō*], he is calling you" (Mk 10:49).

(d) The raising up [*anistēmi*] of the little girl (Mk 5:42) **foreshadows** Jesus' three-fold prediction that the son of man will be raised up [*anistēmi*] after death (Mk 8:31; 9:31; 10:34; cf. 9:9) and the raising [*anistēmi*] of the dead (Mk 12:26).

(e) The link between faith/belief and being saved/made well—"Daughter, your faith [*pistis*] has saved you" (Mk 5:34) and "Do not fear, only believe [*pistueō*]" (Mk 5:36)—**looks back** to Jesus' main message, "Turn around and believe [*pistueō*]" (Mk 1:15). It also **foreshadows** Jesus' promise, "All things can be done for the one who believes [*pistueō*]" (Mk 9:23), **anticipates** the cry of the desperate father of the boy with the unclean spirit, "I believe [*pistueō*]; help my unbelief [*apistia*]" (Mk 9:24), and **looks forward** to Jesus' promise that "whatever you ask for in prayer, believe [*pistueō*] that you have received it, and it will be yours" (Mk 11:24).

(f) The link between fear and experiencing divine power—"the woman, knowing what had happened to her, came in fear [*phobeamai*] and trembling" (Mk 5:33)—**looks back** to the fear of the disciples after Jesus calmed the storm (Mk 4:41) and the fear of the people after legion was cast out (Mk 5:15). It also **foreshadows** the fear of the disciples after Jesus walks on water (Mk 6:50) and the fear of the women after they discover the empty tomb (16:8).