

# KNOWN

*Fully Known. Fully Loved.*

**Week 4 — Daughters** | *The Invisible Woman, Found*

*Mark 5:21–43*

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**Mark 5:33–34** *Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."*

**Mark 5:41–42** *He took her by the hand and said to her, "Talitha koum!" (which means "Little girl, I say to you, get up!"). Immediately the girl stood up and began to walk around.*

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## The Sandwich

Jesus is on his way to Jairus's house. Jairus is a synagogue ruler — named, male, powerful. He comes to Jesus publicly, falls at his feet, makes his request in front of everyone. He has every right to ask. And Jesus goes with him immediately.

Mark does something deliberate here. He wraps one story inside another so that both stories illuminate each other. The interruption is not background. It is the point.

*See also: Mark 5:21–24 — Jairus's request*

## The Invisible Woman

She is unnamed. She is a woman — limited in public access, in legal standing, in the ability to make a public request of a rabbi. She cannot do what Jairus did.

She has had a flow of blood for twelve years. Under Levitical law this makes her continuously, perpetually unclean. She cannot enter the temple. She cannot participate in synagogue. She cannot be touched without transferring her uncleanness to whoever she touches.

That last piece is the most devastating. She has spent twelve years being a danger to other people. She has learned to think of herself not just as excluded but as a contaminant. She is not just alone — she is someone others need to be protected from.

She has spent everything she had on physicians. Twelve years of treatment, growing worse. She is poor now. Whatever social standing she had — gone.

And she is in this crowd. Making everyone around her unclean with every step. She knows this. She is doing it anyway. Something in her is still reaching even after everything.

*See also: Leviticus 15:19–31 — the ritual uncleanness law governing her condition*

*For further study: Kenneth Bailey, Jesus Through Middle Eastern Eyes — for the full cultural weight of what her condition would have meant in her community. James Edwards, The Gospel According to Mark (Pillar NTC) — on the intercalation structure and how the two stories interpret each other.*

## The Twelve

Jairus's daughter is twelve years old. This woman has been bleeding for twelve years.

Twelve is not an incidental number in the Jewish symbolic world. It is the number of the tribes of Israel, the disciples, the foundations of the New Jerusalem — the number of covenant completeness, the full people of God.

The girl at twelve is at the threshold of full covenant participation — about to take her place in the community of Israel. Her life is twelve years complete and about to begin. And it stops.

The woman has been excluded from the covenant community for exactly twelve years — the full symbolic measure of what she should have had. Her twelve is the negative image of the girl's twelve. Both at the boundary between death and life. Both brought across by the same hand.

*See also: Numbers 1:44 — the twelve tribes / Revelation 21:12–14 — the twelve foundations*

## Just Touch His Clothes

She said to herself: if I just touch his clothes I will be healed.

The Greek word is *kraspedou* — the fringe or hem of the garment. In Jewish practice this refers to the *tzitzit* — the prayer tassels worn on the corners of a Jewish man's outer garment, commanded in Numbers 15:38–40 as reminders of God's commandments and covenant presence.

The last prophetic word before four hundred years of silence — Malachi 4:2 — says the Sun of Righteousness will rise with healing in his wings. The Hebrew word *kanaph* means both wings and the corners of a garment. The fringes. The *tzitzit*.

She may be reaching for the fulfillment of a specific prophetic promise. She knows her Scripture. She has done the theological math. This is not only desperation. This is faith. Broken, anonymous, press-through-the-crowd faith.

*The depth of her need and the precision of her theology are holding hands. She is not healed because she got the faith right. She is healed because she reached.*

*Note: The conscious Malachi connection cannot be proven from the text. She may have been reaching for the tassels because of the prophecy, or she may have grabbed whatever she could reach. The theological resonance holds either way. 'She may have known exactly what prophecy she was reaching for.'*

*See also: Numbers 15:38–40 — tzitzit commandment / Malachi 4:2 — healing in his wings/kanaph*

## Kingdom Economy

Immediately she felt in her body that she was healed. And immediately Jesus knew that power had gone out from him.

He stops. In the middle of the crowd. With Jairus watching. With a dying girl waiting.

| **Mark 5:30** "Who touched my clothes?"

The disciples are mildly exasperated — the crowd is pressing against you from every side and you ask who touched you? But Jesus is not gathering information. He is insisting on someone. He will not let the transaction be anonymous.

This is Kingdom economy. The text never diminishes Jairus or his daughter — Jesus will get there, the daughter will be raised. But in the Kingdom there is no hierarchy of need, no queue based on social standing. The unnamed woman pressing from behind is not less urgent than the synagogue ruler's daughter.

*She is not an interruption. She is the point.*

## The Myth of Anonymity

She felt the healing. And immediately tried to disappear back into the crowd. She had what she came for. The plan was always to be anonymous. Take the healing and go. Never be seen. Never have to explain.

This is the oldest human move. Adam and Eve in the garden, hearing God walking, hiding among the trees. The shame of what they'd become was more than they could bring into the open.

There is no anonymity with God. There never has been. Not in the garden. Not in the wilderness with Hagar. Not under the fig tree with Nathanael. Not up the sycamore with Zacchaeus. Not in this crowd.

| **Mark 5:30** *"Who touched me?"*

He already knows. The same move as the angel asking Hagar where she came from and where she was going. He is insisting on her. He will not let her be a statistic. He will not let the healing be the whole story.

*See also: Genesis 3:8–10 — Adam and Eve hiding / Genesis 16:8 — angel to Hagar*

## The Unclean Reversal, Daughter, Shalom

She came trembling and fell at his feet and told him the whole truth. Not a summary. Not an edited version. The whole truth — twelve years, the physicians, the money, the growing worse, the crowd, the touch, the healing. Everything. Out in the open. In front of everyone.

And here is the reversal: by Levitical law, touching Jesus should have made him unclean. She was a contaminating presence — that was the logic of her exclusion. But the power didn't run from Jesus to uncleanness. It ran from Jesus to healing. His holiness was stronger than her contamination. The incarnate God absorbed what the law defined as contagious and returned wholeness instead.

Then Jesus speaks. And the first word is the word the sermon has been building toward.

| **Mark 5:34** *"Daughter, your faith has healed you. Go in peace."*

Daughter. The only time in the four Gospels Jesus uses this word in direct address to anyone. Not to a disciple. Not to a follower. To her. The unnamed woman who tried to disappear gets a name — and the name is a family relationship, spoken publicly, in front of Jairus, in front of the crowd.

*Go in peace — hypage eis eirēnēn. Not just: your symptoms are resolved. Shalom. Wholeness. Right relationship. Restoration to community. She came for healing and left with belonging. The healing happened in the crowd. The belonging happened when he called her daughter in front of everyone.*

*See also: 2 Corinthians 5:21 — the unclean reversal / Ruth 2:8–13 — Boaz calling Ruth 'daughter'*

*For further study: Richard Bauckham, Jesus and the Eyewitnesses — on why named characters in Mark are verifiable witnesses and unnamed ones are often protected. The anonymity in the text is pastoral, not dismissive. Joachim Jeremias, The Prayers of Jesus — on the preserved Aramaic in Mark as eyewitness texture.*

## Daughters

Jesus gets there. He always gets there.

When he arrives at Jairus's house the mourners are already weeping and wailing. Jesus says: the child is not dead but sleeping. And they laughed at him. The fourth crowd verdict in the Known series — dismissal escalated to mockery. He puts them all outside and goes in anyway.

He takes the father and mother and his three disciples. Goes in to where the child is lying. Takes her hand.

And speaks in Aramaic. Mark preserves the actual words — raw, untranslated — because it matters that you hear the language he used with her.

*Talitha koum.*

*Little girl, arise.*

Talitha. Little girl. The diminutive form. Tender, intimate, specific. Not a formal command — an invitation. Come back.

Two stories. Two women. One at the beginning of life, one at the end of her resources. Both unnamed by Mark. Both beyond the reach of anything human medicine or human standing could fix. Jesus calls them both back into the land of the living.

*Some of you have been managing your invisibility for years. Learned to take up no space. To need nothing. To ask for nothing. You stay in the crowd and take what you can reach without asking and plan to be gone before anyone notices.*

But there is no anonymity with God. He already felt the touch. He is already turning toward you in the crowd asking the question that is not a question.

Come forward. Tell him the whole truth. You don't have to edit it.

And when you do he will speak. And the first word will be a name. And the name will be the one you've been waiting to hear your whole life.

*Daughter.*

*Talitha.*

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*Where have you been trying to stay invisible — in a crowd, in a relationship, in your own life? What would it cost you to come forward and tell the whole truth?*

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*The healing happened in the crowd. The belonging happened when he called her daughter. Is there a difference between healing and belonging in your own life right now — something healed that still hasn't come home?*

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## KEY WORDS

<b>kraspedou (kras-PEH-doo)</b> Greek: the hem or fringe of the garment — the tzitzit/prayer tassels. Not just fabric. A theologically loaded reach for the fulfillment of Malachi 4:2.	<b>thugater (thoo-GAH-tare)</b> Greek: daughter. The only direct address of this word by Jesus in all four Gospels. A family name, spoken publicly, in front of everyone. She came unnamed and left named.	<b>eirēnē (ay-RAY-nay)</b> Greek: peace / shalom. Full covenant restoration — wholeness, right relationship, return to community. She came for healing. She left with belonging. Those are different things.
<b>talitha koum (TAH-lee-thah KOOM)</b> Aramaic: little girl, arise. Mark preserves the actual language Jesus used with her — raw, untranslated first. Someone remembered this word. You don't invent it.	<b>dunamis (DOO-nah-mees)</b> Greek: power. 'Power went out from him.' The healing was costly, specific, personal — the same resurrection power flowing in response to faith.	<b>Twelve</b> Covenant completeness — tribes of Israel, the disciples. Girl: 12 years alive, at the threshold. Woman: 12 years excluded. Her twelve is the negative image of the girl's twelve.

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## REFLECTION & RESPONSE

1. The woman pressed through a crowd she was contaminating to reach Jesus. What has it cost you to keep reaching when every reasonable voice said stop?

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2. She planned to take the healing and disappear. Where in your life have you accepted less than the belonging you were being offered?

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3. Jesus stopped everything — including a dying girl's rescue — to insist on this woman's personhood. What does it mean to you that you are not the interruption?

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4. Two unnamed daughters. Both called back into the land of the living. Is there a part of you that has been waiting to be called back — not healed, but named, and sent home?

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***You tried to disappear. He called you daughter.***

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