

JESUS: THE SERVANT AT WORK

VOLUME ONE

STUDY EIGHTEEN

Healed of a Lengthy Affliction

Mark 5:25–34

We're never more Christlike than when we take time for those who can do nothing for us in return.

—Pastor Charles R. Swindoll

IN such a fast-paced world, rare are the feet that stop to help those in need. The hands that reach out to the forgotten. The ears that hear those who cannot speak for themselves. And the eyes that see those whose pain has pushed them into hiding. How little compassion we sense in the frantic rush-hour bustle of crowds blurring by us every day!

But compassion is perhaps the central trait that sets Jesus so high in our admiration and esteem. It's His willingness to take time with a child. To touch an untouchable. To mingle His tears with the tears of the grieving. To leave His eternal throne and stoop down to attend to the need of helpless humanity: *salvation*.

Mark's gospel presents Jesus as the servant of God doing acts of deep compassion. He healed the socially isolated (Mark 1:40–45), ate with tax collectors (2:15–17), and freed a demon-possessed man who was a societal menace (5:1–20).

In this *Searching the Scriptures* Bible study, we'll meet the woman who interrupted Jesus' journey to Jairus' home. We'll watch how the Master's touch made well someone who had been disfigured by disease and ostracized by society. Likewise, we'll learn how Jesus heals our shame with His compassionate touch, and we'll see how the Holy Spirit can use us to slow down and *take time for those in need around us*.



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The Bible-Teaching Ministry of Chuck Swindoll
Study 18 • Page 1

SEARCHING
THE
SCRIPTURES
BIBLE STUDIES

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Mark 5:25–34



PREPARE YOUR HEART

Let's begin with prayer from Pastor Chuck:

Father, give us a sensitive heart to hear what is said, as well as to read between the lines the feelings that make up a story like this. Remove from us any distracting thoughts that would interrupt the unfolding of the truth. May the truth of Your Word land full force in our lives.



TURN TO THE SCRIPTURES

Mark sandwiched the story of the woman with the hemorrhage between the beginning and conclusion of the story about Jairus seeking urgent help for his only daughter. The account casts the two main characters in contrast, as shown in the table below.

Characters in Contrast Mark 5:21–43	
The Synagogue Official	The Unnamed Woman
Holds a high-ranking position in the synagogue	Outcast and ceremonially unclean
Responsible and caring for his sick daughter	In need and ostracized
His only daughter is twelve years old	Has suffered with hemorrhaging for twelve years
Healthy, strong, and yet heartbroken	Unhealthy and afflicted

Society tends to favor respected and well-off people like Jairus and to overlook nameless people like the woman. How did Jesus treat people on opposite ends of the social scale? In our passage, we'll find out.



Observation: Jesus Healed a Woman with a Hemorrhage

Take the first step of the *Searching the Scriptures* Bible-study method, observation. Read [Mark 5:25–34](#) as if you're in the scene feeling the push of the crowd, the heat of the day, and the intensity of the moment.¹

Healed of a Lengthy Affliction

Mark 5:25–34

Observing the Woman's Condition—Mark 5:25–29

Mark used a dramatic volley of Greek participles to describe the woman's misery. Note that our English translations have these verbs in the indicative. Summarize Mark's description of the woman's affliction and frustration in Mark 5:25–26.

This woman, who had tried it all, heard about Jesus, her last hope! What was her method? What did she keep on saying to herself? Please notice there are no *ifs*, *maybes*, *hopes*, or *wishes*. What happened?

She truly believed, "If I do that, I will get well." Look at Mark's favorite word at the beginning of the next sentence: immediately. As soon as her finger raked across the edge of His robe, the flow stopped. The hemorrhage ended. The twelve-year affliction was over. —Pastor Chuck Swindoll

Analyzing the Master's Reaction—Mark 5:30–34

In Mark 5:30–31, Mark quickly turned the attention from the woman to Jesus Himself. What did Jesus perceive in Himself? What did He say, and how did the disciples respond?

Healed of a Lengthy Affliction

Mark 5:25–34

Jesus kept looking around for the one who touched Him. Summarize the frightened woman's reaction to what had happened to her in Mark 5:32–33. What did Jesus say to her in 5:34? What is the significance of Jesus' words in this context?

*This is the only time in all the gospel stories He ever calls a woman “daughter.”
—Pastor Chuck Swindoll*

Feeling Jairus' Heartache—Mark 5:35

Jesus' journey to heal Jairus' daughter was interrupted by this woman, quite likely homeless by now, with clothing reeking of old, dried blood. But then Jairus' daughter died while Jesus stopped to speak to the woman. Which of the two characters, Jairus or the woman, touches you more?



Interpretation: Healing Beyond the Physical

The step of interpretation helps us find the meaning of [Mark 5:25–34](#) by using various Bible-study tools such as dictionaries and commentaries.

In the Greek dictionary at billmounce.com, the Greek term *mastix* for “affliction” or “terrible condition” in 5:29 means a “scourge” or “disease.” Also, Mark's description of her physical condition literally says in the Greek that she “was in bleeding,” indicating something like a continuous menstrual flow. Explore the article “[Clean, Unclean](#)” in *Baker's Evangelical Dictionary of Biblical Theology* at biblestudytools.com. How would you explain the woman's condition as afflicted and ritually unclean?

She was not only an outcast; she was ostracized by her Jewish family and community. —Pastor Chuck Swindoll

Healed of a Lengthy Affliction

Mark 5:25–34

Jesus perceived in Himself that power had gone out from Him as the woman touched Him. See how the MSG and the J. B. Phillips translations explain Jesus' humanity in [Mark 5:30–34](#). How does Jesus' physical response reveal His true humanity as well as His deity?

It is easy for us who have such strong convictions regarding the deity of Christ to allow that truth to overshadow His humanity. He is truly undiminished deity. He is also true humanity. —Pastor Chuck Swindoll

Jesus told the woman, “Daughter, your faith has made you well. Go in peace. Your suffering is over” (Mark 5:34). Look up the Greek term [σῶζω](#) for “made . . . well” in the Greek dictionary at [billmounce.com](#). Read [5:34](#) in the MSG and AMP translations. You can also explore the article “[Heal, Health](#)” in *Baker’s Evangelical Dictionary of Biblical Theology* at [biblestudytools.com](#). What does it mean that she was made well?

Leki leshalom is an old Hebrew blessing, “peace to you, peace to your home, peace to your heart.” She’s already been healed of what? The blood flow. She had not been healed of the scars, the memories, the lacerations, those bitter words that had been told to her. And just as she told Him the whole truth, she left a whole woman. —Pastor Chuck Swindoll



Correlation: The God Who Cares for the Outcasts

The God who loves the broken world became flesh to make a way for humanity to be made well. How do passages such as [John 1:1, 14; 11:33–36; 19:28; Philippians 2:5–11](#) underscore the truth in Mark 5:25–34 that Jesus is truly human and truly God? How significant is this truth for us as we minister to others today?

Healed of a Lengthy Affliction

Mark 5:25–34

The God we serve attended to the thirsty son of an Egyptian enslaved woman in the wilderness of Beersheba, a Syrian army commander who was leprous, and a wreck-of-a-man that everyone avoided (*Genesis 21:14–21*; *2 Kings 5:1–14*; *Mark 5:1–20*). What do these Bible accounts teach us about God's heart of compassion? According to *Ephesians 4:31–32*; *Colossians 3:12*; *James 1:27*, what are ways we share His heart with those in need?

God help the outcasts or nobody will. Those in wheelchairs. Those who are stooped. Those who can't keep up. Those who are slow. Help us take time. Help us remember the woman who touched His garment. —Pastor Chuck Swindoll



Application: Take Time for Those in Need

To put these truths into practice, Pastor Chuck offers three realms of opportunity: the church, the ministry, and the community.

First, *in every church there are those with personal afflictions. So, take time for those in need.* Think about someone in your church community who is like the woman in the crowd. What immediate steps can you take to listen and show tender loving care?

Even if it's with a handshake—to be told that they matter. Someone's hand you've shaken has a story behind it that would make you put your arms around that person and hug him or her tightly. —Pastor Chuck Swindoll

Second, *in every ministry there are soul-deep involvements. So, stay sensitive to those who lead.* In what way has the Holy Spirit increased your sensitivity to those who serve others? How has the Holy Spirit increased your awareness of these leaders' emotional and physical health?

Healed of a Lengthy Affliction

Mark 5:25–34

Every time I attend a gathering and I hear someone else preach or teach or someone who delivers a great talk, I pray for this person. I stand back and ask God to give this person strength as he or she recovers from the draining of the power. —Pastor Chuck Swindoll

Third, in every community there are forgotten outcasts. So, reach out to those who have lost their way. Why not take some time to ask the Lord to help you look past the appearance of those in need to see their hearts?

Take time for the outcast. Imagine what it would be like to have everyone look around you, and talk to the person behind you, rather than you.
—Pastor Chuck Swindoll

As you walk in Jesus' steps today, see people as He saw them—the forgotten, the estranged, the outcasts. And reach out to help them in His name and with His touch of compassion.



A FINAL PRAYER

Heavenly Father, thank You for Your precious truths. Help me to take time to care, to listen, to perceive, to be sensitive. Help me to remember that Your Son is still the One whose garment the woman touched, the One who still heals the physical and the emotional wounds. In the matchless name of my healing Lord, I pray. Amen.

ENDNOTE

1. To learn more about Pastor Chuck Swindoll's *Searching the Scriptures* Bible-study method, go to the web page "[How Does Pastor Chuck Swindoll Study the Bible?](https://www.insight.org/how-does-pastor-chuck-swindoll-study-the-bible)" at [insight.org](https://www.insight.org).

For the 2026 broadcasts, this *Searching the Scriptures* Bible study was developed by Mirlenda Noëlliste in collaboration with Bryce Klabunde, vice president of *Searching the Scriptures* Ministries, based upon the original outlines, charts, and transcripts of Charles R. Swindoll's messages. Copyright © 2010, 2026 by Charles R. Swindoll, Inc. All rights are reserved worldwide. Duplication of copyrighted material for commercial use is strictly prohibited.

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Insight for Living
Study 18 • Page 7

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