



Discipling Disciple

Session 5 - Jesus Calms the Storm



CHRIST CENTRAL

Part 1 (looking back: hospitality/catching up/review)

identity

worship

community

Spend time catching up with everyone's week – consider that eating food together can be a good context of building friendship and trust in the group. After everyone has shared a bit, ask how everyone found crafting and telling the story. This is the time for caring for those in your group, hearing about what's going on in their lives, asking questions, listening, and praying.

Prayer and worship

Spend some time at the beginning in worship – this can be singing together, or it can be declaring truths about God, each person reading a verse or psalm from scripture etc. This sets the tone for all that follows – we are engaging with the living God - not learning a syllabus.

Part 2 (Looking into God's word)

identity

mission

worship

i) **Ask 3 people to read the story out loud (in different versions)**

Jesus Calms the Storm (Mark 4:35-40)

ii) **Act out the story** - Talk about the characters in the story and choose them. If you know anything about the characters, talk about him / her. Consider measuring out the boat - to give an indication of the size of boat. Also find an image of the lake, and a typical storm on the lake.

- Determine where the scenes will be acted out and the spacing of the story
- Act out the story with one person narrating
- Act out the story at least one more time, with people switching parts. This time stop at crucial points in the story, and certainly at the main action(s) of the story that illustrate the main point of the story. Each time you stop consider how each of the characters must have felt. Describe the scene to each other a bit more, describing what everyone in the scene is doing.
- If you forget parts of the story, the entire group can work together to remember what happened next, or what was said.

iii) **Ask the questions about the story**

- What do you like about this story / what stood out to you?
- What bothered you about this story?
- What does this story show you about God?
- What does this story show you about people?

Part 3 (application and commission)

identity

worship

mission

Ask the remaining questions:

- If this story is true, what does this story mean for your life? How will you live your life differently having learned this story? What is God showing you? What does this story show us about what it means to be a follower of Jesus? How will you respond? (it is really important to give time in this section for reflection and response. Don't settle for superficial answers, hopefully as you model honesty and vulnerability this will be imbibed by the group. However, you may want to help people go deeper, by asking some follow-on questions. Don't be afraid to do so.)



CHRIST CENTRAL

6. Who are you able to tell this story to?

iv) Now, get each person to tell the story they have crafted

Encourage everyone in the group to think of people in their life whom they could retell the story to; mention that at the next session we will ask who was able to tell the story. Again, it is helpful to emphasise the reason for going and telling the story ourselves is that it is the best way for us to remember the story and we are learning these stories to share the gospel with others.

A note on Prayer

Make sure time is guarded to pray. You may want to do it at the beginning of the meeting or wait till the end.



CHRIST CENTRAL

For next week

Try crafting the story of the Bleeding Woman (in Mark 5:21-34) using the story crafting process we gave you.

Notes for day 4

Mark thinks this story is a call for radical faith—shown in the example of the woman’s courage and faith in seeking Jesus, despite her uncleanness. The story of the bleeding woman is sandwiched between the two parts of the story of Jairus’ daughter. Mark is known to place stories within stories, partly because they may have happened that way, but also as a storytelling device to anticipate the next story. The bleeding woman was heading towards death, but her healing was an anticipation of an even greater healing - that of a dead girl. In addition, both people who were healed would have been considered unclean in the religious environment of the day—one because she was bleeding, and one because she was dead. Jesus usurps the “rule” that when an individual is touched by an unclean person, the individual becomes unclean himself. In this case, the individual—Jesus—actually provides purity to the receiver of the healing.

Story Outline

1. Setting and description of woman
2. Woman’s faith in action
3. Jesus searches for the woman
4. Interaction between Jesus and the woman

Cultural and biblical background

The setting of this story is presumably Capernaum, where Jesus has come to after returning from the other side of the lake where he healed the man possessed by evil spirits.

Starting this story with Jairus coming up to Jesus would set the scene for:

- 1) Jesus interrupts what he does for other pressing needs
- 2) Your audience may ask you what happened to the daughter of Jairus, in which case you get to share another story!

Mark 5:24 sets up the scene for the woman to touch Jesus unnoticed by others by describing the crowds pressing around Jesus. The streets were narrow and would have afforded an opportunity for many people to jostle Jesus as he walked along.

The power that went out from Jesus would have been the power of God that was active in him and indicates that God had control of in him. Your audience should understand that Jesus did not lose some strength that would then have to be recovered. You may say something like *Jesus knew that God’s power in him had healed someone*, or you may say something like *healing know-how*. (Bratcher & Nida, 1993) In the Luke version of this story (Luke 8:46), Jesus states out loud that healing power has left him. The Greek grammar of 5:34 also suggests, as does 5:29, that the healing was permanent. (i.e. *...be continually whole...*) If necessary you may say something like *your disease will never come back to you*.



CHRIST CENTRAL

Jairus

In each synagogue there was usually a body of governing elders from which the chief leader was appointed. In addition to the chief leader or ruler, who directed the worship and instruction, there was an attendant who helped him. Although these men were laymen and basically administrators, they would have been highly respected and influential in their communities. Jairus is probably one of the elders in the synagogue rather than the chief leader who has ultimate responsibility and authority, but Mark does not give us that detail.

Bleeding woman

The woman's bleeding, regardless of from where, makes her religiously unclean. Others would have shunned her because contact with her or anything she had sat on or lay on would have caused them to become unclean as well. They would then be required to wash themselves and remain unclean until evening. The uncleanness for the woman only passes when she stops bleeding and after she has gone to the temple to offer the appropriate sin and burnt offerings. (See Lev. 15:25-33)

The fact that many times when people touched Jesus, they were healed, probably contributed to the woman's belief that she need only touch his garments (c.f. Matthew 14:36, Luke 6:19). In none of these instances of people's semi-magical approach to healing does Jesus rebuke them, a fact which may seem surprising. Mark's Jesus is often seen as unconventional. (c.f. Mark 9:38-41 where Jesus even recognises another exorcist!)

Obviously, not everyone who touched Jesus experienced the power that the woman did—many people were touching him in this crowd. Therefore, this idea that the garments automatically carried or released the power of the individual was not necessarily true—it was the two-way relationship between Jesus and the woman that released the healing power. (Lane, 1974) It was this relationship that impelled Jesus to call out the woman and explain to her what it really was that had healed her—her faith in him. As part of that relationship, Jesus also wanted the woman to confess her actions and her belief that Jesus could heal her. Once her healing was public, and the appropriate offering had been made at the temple, she would have been accepted back into society.

Your suffering is over has also been translated *be whole from your affliction*. The phrase in Greek refers to physical healing or spiritual healing (from evil forces). The permanence of her healing, and the deep peace which accompanies spiritual salvation, is the focus of Jesus' parting comments to the woman. It is clear that both physical, and spiritual healing are implied. The side-effect is that the woman also becomes ritually clean again.

Words and Phrases

Place of Worship/Synagogue

Synagogues were Jewish places of worship outside of the main temple in Jerusalem, and lacked the sacrificial role of the temple. These were local congregations of Jews who assembled on the Sabbath and feast days (and sometimes mid-week) to pray, read scripture, hear teaching, and perform certain judicial powers.

Because **faith** may have unwanted religious connotations or not be fully understood, you may choose to use *belief in me* instead. *Belief* describes man's response to God's promise. It probably implies more than mental agreement, but, putting one's faith/trust/confidence in God.



CHRIST CENTRAL

In Mark 5:29 **the bleeding stopped, and she could feel in her body that she had been healed.** The Greek grammar of this expression suggests that the healing was complete and final, and that the woman had entered into a new state of being—a state of health.

The **robe** that the woman touched could have referred to any piece of clothing, but in this case it was probably the outer garment that most people wore over their tunics. It was usually made of a large, almost square piece of woollen cloth which was wrapped around a person and fastened around the shoulders. People often used it as a cover at night, and when not needed, they laid it aside.

Go in peace is a traditional leave-taking, but in this sense, Jesus uses it to express the wholeness of the woman's healing—including the deep peace found in salvation.

Jesus' use of **daughter** to address the woman is a form of reassurance and endearment, as the woman has just come to him in fear.