

ARIE W. ZWIEP

Jairus's Daughter and the Haemorrhaging Woman

Wissenschaftliche Untersuchungen

zum Neuen Testament

421

Mohr Siebeck

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Arie W. Zwiep

Jairus's Daughter and the Haemorrhaging Woman

Tradition and Interpretation of an
Early Christian Miracle Story

Mohr Siebeck

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In memory of

Tjitze Baarda (1932–2017),

δοῦλος ἀγαθὸς καὶ πιστός,
whose scholarship and faith
have been a source of inspiration
for many years

Preface

This book is the result of a long-standing fascination of mine (not to say, obsession) with a well-known episode from the Synoptic Gospels, the story of the raising of Jairus's daughter and the intervening incident with the unnamed woman who had suffered from haemorrhages and was instantaneously healed by Jesus (Mark 5:21–43; Matt 9:18–26; Luke 8:40–56). My earliest more professional engagement with the episode dates from 2004, when I was invited to teach an MA-course on New Testament Exegesis at the Vrije Universiteit Amsterdam and decided to take this story from the “triple tradition” as my basic text. Little could I then foresee that I would be lecturing on this gospel story for a decade and a half on all academic levels and in various institutions (Vrije Universiteit, the Protestantse Theologische Universiteit, locations Amsterdam and Utrecht, and in the early stages of this project also the Christelijke Hogeschool Ede). Needless to say that I have much profited (and still do) from the constant interaction with my students and colleagues.

Looking with hindsight on my previous publications, I realize that I seem to have a strange attraction (to start with a circumfession) to absent people. My doctoral dissertation was on the ascension of Jesus and on how early Christians sought to come to terms with his seemingly permanent absence.¹ A few years later I published a book on the choice of a successor to Judas Iscariot, on a pericope in which the two dominant figures, Jesus and Judas, were both conspicuously and problematically absent.² Now that I submit a book about Jairus's daughter and the haemorrhaging woman, I am aware that once again I have wrestled with the absence of at least one more person: a dead young girl. I get the feeling that Jacques Derrida's notion of absence is on to something! Perhaps it is now time to inscribe/circumscribe the notion of absence into my intellectual biography.

Thanks are due to the members of our two-weekly Amsterdam New Testament Colloquium (*Nieuwtestamentisch Werkgezelschap*), in particular to my colleagues Bert Jan Lietaert Peerbolte, Jan Krans, Peter-Ben Smit and

¹ Arie W. Zwiep, *The Ascension of the Messiah in Lukan Christology*, NovTSup 87 (Leiden: Brill, 1997), now to be supplemented by my “Ascension Scholarship: Past, Present and Future,” in *Ascent Into Heaven in Luke-Acts: New Explorations of Luke's Narrative Hinge*, ed. David W. Pao and David K. Bryan (Minneapolis: Fortress, 2016), 7–26.

² Arie W. Zwiep, *Judas and the Choice of Matthias: A Study on Context and Concern of Acts 1:15–26*, WUNT 2/187 (Tübingen: Mohr Siebeck, 2004).

our two esteemed emeriti, Tjitze Baarda (†) and Martinus C. de Boer, to the participants of the Seminar on Memory, Narrative and Christology in the Synoptic Gospels of the *Studiorum Novi Testamenti Societas* (SNTS), and to the members of the Dutch-Flemish *Studiosorum Novi Testamenti Conventus* (SNTC).

My PhD Seminar of New Testament studies of the Graduate School of Religion and Theology conducted in the Fall Semester 2018 provided me with ample opportunity to discuss the ins and outs of my work with doctoral students, colleagues and other specialists in the field. Special thanks are due to Vincent van Altena, Wolansa Asmare Asfaw, Yimenu Adimass Belay, Tessema F. Gechera, Kirsten van der Ham, Marc Lamain, Elias Tranefeldt, An-Ting Yi, Drake Williams, Marten van Willigen, Theo van Willigenburg, and Ruben van Wingerden. I feel blessed with them all.

I am most grateful to the editors of WUNT for accepting this work in this prestigious series and to the editorial staff of Mohr Siebeck for their careful supervision of the final stages of this project.

Last but not least, Cisca my life companion. Who would I be without her?

This book is dedicated to the memory of Tjitze Baarda who “in his old age was still producing fruit” for generations to come (Ps 92:14 NRSV) and thereby left a deep imprint on all of us.

Oudewater, April 2019

Arie W. Zwiep

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List of Abbreviations

Where possible, abbreviations of biblical writings, ancient sources, journals, series etc. follow the conventions of the *SBL Handbook of Style for Biblical Studies and Related Disciplines* (Atlanta, GA: SBL Press, ²2014), supplemented by Siegfried M. Schwertner, *IATG³ – Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete* (Berlin: de Gruyter, ³2014). Abbreviations marked with * are new.

A. Bible and Apocrypha

Gen	Genesis	Prov	Proverbs
Exod	Exodus	Eccl	Ecclesiastes
Lev	Leviticus	Song	Song of Solomon
Num	Numbers	Wis	Wisdom of Solomon
Deut	Deuteronomy	Sir	Sirach (Ecclesiasticus)
Josh	Joshua	Isa	Isaiah
Judg	Judges	Jer	Jeremiah
Ruth	Ruth	Lam	Lamentations
1 Sam	1 Samuel	Bar	Baruch
2 Sam	2 Samuel	Ezek	Ezekiel
1 Kgs	1 Kings	Dan	Daniel
2 Kgs	2 Kings	Hos	Hosea
1 Chr	1 Chronicles	Joel	Joel
2 Chr	2 Chronicles	Am	Amos
Ezra	Ezra	Obad	Obadiah
Neh	Nehemiah	Jonah	Jonah
Tob	Tobit	Mic	Michah
Jdt	Judith	Nah	Nahum
Esth	Esther	Hab	Habakkuk
1 Macc	1 Maccabees	Zeph	Zephaniah
2 Macc	2 Maccabees	Hag	Haggai
Job	Job	Zech	Zechariah
Ps	Psalms	Mal	Malachi
Matt	Matthew	Acts	Acts of the Apostles
Mark	Mark	Rom	Romans
Luke	Luke	1 Cor	1 Corinthians
John	John	2 Cor	2 Corinthians

Gal	Galatians	Heb	Hebrews
Eph	Ephesians	Jas	James
Phil	Philippians	1 Pet	1 Peter
Col	Colossians	2 Pet	2 Peter
1 Thess	1 Thessalonians	1 John	1 John
2 Thess	2 Thessalonians	2 John	2 John
1 Tim	1 Timothy	3 John	3 John
2 Tim	2 Timothy	Jude	Jude
Titus	Titus	Rev	Revelation
Phlm	Philemon		

B. Translations

Abbreviations of (modern) Bible translations have been set in small caps. A large number of these translations have been drawn from BibleWorks 9.0 and Logos.com Bible software.

AFR	Bible Afrikaans, 1953
ASV	American Standard Version, 1901
BBE	The English Bible in Basic English, 1965
BFC	Bible en Français Courant, édition révisée, 1997
BGT	De Bijbel in Gewone Taal, 2015
CAB	Castillian Bible Version, ed. De Ausejo, 2004
CJB	Complete Jewish Bible, 1998
DBY	The English Darby Bible, 1884, 1890
DRA	The Douay-Rheims American Edition, 1899
DRB	Bible Darby en français, 1885
EIN	Einheitsübersetzung der Heiligen Schrift, 1980
ELB	Elberfelder Bibel, revidierte Fassung, 1993
ELO	Darby unrevidierte Elberfelder Bible, 1905
ESV	English Standard Version, 2001
FBJ	Bible de Jérusalem, 1973
GNB	Groot Nieuws Bijbel
GNV	Geneva Bible, 1599
GWN	God's Word to the Nations, 1995
HCSB	Holman Christian Standard Bible, 1999, 2003
HRD	Die Bibel, Herder, 2005
HSV	Herziene Statenvertaling, 2010
IEP	Nuovissima Versione della Bibbia, 1995, 1996
KBS	Willibrordvertaling, Katholieke Bijbelstichting, 1978
KJV	King James Version, 1611
LB	Lutherbibel, 1545
LBA	La Biblia de Las Americanas, 1986
LEI	Leidse Vertaling, 1912/1994
LND	La Nuova Diodati, 1991
LSG	Louis Segond, 1910
LUO	Lutherbibel, 1912

LUT	Lutherbibel, 1984
LUV	Lutherse Vertaling, 1933
MIT	MacDonald Idiomatic Translation
MNT	Münchener Neues Testament, 1998
MRD	Peshitta, James Murdoch Translation, 1852
NAB	New American Bible, 1991
NASB	New American Standard Bible, 1971
NAU	New American Standard Bible (updated edition), 1995
NBG	Nieuwe Vertaling Nederlands Bijbelgenootschap, 1951
NBV	Nieuwe Bijbelvertaling, 2004
NEG	Nouvelle Édition de Genève, 1979
NET	The NET Bible, 2004
NIV	New International Version, 1973, 1984
NJB	New Jerusalem Bible, 1985
NKJ	New King James Version, 1982
NLB	Neue Lutherbibel, 2017
NLT	New Living Translation, second edition, 2004
NRD	Naardense Bijbel, herziene editie 2014
NRSV	New Revised Standard Version, 1989
NRV	La Sacra Bibbia Nuova Riveduta, 1994
NVI	La Santa Biblia, Nuova Versión Internacional, 1999
PNT	The Bishops' New Testament, 1595
R60	La Santa Biblia, Reina-Valera, 1960
R95	La Santa Biblia, Reina-Valera, 1995
RSV	Revised Standard Version, 1952, 1971
RVA	La Santa Biblia Reina-Valera, 1982, 1989
RWB	The English Revised 1833 Webster Update 1995
SCH	Schlachter (1951, revised 2000)
SRV	La Santa Biblia Reina-Valera, 1909
SV	Statenvertaling, 1637
TNT	Tyndale New Testament, 1534
TOB	Traduction Oecuménique de la Bible, 1988
WEB	The English Noah Webster Bible, 1833
WV	Herziene Willibrordvertaling, 1995
YLT	The English Young's Literal Translation, 1862, 1898

C. Journals and Series

AB	Anchor Bible
ABD	Anchor Bible Dictionary
ABRL	Anchor Bible Reference Library
AcA	Antike christliche Apokryphen*
ACCSNT	Ancient Commentary on Scripture. New Testament
ACCSOT	Ancient Commentary on Scripture. Old Testament
ACEBT	Amsterdamse Cahiers voor Exegese van de Bijbel en zijn tradities
ACEBTSup	ACEBT Supplement Series
ACNT	Augsburg Commentaries on the New Testament
ACTR	Ashgate Contemporary Thinkers on Religion*

AdvSem	Advances in Semiotics*
AfCS	African Christian Studies
AJT	Asia Journal of Theology
ACPs	Applied Cognitive Psychology*
ANF	Ante-Nicene Fathers
ANRW	Aufstieg und Niedergang der römischen Welt
Anvil	Anvil. Journal of Theology and Mission
ApF	The Apostolic Fathers, ed. J.B. Lightfoot
ArBib	The Aramaic Bible
ARMA	Antwerp Royal Museum Annual*
ArtRel	Art & Religion. Louvain*
AsSeign	Assemblées du Seigneur
AsTJ	Asbury Theological Journal
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
AUSDS	Andrews University Seminary Doctoral Dissertation Series
AYB	Anchor Yale Bible*
AzKG	Arbeiten zur Kirchengeschichte
BAFCS	The Book of Acts in Its First-Century Setting, ed. B.W. Winter
BAR	Biblical Archaeology Review
Bauer	Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur, ed. K. and B. Aland, 61988
BAZ	Biblische Archäologie und Zeitgeschichte*
BBB	Bonner Biblische Beiträge
BBKL	Biographisch-Bibliographisches Kirchenlexikon
BBR	Bulletin for Biblical Research
BDAG	Greek-English Lexicon of the New Testament, 3rd ed., ed. F.W. Danker
BECNT	Baker Exegetical Commentary on the New Testament
BegC	The Beginnings of Christianity, ed. F.J. Foakes-Jackson, 5 vols.
BEH	Bibliothèque de l'Évolution de l'Humanité
BENT	Beiträge zur Einleitung in das Neue Testament (A. Harnack)*
BETL	Bibliotheca Ephemeridum theologicarum Lovaniensium
BHGNT	Baylor's Handbook to the Greek New Testament*
BHT	Beiträge zur historischen Theologie
Bib	Biblica
BibInt	Biblical Interpretation; Biblical Interpretation Series
BibOr	Biblica et orientalia
BiLiSe	Bible and Literature Series
BJSt	Brown Judaic Studies
BK	Bibel und Kirche
Blass-Debrunner	Grammatik des neutestamentlichen Griechisch, ed. F. Blass, A. Debrunner, F. Rehkopf
BLE	Bulletin de littérature ecclésiastique
BLOS	Bulletin de liaison sur l'origine des synoptiques*
BN	Biblische Notizen
BPC	Biblical Performance Criticism*
BRS	The Biblical Resource Series*
BSGRT	Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana
BSac	Bibliotheca Sacra

BSIH	Brill's Studies in Intellectual History
BT	The Bible Translator
BTAf	Bible and Theology in Africa
BTB	Biblical Theology Bulletin
BThSt	Biblich-Theologische Studien
BTS	Biblical Tools and Studies
Budhi	Budhi. A Journal of Ideas and Culture*
BZ	Biblische Zeitschrift
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CaAt	Cahiers de l'Atelier*
CAL	Comprehensive Aramaic Lexicon*
CBET	Contributions to Biblical Exegesis and Theology
CBFV	Cahiers bibliques de Foi et Vie
CBNT	Commentaire biblique: Nouveau Testament*
CBQ	Catholic Biblical Quarterly
CCCM	Corpus Christianorum. Continuatio Mediaevalis
CCen	Christian Century
CCSL	Corpus Christianorum. Series Latina
CDios	Ciudad de Dios. El Escorial
CESG	Comparative Edition of the Syriac Gospels, ed. G.A. Kiraz
CGTC	Cambridge Greek Testament Commentary
ChrTo	Christianity Today
CLCLT	Library of Latin Texts (Brepols)
CNT	Commentaar op het Nieuwe Testament (Kampen)
CNT	Commentaire du Nouveau Testament
CNT	Commentaire du Nouveau Testament (Genève)
Coll	Collationes. Gent
ConBNT	Coniectanea Biblica. New Testament Series
Cons	Consensus. A Canadian Journal of Public Theology*
CoSp	Counseling et spiritualité
COT	Commentaar Oude Testament (Kampen)
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CSRCT	Cambridge Studies in Religion and Critical Thought
CTM	Concordia Theological Monthly
CurBR	Currents in Biblical Research
CurTM	Currents in Theology and Mission
DDD	Dictionary of Deities and Demons, ² 1999
Did(L)	Didaskalia (Lisbōa)
Diffusion	Diffusion. Atelier national de reproduction des thèses
DJG	Dictionary of Jesus and the Gospels, eds. J. Green, S. McKnight, and I.H. Marshall
DLTT	A Dictionary of Literary and Thematic Terms, ed. Edward Quinn*
DNTB	Dictionary of New Testament Background, eds. C.A. Evans and S.E. Porter
DSD	Dead Sea Discoveries
DSSSE	The Dead Sea Scrolls Study Edition, ed. F. García Martínez and E.J.C. Tigchelaar
DSTh	Duckworth Studies in Theology*
DTMT	Dictionaries of Talmud, Midrash and Targum

DTT	Dansk teologisk tidsskrift
EarlyChrist	Early Christianity. Tübingen*
EBR	Encyclopedia of the Bible and Its Reception
EDGr	Etymological Dictionary of Greek, ed. Robert Beekes
EDSS	Encyclopedia of the Dead Sea Scrolls, ed. L.H. Schiffman and James C. VanderKam
EHS.T	Europäische Hochschulschriften, Reihe 23, Theologie
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
Emm	Emmanuel Magazine, Cleveland, OH*
EPH	Études de philologie et d'histoire
EpRe	Epworth Review
ER	Ecumenical Review
ESCO	European Studies on Christian Origins*
EsTe	Estudos teológicos. São Leopoldo
EstEcl	Estudios eclesiásticos
ETL	Ephemerides Theologicae Lovaniensis
ETR	Études theologiques et religieuses
Euphrosune	Euphrosune. Lisboa*
EvLib	Everyman's Library*
EvQ	Evangelical Quarterly
EWNT	Exegetisches Wörterbuch zum Neuen Testament
Exchange	Exchange. Leiden*
Exp.	Expositor. London
ExpTim	Expository Times
FB	Forschung zur Bibel
FC	Fontes Christiani
FCNTECW	Feminist Companion to the New Testament and Early Christian Writings
FemTh	Feminist Theology
FMB	First Midland Book*
FNT	Filologia Neotestamentaria. Córdoba
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GBS	Guides to Biblical Scholarship
GCS	Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte
GoPe	Gospel Perspectives
Greg	Gregorianum
GTA	Göttinger Theologische Arbeiten
HCTh	History of Christian Theology*
Hermeneia	Hermeneia. A Critical and Historical Commentary on the Bible
HeTr	Helps for Translators
HJP	History of the Jewish People in the Time of Jesus Christ
HNT	Handbuch zum Neuen Testament
HRCS	Concordance to the Septuagint and Other Greek Versions, ed. E. Hatch and A. Redpath
HSCL	Harvard Studies in Comparative Literature*
HSpektrum	Herder Spektrum*
HThKNT	Herders Theologischer Kommentar zum Neuen Testament
HTR	Harvard Theological Review

HTS	Harvard Theological Studies
HvTSt	Hervormde teologiese studies
IBS	Irish Biblical Studies
ICC	International Critical Commentary
IDS	In die Skriflig
IGNTP	International Greek New Testament Project
Int	Interpretation. Richmond, VA
Inters.	Intersections. Leiden*
IRT	Issues in Religion and Theology
JAC	Journal of Ancient Christianity
JATS	Journal of the Adventist Theological Society
JBL	Journal of Biblical Literature
JBLMS	Journal of Biblical Literature: Monograph Series
JBS	Journal of Biblical Studies
JCPS	Jewish and Christian Perspectives Series
JECH	Journal of Early Christian History*
JETS	Journal of the Evangelical Theological Society
JJS	Journal of Jewish Studies
JR	Journal of Religion. Chicago, IL
JRS	Journal of Roman Studies
JSHJ	Journal for the Study of the Historical Jesus
JSJ	Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods
JSJSup	Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods. Supplement Series
JSNT	Journal for the Study of the New Testament
JSNTSup	Journal for the Study of the New Testament. Supplements
JSPE	Journal for the Study of the Pseudepigrapha
JTS	Journal of Theological Studies
JTSA	Journal of Theology for Southern Africa
JudAnc	Judaïsme Ancien. Turnhout*
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KeTh	Kerk en Theologie. Utrecht
KNT	Kommentaar op het Nieuwe Testament (Amsterdam)
L&N	Louw and Nida, Greek-English Lexicon
LBH	Lexicon der Bibelhermeneutik
LCL	Loeb Classical Library
LD	Lectio Divina
LeDiv.C	Lectio Divina. Commentaries
LEC	Library of Early Christianity
LEH	Greek-English Lexicon of the Septuagint, ed. J. Lust, E. Eynikel and Katrin Hauspie
LetIt	Letteraria Italiana. Milan*
LHJS	Library of Historical Jesus Studies*
LingBS	Linguistic Biblical Studies*
LMRT	Library of Modern Religious Thought
LNTS	The Library of New Testament Studies
LPTb	Library of Philosophy and Theology

LSJ	A Greek-English Lexicon, ed. H.G. Liddell, R. Scott, H.S. Jones, R. McKenzie et al.
MedCM	Media and Cultural Memory*
MM	The Vocabulary of the Greek Testament, ed. J.H. Moulton and G. Milligan
Mnemosyne	Mnemosyne. Leiden
MoBi	Monde de la bible. Paris
Montanari	The Brill Greek Dictionary of Ancient Greek, ed. Franco Montanari*
Month	Month. London
MTSJ	Memphis Theological Seminary Journal*
NCB	New Century Bible
NDST	Notre Dame Studies in Theology
Neot	Neotestamentica
NeuTh	Neukirchener Theologie
NewAcc	New Accents*
NewDocs	New Documents Illustrating Early Christianity, ed. Greg H.R. Horsley and Stephen Llewlyn
NGGT	<i>Nederduitse Gereformeerde Teologiese Tydskrif</i>
NICNT	New International Commentary on the New Testament
NIDNTT	New International Dictionary of New Testament Theology, ed. C. Brown
NIGTC	New International Greek Testament Commentary
NKZ	Neue Kirchliche Zeitschrift
Novel	Novel. Durham, NC*
NovT	Novum Testamentum. Leiden
NovTSup	Novum Testamentum. Supplements
NPNF	Nicene and Post-Nicene Fathers
NSS	Neuer sprachlicher Schlüssel, ed. Haubeck-von Siebenthal*
NTAbh	Neutestamentliche Abhandlungen
NTApo	Neutestamentliche Apokryphen in deutscher Übersetzung
NTC	New Testament Commentary, William Hendriksen
NTD	Das Neue Testament Deutsch
NTGJC	The New Testament Gospels in Their Judaic Contexts
NTP	New Testament Profiles*
NTS	New Testament Studies
NTT	Norsk teologisk tidsskrift
NTTh	New Testament Theology*
NTTS	New Testament Tools and Studies
NTTSD	New Testament Tools, Studies, and Documents
OrTrad	Oral Tradition*
OTP	Old Testament Pseudepigrapha, ed. J.H. Charlesworth
PastPsy	Pastoral Psychology
PBM	Paternoster Biblical Monographs
PEGLMBS	Proceedings. Eastern Great Lakes and Midwest Biblical Societies*
PG	Patrologiae cursus completus. Accurante J.-P. Migne. Series Graeca
PGL	Patristic Greek Lexicon, ed. G.W.H. Lampe
PJT	Princeton Journal of Theology*

PL	Patrologiae cursus completus. Accurante J.-P. Migne. Series Latina
PLL	Princeton Legacy Library*
PMPH	Princeton Monographs in Philosophy*
PNTC	Pelican New Testament Commentaries
Points	Points (Essais)*
ProcCom	Proclamation Commentaries*
PRSt	Perspectives in Religious Studies
PrT	Practical Theology. London
PSB	Princeton Seminary Bulletin
PTS	Patristische Texte und Studien
R&T	Religion & Theology. Pretoria
RAr	Revue archéologique
RBL	Review of Biblical Literature
RBS	Resources for Biblical Study
RechAugPat	Recherches augustiniennes et patristiques
Religion	Religion. A Journal of Religion and Religions
RelS	Religious Studies. London
RevBib	Revista biblica. Buenos Aires
RevExp	Review and Expositor. Louisville, KY
RGG	(Die) Religion in Geschichte und Gegenwart
RivBib	Rivista biblica. Roma
RNT	Regensburger Neues Testament
RTL	Revue théologique de Louvain
RW	Reformed World. Geneva
SacEr	Sacris erudiri. Steenbrugge
SANT	Studien zum Alten und Neuen Testament
SBB	Stuttgarter Biblische Beiträge
SBFLA	Studii Biblici Franciscani liber annuus
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature. Dissertation Series
SBLEJL	Society of Biblical Literature. Early Judaism and Its Literature
SBLGPBS	Society of Biblical Literature. Global Perspectives on Biblical Scholarship*
SBLGNT	SBL Greek New Testament (M.W. Holmes)
SBLMS	Society of Biblical Literature. Monograph Series
SBLSP	Society of Biblical Literature. Seminar Papers
SBLSS	Society of Biblical Literature. Semeia Studies*
SBR	Studies of the Bible and Its Reception
SBT	Studies in Biblical Theology
SC	Sources chrétiennes
SCHNT	Studia ad Corpus Hellenisticum Novi Testamenti
Schrift	Schrift. Tijdschrift over de bijbel*
SCTh	Studies in Continental Thought*
SémBib	Sémiotique et bible
Semeia	Semeia. An Experimental Journal for Biblical Criticism
SESJ	Suomen Eksegeettisen Seuran julkaisuja
SHCT	Studies in the History of Christian Thought
SHR	Studies in the Histories of Religion
SIDA	Scripta Instituti Donneriani Aboensis

SJLA	Studies in Judaism in Late Antiquity
SNT	Studien zum Neuen Testament
SNTA	Studiorum Novi Testamenti auxilia
SNTSMS	Society for New Testament Studies Monograph Series
SNTSU	Studien zur Neuen Testament und seiner Umwelt
Sojourners	Sojourners (Sojourners Magazine)*
SP	Sacra Pagina
SPIB	Scripta Pontificii Instituti Biblici
SPLNJ	Studien zur Philosophie und Literatur des 19. Jahrhunderts
SQE	Synopsis Quattuor Evangeliorum, ed. Kurt Aland
SR	Studies in Religion
SRA	Studies on Religion in Africa
SSEJC	Studies in Scripture in Early Judaism and Christianity
ST	Studia Theologica
SThZ	Schweizerische Theologische Zeitschrift
STö.H	Sammlung Töpelmann. 2. Reihe (Hilfsschriften)
Str-B	Strack and Billerbeck, Kommentar zum Neuen Testament
STusc	Sammlung Tusculum. Munich*
SUC	Schriften des Urchristentums
SUNT	Studien zur Umwelt des Neuen Testaments
SVigChr	Supplements to Vigiliae Christianae
SW	Sämtliche Werke
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TAVO	Tübinger Atlas des Vorderen Orients
TBLNT	Theologisches Begriffslexikon zum Neuen Testament
TBomp	Tascabili Bompiani. Milan*
TD	Theology Digest
TDNT	Theological Dictionary of the New Testament
TEH	Theologische Existenz heute
Textile	Textile. Cloth and Culture*
Them.	Themelios
Theol	Théologie (Paris)
Thf	Theoforum
ThFW	Theologie: Forschung und Wissenschaft*
THKNT	Theologischer Handkommentar zum Neuen Testament
TJ	Trinity Journal
TLG	Thesaurus Linguae Graecae
TPI	Trinity Press International
TRE	Theologische Real-Enzyklopädie
TRu	Theologische Rundschau
TSAJ	Texte und Studien zum antiken Judentum
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
TUMSR	Trinity University Monograph Series in Religion
TWNT	Theologisches Wörterbuch zum Neuen Testament
TynBul	Tyndale Bulletin
TynGNT	Tyndale Greek New Testament*
UB	Urban-Bücher
UBS	United Bible Societies
UNT	Untersuchungen zum Neuen Testament

UTB	Uni-Taschenbücher
UTB.W	UTB für Wissenschaft
UTB.WG	UTB für Wissenschaft: Grosse Reihe
VH	Vivens Homo. Rivista teologica fiorentina
Viator	Viator. Medieval and Renaissance Studies*
VKGNT	Vollständige Konkordanz zum griechischen Neuen Testament
Voces	Voces. A Journal of Chicana/Latina Studies*
VPT	Voices in Performance and Text*
VRNGG	Verhandelingen raakende den natuurlyken en godsdienst, uitgegeven door Teyler's Godgeleerd Genootschap
WBC	Word Biblical Commentary
WdF	Wege der Forschung. Darmstadt
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
WW	Word & World. St. Paul, MN
ZBK.NT	Zürcher Bibelkommentare. Neues Testament
ZDA	Zeitschrift für deutsches Altertum (und deutsche Literatur)
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZNT	Zeitschrift für Neues Testament*
ZNW	Zeitschrift für die Neutestamentliche Wissenschaft
ZRGG	Zeitschrift für Religions- und Geistesgeschichte
ZTK	Zeitschrift für Theologie und Kirche

Introduction

This is a book about a first-century Jewish man named Jairus and his twelve-year old nameless daughter who was on the verge of death. It is also about an anonymous woman who had suffered from haemorrhages for twelve years, and about a first-century miracle-worker, Jesus, and his disciples, three of them in particular. It is also about three authors, traditionally called Matthew, Mark and Luke, and about first-century communities in Palestine and the wider Mediterranean world in which their gospel stories were told and passed on. It is about the interaction of readers, both ancient and modern, sympathizers and critics alike, with these ancient stories. And in all this it is about *method*.

The aim of this study is to investigate the famous gospel story of Jesus's healing of the haemorrhaging woman and the raising of Jairus's daughter (Mark 5:21–43; Matt 9:18–26; Luke 8:40–56) with the help of various exegetical tools and interpretive reading strategies to find out whether they produce knowledge and understanding of the texts under scrutiny (and if so, what kind of knowledge and understanding), and, conversely, whether the tools and methods to be used are in need of revision under the pressure of the communicative situation in which they are being applied. Hopefully, this undertaking will not only be of help for the guild of biblical studies, but for the interpretation sciences in general.¹

This study is structured as follows.

Chapter 1 (History and Research) is an extended research report (a *Forschungsbericht*) of the episode's history of interpretation, a journey through time in which a number of once popular, now long-forgotten interpretations and suppressed memories are being reviewed. This survey will create an initial awareness of the exegetical issues involved and of the wide variety of interpretations offered by earlier generations and contemporary scholarship. I will then define common ground and identify a few gaps and blind spots in the current study of the episode. This will set the agenda for further investigation.

Chapter 2 (Text and Translation) deals with what is traditionally called philological criticism. Focusing on matters pertaining to word and sentence meaning, grammatical, syntactical and stylistic issues, rhetorical devices

¹ See on this, Oda Wischmeyer, ed., *Lexikon der Bibelhermeneutik: Begriffe – Methoden – Theorien – Konzepte*, de Gruyter Texte (Berlin: de Gruyter, 2009/2013), ix–xxix.

and semantics, it delves deep (some will argue, too deep) into the finesses of the individual gospel writers' use of language and the readers' understanding of the textual phenomena. At this point the wide range of exegetical decisions to be taken will be made as lucid as possible.

Chapter 3 (Structure and Form) examines the structure of the three Synoptic pericopes, their internal cohesion and their placement in the individual gospels. Its aim is to find out if and how the pericopes' embeddedness in a particular gospel context adds to their meaning. While the general form-critical classification of the episode as a miracle story is virtually undisputed, its *function* is a matter of unresolved dispute. Why was this story told in the first place? Was it to convey a message about Jesus, as the older form critics believed? Was it to promote a faith commitment and encourage readers to follow the examples of Jairus and the bleeding woman? Or to learn from the girl's deadly state about one's own miserable state? Or was it perhaps to promote an egalitarian or at least a woman-friendly view relevant to leadership issues in the early church, as some feminist reader-response critics have suggested? What does the intertwining of the two stories mean for the exegesis of the texts? What are the effects of the Matthaean and Lukan adaptations of Mark's allegedly "purer" form?

Chapter 4 (Tradition and Redaction) takes us back to more traditional historical-critical questions. It is diachronic in its approach and focused on the stories as texts, written artefacts. It studies the texts in the light of their prehistory and editorial transmission. In the light of recent reassessments of tradition- and redaction criticism in favour of orality hypotheses, the question of sources needs to be reopened or at least restated.

Chapter 5 (Orality and Performance) ties in with current debates on the nature of textuality, literacy, memory, orality and performance. It seeks to describe and examine recent claims about the inadequacy of the literary mindset over against oral approaches, and explores the implications for our understanding of the pericope and, if possible, for a tentative reconstruction of its prehistory. This, to be sure, is not a main concern for the average orality scholar, but the historical question, I believe, is still a legitimate and relevant one.

Chapter 6 (Story and Narrative) deals with narrative criticism and is to some degree an attempt at synthesis of the previous chapters. As recent studies in narrative criticism show, ideology plays a significant role in trying to understand "what the text is all about." From recent work on socio-critical exegesis, esp. feminist criticism, a number of relevant questions emerge. What is (in the implied author's view) the identity of the haemorrhaging woman? Is she Jewish or gentile? What, if any, is the role (or not) of Jewish purity regulations? Does the story have anti-Jewish implications? What are the underlying rhetorical agendas of the respective narrators? Why is the story told in this particular way? And how do we know?

In Chapter 7 (Summary and Conclusions) the implications of the foregoing chapters are spelled out and loose ends tied up: how does a multiple reading strategy help to “understand” the texts? How do competitive research methods add up to establish meaning and foster understanding?

For reasons to be explained below I decided to place a chapter on textual criticism at the very end of this investigation (Appendix 1: Text and Transmission), that is, *after* the actual investigation of the texts. In a second appendix the marginal references in the outer margin of NA²⁸ and its predecessors are documented and analysed in an attempt to penetrate into the intertextual embeddedness of our pericopes and to test the quality of the now fully revised apparatus (Appendix 2: Text and Intertext). Third, an overview is given of the earliest (second- and third-century) reception of the story, in which the haemorrhaging woman and Jairus’s daughter go their own way, although both become embroiled in gnostic speculation (Appendix 3: Reception and *Wirkung*). In the bibliographic section I offer a chronological bibliography on the pericopes of Jairus’s daughter and the haemorrhaging woman from 1900 to the present (A), which hopefully helps to get an impression of the flow of scholarship over time, and a general bibliography that includes all works consulted in this project (B). As will be evident from the Table of Content, I assume Markan priority as my working hypothesis throughout the book – but no more than that: I am open to and will engage with alternative solutions to the Synoptic problem.

In a sense this exegetical work could not have been written before I had completed my two-volume work on the history of biblical hermeneutics.² In this work I explored the complex interaction between text and reader, and sought the come to terms with the still-unsolved hermeneutical problem. Biblical exegesis is not only about texts then and there; it is also about readers here and now and about everything in between. In several places of the present work the attentive reader will recognize the impact of Hans-Georg Gadamer, Paul Ricoeur, Anthony Thiselton and Umberto Eco, to name but a few of my hermeneutical sources of inspiration.

² Arie W. Zwiep, *Tussen tekst en lezer: Een historische inleiding in de bijbelse hermeneutiek*, 2 vols. (Amsterdam: VU University Press, 2009–2013, 42017–32018). An English summary covering large sections of volume 2 can be found in Arie W. Zwiep, “Bible Hermeneutics from 1950 to the Present: Trends and Developments,” in *Handbuch der Bibelhermeneutiken: Von Origenes bis zur Gegenwart*, ed. Oda Wischmeyer, de Gruyter Reference (Berlin: de Gruyter, 2016), 933–1008.

Chapter 1

History and Research

A. Introduction

The story of the raising of Jairus's daughter and the healing of a haemorrhaging woman belongs to the so-called "triple tradition," the common material found in the gospels (commonly known as) of Matthew, Mark and Luke.¹ The episode is found in Matt 9:18–26, Mark 5:21–43 and Luke 8:40–56. It has no parallel in the Fourth Gospel, although Karl Ludwig Schmidt long ago surmised a connection with the healing of the royal official's son in John 4:46–53.² Some other scholars are impressed by some curious points of correspondence with the episode of the raising of Lazarus in John 11:1–54, such as the death of both characters before the delayed arrival of Jesus (John 11:6, 17; Mark 5:35 par.) and the misunderstood outlook on death as "sleep" (John 11:11–13; Mark 5:39 parr.). All in all, however, in their present gospel

¹ An earlier draft of this chapter has been published as Arie W. Zwiep, "Jairus, His Daughter, and the Haemorrhaging Woman (Mk. 5.21–43; Mt. 9.18–26; Lk. 8.40–56): Research Survey of a Gospel Story about People in Distress," *CurBR* 13 (2015): 351–387 (in this article German quotations have been translated into English). Brief surveys of (predominantly German) historical-critical scholarship on the pericope can be found in Dagmar Oppel, *Heilsam erzählen – erzählend heilen: Die Heilung der Blutflüssigen und die Erweckung der Jairustochter in Mk 5,21–43 als Beispiel markinischer Erzählfertigkeit*, BBB 102 (Weinheim: Beltz Athenäum, 1995), 21–46 (with a discussion of actualizations by patristic writers from the fourth to the sixth century on 185–255, 261–263). Marla J. Selvidge, *Woman, Cult, and Miracle Recital: A Redactional Critical Investigation on Mark 5:24–34* (Lewisburg: Bucknell University Press; London: Associated University Presses, 1990), 17–30, offers a brief survey of scholarship on the pericope of the haemorrhaging woman (Mark 5:24–34), focusing in particular on the positive (the early church writers and contemporary scholarship, including feminist scholars) and negative (from Luther and Calvin onwards) treatment of the woman. Grant LeMarquand, *An Issue of Relevance: A Comparative Study of the Story of the Bleeding Woman (Mark 5:25–34; Matt 9:20–22; Lk 8:43–48) in North Atlantic and African Contexts*, BTAf 5 (New York: Lang, 2004), describes and compares the notions of healing (21–118), woman (119–167), and blood (169–216) in the pericope, comparing North Atlantic and African approaches. See on both episodes further John P. Meier, *Mentor, Message, and Miracles*, vol. 2 of *A Marginal Jew: Rethinking the Historical Jesus*, 5 vols., ABRL (New York: Doubleday, 1994), 708–710, 755–756 (the healing of the haemorrhaging woman), 777–788, 841–850 (the raising of Jairus's daughter).

² Karl Ludwig Schmidt, *Der Rahmen der Geschichte Jesu: Literarkritische Untersuchungen zur ältesten Jesusüberlieferung* (Berlin: Trowitzsch, 1919; repr. Darmstadt: Wissenschaftliche Buchgesellschaft, 1964), 73–74.

setting they are entirely different and unrelated stories, according to most biblical scholars to date.³

The differences between the three versions – especially between Matthew on the one hand and Mark-Luke on the other – are well-known and numerous attempts have been made to explain them. While in Matthew the petitioner is an unnamed ruler (ἄρχων εἷς, Matt 9:18), both Mark and Luke assert that his name was Jairus and that he served as a synagogue leader (εἷς τῶν ἀρχισυναγωγῶν ὀνόματι Ἰαῖρος, Mark 5:22; ἀνὴρ ᾧ ὄνομα Ἰαῖρος ... ἄρχων τῆς συναγωγῆς, Luke 8:41). According to Matthew, on the first meeting with Jesus, the father informed Jesus that his daughter had just died (ἄρτι ἐτελεύτησεν, Matt 9:18) and made a request for him to come along to raise her from the dead (ζήσεται, Matt 9:18).⁴ According to Mark and Luke, the child was on the verge of death but still alive when the father came to Jesus (ἐσχάτως ἔχει, lit. “she has it lastly,” i.e. “she is on the verge of death,” Mark 5:23; αὐτὴ ἀπέθνησκειν “she was dying,” Luke 8:42); his request was for the *healing* of his daughter, not for her resuscitation. In comparison to Mark and Luke some features are strikingly absent from Matthew, such as the accompanying crowd,⁵ the haemorrhaging woman’s address to Jesus (Mark 5:33; Luke 8:47), the dramatic report of the messengers from the ruler’s house evoking Jesus’s words of comfort (Mark 5:35–36; Luke 8:49–50), and the information about the girl’s age, which happens to correspond to the duration of the haemorrhaging woman’s illness (Mark 5:42; Luke 8:42). Furthermore, at the height of the story Matthew allows no bystanders to witness Jesus performing the resurrection miracle (Matt 9:25), while in Mark and Luke the room where the miracle takes place tends to become somewhat overcrowded with Jesus, Jairus, his daughter, his wife and three of the disciples, Peter, James and John (Mark 5:37, 40; Luke 8:51). In addition, the narrative con-

³ See Rudolf Schnackenburg, *Das Johannesevangelium II: Kommentar zu Kapitel 5–12*, 4 vols., HThKNT 4 (Freiburg: Herder, 1971), 428–429, for a list of corresponding items. He reaches the conclusion: “Im ganzen gehen die Berührungen kaum über formgeschichtliche Elemente hinaus” (429). See also Jacob Kremer, *Lazarus: Die Geschichte einer Auferstehung: Text, Wirkung und Botschaft von Joh 11,1–46* (Stuttgart: Katholisches Bibelwerk, 1985), 43–45. For a survey of recent scholarship on the relation of the Gospel of John and the Synoptics in general, see Frans Neirynck, “VI. The Gospel of John,” *The Four Gospels 1992: Festschrift Frans Neirynck*, BETL 100 (Leuven: Leuven University Press, Peeters, 1992), 1721–2221; idem, “John and the Synoptics: 1975–1990,” in *John and the Synoptics*, ed. Adelbert Denaux, BETL 101 (Leuven: Leuven University Press, Peeters, 1992), 3–62; Dwight Moody Smith, *John Among the Gospels* (Columbia: University of South Carolina Press, [1992]²2001), and the relevant sections in Tom Thatcher, ed., *What We Have Heard from the Beginning: The Past, Present, and Future of Johannine Studies* (Waco, TX: Baylor University Press, 2007).

⁴ Cf. EIN “dann wird sie wieder lebendig.”

⁵ Mark 5:21, 24, 27, 30–31; Luke 8:40, 42, 45; cf. 8:47. There is, in fact, a reference to “the crowd” (ὁ ὄχλος) in Matt 9:23, 25, but that crowd corresponds to the θόρυβος in front of the house of Jairus in Mark 5:38, not to the crowd that accompanied Jesus and Jairus from the start.

text of the Matthaean version, notably its spatial setting, differs from Mark and Luke considerably: Jesus and his disciples seem to be in a house in the company of “many tax collectors and sinners” where they are being visited by disciples of John the Baptist (Matt 9:9–13, 14–17),⁶ whereas according to Mark and Luke Jesus had just disembarked from the boat that had brought him back from the country of the Gerasenes and was now by the lake side surrounded by a large crowd, presumably in open space (Mark 5:21; Luke 8:40). Further discrepancies can be added but those listed here seem to be the most prominent and have understandably been subjected to much painstaking research from an early period onward. In the history of interpretation numerous explanations have been offered to account for these differences, with differing degrees of complexity, ingenuity and plausibility. In what follows I will map the major lines of the history of interpretation to see where a common ground has been found and where such agreement has not yet been reached. This will clear the ground for further investigation.

B. Harmonizing Attempts

In precritical times the obvious discrepancies between the various versions of the story have not gone unobserved and were sometimes given ample treatment, not infrequently for dogmatic and apologetic purposes. Under the influence of a strong conviction of the unity of Scripture, it was simply held impossible that Scripture would contradict itself or contain any error in what it affirmed. For this reason harmonization has always been a popular and attractive means to tackle so-called “alleged discrepancies,” including those in the present pericopes, although not each expositor or commentator felt the urge to advance a solution or give an opinion on the matter. For example, Tatian seems to have willingly passed over (or ignored) the discrepancies in his *Diatessaron* by simply conflating the more elaborate versions of Mark and Luke, allowing little or no influence from Matthew at this point.⁷ When,

⁶ In Mark and Luke this material is found at a different location, namely in Mark 2:13–17, 18–22 and Luke 5:27–32, 33–39 (the Call of Levi and the Question about Fasting).

⁷ Tatian, *Diatessaron* 12 (*ANF* 9:62). See on Tatian, Klaus-Gunther Wesseling, “Tatian der Syrer,” *BKLL* 9 (1996): 552–571. Cf. also Ephrem the Syrian, *Comm. Diatessaron* 7.1–27, *FC* 54/1:272–293, where the haemorrhaging woman receives much more attention than the dying girl. In the Old-Saxon *Heliand*, a ninth-century life of Jesus in the tradition of the *Diatessaron*, the story is absent, although it does contain the raising of the widow’s son at Nain (Luke 7:11–17) (26:2167–2231) and the raising of Lazarus (John 11:1–44) (49:4025–4117). See *Heliand: Een Christusgedicht uit de vroege middeleeuwen*. Uit het Oudsaksisch vertaald en ingeleid door Jaap van Vredendaal, aangevuld met fragmenten van de Oudsaksische *Genesis* vertaald door Redbad Veenbaas, met medewerking van Willem van der Meiden (Amsterdam: Sun, 2006).

however, the whole problem was not passed over in silence,⁸ the solution was usually sought in either psychological or literary or historical terms.

1. *Psychologizing Explanations*

First, in a homily on Matthew John Chrysostom (ca. 349–407 CE) neatly wove the three synoptic accounts into one coherent, conflated narrative. Observing the obvious conflict with Luke,⁹ who mentions the arrival of someone saying that Jairus’s daughter had died, he suggested in a homily on Matt 9:18 that the expression ἄρτι ἐτελεύτησεν “was that of one [*sc.* Jairus] conjecturing from the time of his journeying, or exaggerating his affliction” (στοχαζομένου ἦν ἀπὸ τοῦ καιροῦ τῆς ὁδοιπορίας, ἢ αὔξοντος τὴν συμφορὰν), a reaction which Chrysostom thought was fully understandable in such a moment of great distress.¹⁰ Obviously, the ruler simply *thought* that by now his daughter had died and he was only confirmed of it when the messengers from his house came to tell him so. Chrysostom’s solution was taken up by Theophylact, Luther, Grotius, Johann Albrecht Bengel, Johann Peter Lange, and many more.¹¹

Second, Augustine of Hippo (354–430 CE) also clearly acknowledged the differences between Matthew and the other gospel writers. Like Chrysostom, he opted for a psychological explanation but with a somewhat different twist: Luke and Mark reported what Jairus *said* on the occasion (namely that his daughter was on the verge of death), Matthew what he *wished* and *thought*, namely that his daughter who he thought dead by now would be raised from the death: “duo itaque posuerunt, quid dixerit Iairus, Matthaeus autem, quid voluerit atque cogitaverit.”¹²

Third, in a similar vein the Reformed New Testament scholar William Hendriksen argued in more recent times for some sort of editorial conflation: “According to Mark and Luke, Jairus had *first* asked Jesus to heal the child; *then*, when informed about her death, had been urged by the Lord not

⁸ So e.g. Frederic W. Farrar, *The Life of Christ*, 2 vols. (London: Cassell, Petter & Galpin, 1874, 1st n.d.), 1:353–358, whose retelling of the story amounts to no more than a conflation of the three synoptic versions into a new harmonized version.

⁹ Mark’s Gospel was less popular or at least less cited at the time than Matthew’s and Luke’s.

¹⁰ John Chrysostom, *Hom. Matt.* 31.1 (PG 57:370; Lat. 369: “a tempore in itinere insumpto conjicientis fuisse, vel calamitatem augentis”; trans. *NPNF*¹ 10:205).

¹¹ Johann Albrecht Bengel, *Gnomon Novi Testamenti in quo ex nativa verborum vi simplicitas, profunditas, concinnitas, salubritas sensuum coelestium indicatur*, ed. Ernst Bengel and Paul Steudel (Stuttgart: Steinkopf, [1742] 81891), 66: “ἐτελεύτησεν, *mortua est*. Ita dixit ex conjectura aut post nuntium acceptum de filia mortua, quam reliquerat (magna vi fidei) *morti proximam*.” Other references in Bernhard Weiss, *Das Matthäus-Evangelium*, KEK 1/1 (Göttingen: Vandenhoeck & Ruprecht, 1883, 91898), 188 n.**

¹² Augustine, *Cons.* 2.28.66 (CLCLT). Cf. Helmut Merkel, *Widersprüche zwischen den Evangelien: Ihre polemische und apologetische Behandlung in der Alten Kirche bis zu Augustin*, WUNT 13 (Tübingen: Mohr Siebeck, 1971), 218–261, esp. 238.

to despair but to believe. *So he now renews his request* in modified form, namely, that Jesus may lay his hand upon the dead girl...¹³

2. Two Different Events?

While these attempts tried to harmonize two or three *reports* of what presumably had been one and the same event, other scholars felt uncomfortable with these solutions and tried to alleviate the tensions by claiming that Matthew and Mark-Luke were simply reporting two different *incidents*. Pride of place for this line of interpretation goes to the sixteenth-century Lutheran scholar Andreas Osiander (1537), who was otherwise notorious for his ingenious harmonizations.¹⁴ He held that Matthew reported the raising of a daughter of an unnamed leader or government official (ἄρχων, i.e. “magistratus rei publicae gubernandae praefectus”), whereas Mark and Luke related the raising of the daughter of Jairus, the synagogue leader (ἀρχισυνάγωγος, i.e. “ceremoniarum magister”). In Osiander’s opinion, the intervening incident with the haemorrhaging woman reported by both traditions related to two different women and to two different historical events, one reported by Matthew, the other by Mark and Luke.¹⁵ The eighteenth-century scholar Gottlob Christian Storr (1786), the founder of the Old Tübingen School, also argued for two different occasions on which Jesus *both* raised a girl back to life *and* healed a woman with haemorrhages.¹⁶

¹³ William Hendriksen, *The Gospel of Matthew*, NTC (Edinburgh: Banner of Truth Trust, [1973] 1974), 430 (my italics). This line of interpretation persists in his subsequent commentaries on Mark [*The Gospel of Mark*, NTC (Edinburgh: Banner of Truth Trust, [1975] 1976), 200–217] and Luke [*The Gospel of Luke*, NTC (Edinburgh: Banner of Truth Trust, [1978] 1979), 454–469]. Cf. *Mark*, 203–204: “Each evangelist reports something not reported by the others.”

¹⁴ Andreas Osiander, *Harmoniae evangelicae libri III graece et latine* (1537), vol. 6 of *Gesamtausgabe: Schriften und Briefe 1535–1538*, ed. Gerhard Müller and Gottfried Seebass, 10 vols. (Gütersloh: Mohn, 1985), cap. xlili. Cf. on Osiander’s harmonizing activities, Gerhard Müller, “Osianders ‘Evangelienharmonie,’” in *Histoire de l’exégèse au XVI^e siècle: Textes du colloque international tenu à Genève en 1976*, ed. Olivier Fatio and Pierre Fraenkel, EPH 34 (Geneva: Droz, 1978), 256–264; Dietrich Wünsch, “Evangelienharmonie,” *TRE* 10 (1982): 631–633 (4.2), and for a general assessment: Gottfried Seebass, “Osiander, Andreas,” *TRE* 25 (1995): 507–515.

¹⁵ Dietrich Wünsch, *Evangelienharmonien im Reformationszeitalter*, AzKG 52 (Berlin: de Gruyter, 1983), 141: “Daß in Zusammenhang mit beiden Wundern von der Heilung einer blutflüssigen Frau erzählt werde, sei nicht weiter verwunderlich, da man damit rechnen müsse, daß in Wirklichkeit zahllose Frauen, die mit dieser Krankheit behaftet waren, sich zu Christus drängten, um geheilt zu werden.”

¹⁶ Gottlob Christian Storr, *Über den Zweck der evangelischen Geschichte und der Briefe Johannis* (Tübingen: Heerbrandt, 1786, ²1810), 351–355, also cited by David Friedrich Strauss, *Das Leben Jesu kritisch bearbeitet*, 2 vols. (Tübingen: Osiander, 1836, ⁴1840; Nachdruck: Darmstadt: Wissenschaftliche Buchgesellschaft, 1969), 2:95, 134 (= *Leben Jesu KB*).

3. A Translation Error?

Given the close agreements of Mark and Luke against Matthew, a number of interpreters have tried to explain Matthew's disagreement in terms of a translation issue. Already in the early eighteenth century Johannes Olearius (1713) wished to translate the words of the Matthaean ruler as *est morti proxima*, "she is near death" rather than "she has just died," thereby conforming Matthew to the others.¹⁷ Almost a century later he was followed by the theologian and classical philologist Christian Gottlieb Kühnöl with the same explanation (1807).¹⁸ In his study on the original language of Jesus a century later, Arnold Meyer made a passing reference to older attempts (e.g. Johann David Michaelis) to detect a Hebrew original behind ἄρτι ἐτελεύτησεν supposedly to mean "sie liegt am sterben" (עתה מתה).¹⁹ In more recent times this harmonizing translation of Matt 9:18 has been adopted in the Holman Christian Standard Bible, "My daughter is near death" (HCSB), the MacDonald Idiomatic Translation of the New Testament, "My daughter right now is on the verge of death" (MIT), and in the 1973 NIV New Testament, "My daughter is at the point of death".²⁰ The Dutch New Testament scholar Jakob van Bruggen, in a similar vein, interprets the phrase somewhat ambivalently as "the girl has entered the terminal phase."²¹

In his commentary on Luke, another Dutch New Testament scholar, Seakle Greijdanus, claimed that Matthew's version represents the *historical* order of events over against that of Mark-Luke.²² Hence the meeting with Jairus did not take place immediately after Jesus's return from the other side of the lake but only after the events referred to in Matt 9:1–17, events that Luke had already reported earlier in his gospel.²³ Matthew's ταῦτα αὐτοῦ

¹⁷ Johannes Olearius, *Observationes sacrae ad evangelium Matthaei* (Leipzig: Georgi, 1713), 269–272.

¹⁸ Christian Gottlieb Kühnöl (also spelled Kuinoel, Kuinöl, Kuinoelius), *Evangelium Matthaei*, vol. 1 of *Commentarius in libros Novi Testamenti historicos*, ed. Johann Georg von Kulpis (Leipzig: Barth, 1807, ³1823), 263.

¹⁹ Arnold Meyer, *Jesu Muttersprache: Das galiläische Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu und der Evangelien überhaupt* (Freiburg: Mohr Siebeck, 1896), 104. Meyer says in fact that this proposal was quite popular at the time ("Dieser Vorschlag hat vielen Beifall gefunden").

²⁰ Consulted from *BibleWorks* 9.0 (no longer in the 1983 edition of NIV).

²¹ Jakob van Bruggen, *Matteüs: Het evangelie voor Israël*, CNT derde serie (Kampen: Kok, 1990), 160–161: "Deze uitdrukking ... kan ook te kennen geven dat het meisje de stervensfase is binnengegaan ('haar einde is aangebroken') ... En dit toch niet ten koste van de waarheid ... Mogelijk heeft [Matteüs] nog in rekening gebracht dat het in werkelijkheid om een gefaseerd verzoek ging door een formulering te kiezen die enigzins open is ('zij is nu aan haar einde gekomen')."

²² Seakle Greijdanus, *Het heilig Evangelie volgens Lukas: Hoofdstukken 1–12*, KNT 3/1 (Amsterdam: H.A. van Bottenburg, 1940; repr. Utrecht: Winters, 1983), 391–392.

²³ Greijdanus, *Lukas*, 1:391–392: "Bij Lucas en Marcus zouden wij den indruk krijgen, dat terstond bij 's Heeren terugkeer Jairus tot Hem kwam, en dat de Heere dus juist op tijd hier weer

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