



Luke 8:40-56

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Jesus' interaction within the Holy Places reveals:

- 1) His passion for hurting people, and
- 2) His vision for the church



The Jewish synagogue, with its emphasis on teaching, fellowship and discipline, was the prototype for the church.



Jesus' ministry in-between the Holy Places led to conflict with the synagogue leaders many of whom wanted Jesus dead.



Jesus is reforming Israel. He chose twelve disciples,
some of whom, like Levi, were outsiders.



Jesus died because the religious leaders correctly understood Jesus to offer access to God that went directly through Him.



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“When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period... ²⁷ Anyone who touches them will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening.”

Leviticus 15:25,27

Purity laws dealt with compatibility not culpability.

Purity laws were not about right and wrong, positive and negative, or good and bad but the compatibility of the divine and the human. They were reminders of the frailty of the human condition.



The Bible assumes impurity. According to Leviticus impurity happens when you consummate a marriage (Lev. 15:18), bear a child and bury the dead. Is it wrong to consummate a marriage? Is it wrong to bear a child? Is it wrong to bury the dead? A menstruate woman is not a sinner any more than a man is righteous. A couple consummating their marriage are not sinners any more than a celibate single is righteous. The solution for being unclean is not forgiveness but purification.



The purity laws addressing the female menstrual cycle reminded a woman of her unique femininity, their humanity and consequently of God's holiness.



Don't Eat	With
Lemon	cucumbers, milk, tomatoes and yogurt
Beans	cheese, eggs, milk, fish, meat and yogurt



A Culpability Culture:

When the controlling mindset assumes internal consent to a person's struggles and/or actions.



Failure to heed the laws concerning menstruation was thought to be one of the three sins for which women die at childbirth (Shabbat 9:1).



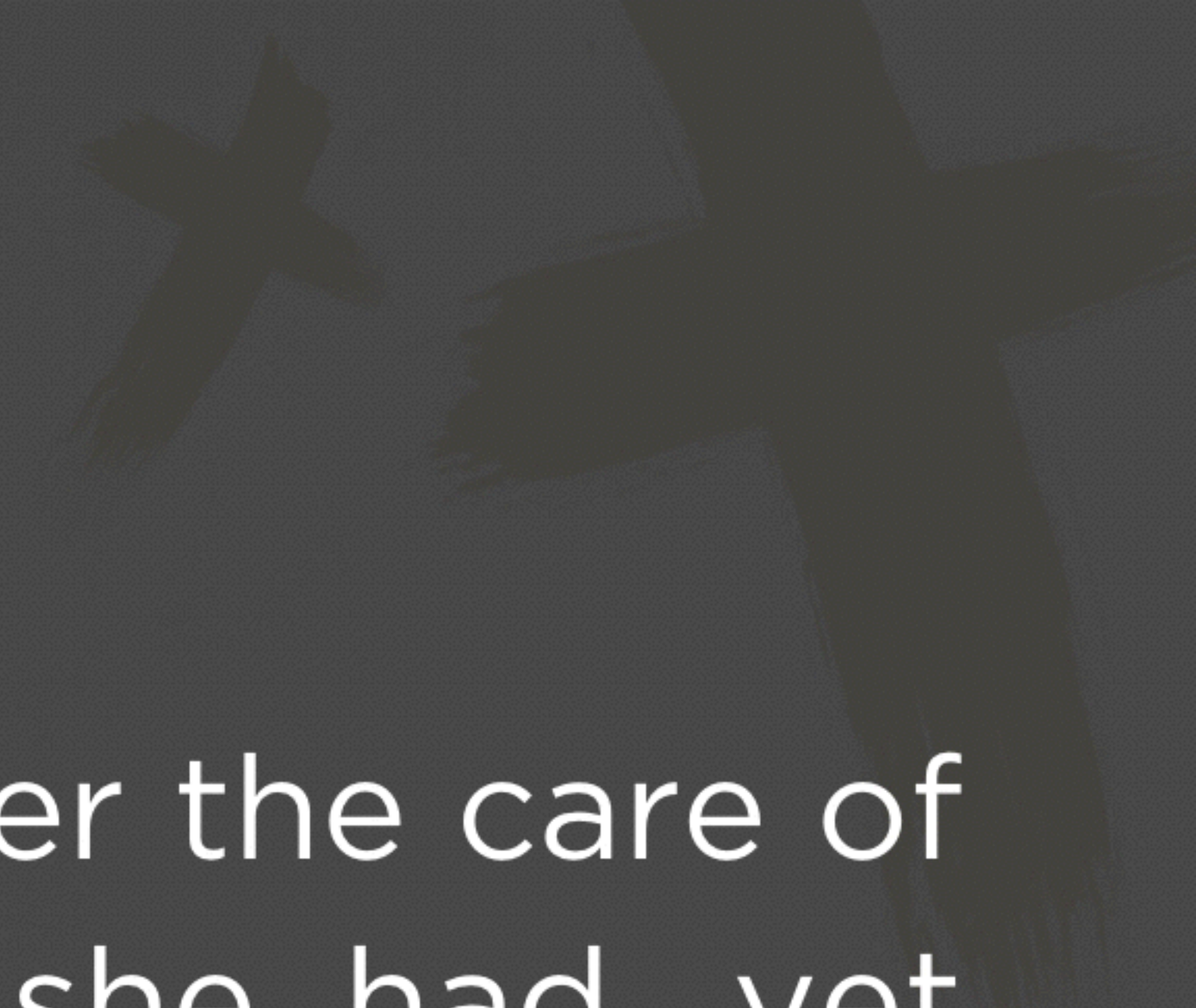
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Josephus said that during menstruation women were not permitted in any of the courts of the temple (Against Apian 2:103-104).



The Scriptures assume impurity but this woman were made to feel dirty; second class. She was battling a condition that didn't kill her but the culpability culture killed the hope and life inside of her. She connected with the God of history but felt disconnected from the God in her story because until she cleaned herself up she wasn't able to enter His presence.



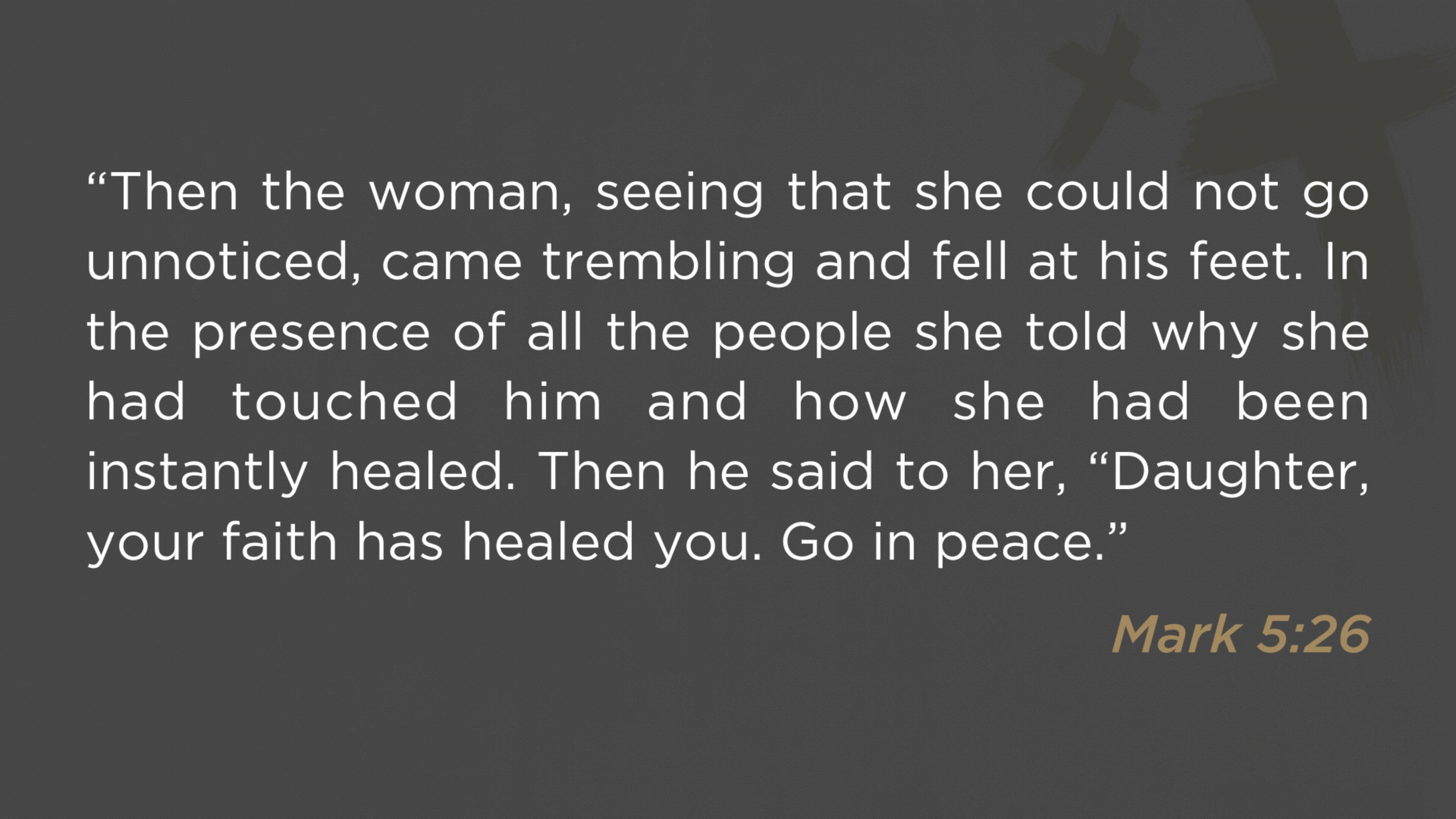


“She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.”

Mark 5:26

Can you imagine what it is like to be in a religious community, to believe in God, but to have to suffer in silence because the religious community considers you culpable and consequently, unfit for worship, discipleship and fellowship?





“Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people she told why she had touched him and how she had been instantly healed. Then he said to her, “Daughter, your faith has healed you. Go in peace.”

Mark 5:26

We aren't told whether Jesus sends her away for seven days to prove her cleanness (Lev. 15:25ff). The issue at stake is not clean versus unclean, good verses bad, or right versus wrong, but who or what makes us right with God.

**Jesus not only bears our sin; He also carries our shame.
We come to Jesus and He makes us clean.**



