

Mark 5

In this chapter, Jesus performs three more miracles: exorcising demons (5:1-20), healing a sick woman (5:21-34), and raising a young dead girl (5:35-43).

TRANSLATION - 5:1-20:

1 And they came into the other side of the sea, into the region of Gerasa. **2** And after His getting out of the boat, immediately there met Him from the tombs a man with an unclean spirit, **3** whose dwelling he was having among the tombs, and no one by a chain no longer at all was being able him to bind. **4** Because of him many shackles and chains to have been bound and to have been torn apart by him the chains and the shackles to have been shattered, and no one was strong enough him to subdue. **5** And through every night and day in the tombs and in the mountains he was, shouting and cutting himself with stones. **6** And seeing Jesus from a distance he ran and knelt before Him **7** and after crying with a loud voice, he says, "What [is it] between me and You, Jesus, Son of God of the Highest? I put You under oath to God, do not torment me." **8** For He continued to say to him, "Come out the unclean spirit out of the man." **9** And He was asking him, "What [is] your name?" And he says to him, "Legion [is] my name, because many we are." **10** And he encouraged Him much that He would not send him out of the region.

11 And there was there by the mountains a large heard of pigs feeding. **12** And he encouraged Him saying, "Send us into the pigs, in order that into them we might enter." **13** And He allowed them. And after leaving, the unclean spirits entered into the pigs, and the herd rushed down the slope into the sea, about two thousand, and they were drowning in the sea. **14** And those feeding them [the pigs] fled and announced in the city and in the countryside; and they came out to see what it is that had happened. **15** And they came to Jesus and perceived the demon-possessed sitting, having been clothed and thinking clearly, the one having had the Legion, and they feared. **16** And they related to them, those seeing how it had happened to the demon-possessed and concerning the pigs. **17** And they began to encourage Him to go from their district. **18** And Him embarking into the boat the one possessed by the demon encouraged Him in order that he may be with Him. **19** And He did not allow him, but He says to him, "Go into your house, to your own, and announce to them what the Lord has done to you and had mercy on you." **20** And he went and began to preach in the Decapolis what Jesus did to him, and all marveled.

GREEK WORDS:

"Immediately" was used earlier at 1:3. "To meet" is used only here in Mark, out of 10 uses in the NT. "Tombs" is used 8 times in Mark (6 of which relate to Jesus' burial), out of 40 uses. "Spirit" was used earlier at 1:8. "Unclean" was used earlier at 1:23. "Dwelling" (ver. 3) is only used here in the NT. "Chain" is used three times in this context (nowhere else in Mark), out of 11 times. "To bind" was used earlier at 3:27. Out of 43 uses, Mark has it 8 times. "Shackles" (ver. 4) is used here and at Luke 8:29. "To tear apart" is used only here and Acts 23:10. "To shatter" is used 7 times, in Mark at 5:4; 14:3. "To be strong" is used earlier at 2:17. "To subdue" is used four times, here and James 3:7-8.

"Mountains" (ver. 5) was used earlier at 3:13. "Shouting" was used earlier at 3:11. "Cutting" is used only here. "To run" (ver. 6) is used here and 15:36 in Mark, out of 20 uses. "To kneel before" translates a word that often denotes "worship." It is possible the demon-possessed man here is worshipping Jesus, but we believe at this point, he is only kneeling before Jesus. The word is used 60 times in the NT, in Mark only here and 15:19. "To put someone under oath" (ver. 7) is used here and Acts 19:13. "To torment" is used here and 6:48 in Mark, out of 12 occasions.

"To ask" (ver. 9) is found 56 times in the NT, 25 times in Mark. "Name" is found earlier at 3:16. "Legion" is found at: Matt. 26:53; Mark 5:9, 15; Luke 8:30. "To encourage" or "to comfort"

or “to beg” is used earlier at 1:40. In this context, it is found at: 5:10, 12, 17-18, 23. “To send” was used earlier at 1:2.

“Herd” (ver. 11) is used 7 times, in Mark only here (5:11, 13). “Pigs” is used 12 times, only here in Mark (5:11-13, 16). “To feed” is used 9 times, only here in Mark (5:11, 14). “To send” (ver. 12) is used only here in Mark, out of 79 uses. “To allow” (ver. 13) is used 18 times in the NT, in Mark here (5:13) and 10:4. “To rush” is used five times: Matt. 8:32; Mark 5:13; Luke 8:33; Acts 7:57; 19:29. “Slope” is used at Matt. 8:32; Mark 5:13; Luke 8:33. “Two thousand” is used only here. “To drown” is used at Matthew 13:7; 18:28; and Mark 5:13. “Countryside” is used 36 times, 9 times in Mark. “To see” or “to perceive” (ver 15) is used 58 times in the NT, earlier at Mark 3:11. “Demon-possessed” is one word in Greek, used earlier at 1:32. “To be clothed” is used here and Luke 8:35. “To think clearly” is used six times: Mark 5:15; Luke 8:35; Rom. 12:3; 2 Cor. 5:13; Titus 2:6; 1 Peter 4:7. “To fear” is used earlier at 4:41. “To relate” (ver. 16) is used here and 9:9 in Mark, out of 8 uses.

“District” (ver. 17) is used 12 times in the NT, five in Mark: 5:17; 7:24, 31; 10:1. “To allow” (ver. 19) was used earlier at 1:18, 20. “To announce” is used 45 times, five in Mark: 5:14, 19; 6:30; 16:10, 13. “To do or make” was used earlier at 1:3. It is one of the most frequent verbs in the NT (568 occurrences). “To show mercy” is used here, 10:47-48 in Mark. The verb is used 28 times in the NT. “To preach” (ver. 20) was used earlier at 1:4, 7. “To marvel” is used 43 times in the NT, in Mark at 5:20; 6:6; 15:5, 44.

OLD TESTAMENT REFERENCES:

The Law of Moses proscribed a ritual that had to be performed when someone touched a dead body (Num. 19:11-14), because such a behavior made a person unclean. The Law of Moses also defined pigs as unclean animals which means they could not be eaten nor would Israel herd swine: Leviticus 11:7; Deuteronomy 14:8.

ARCHAEOLOGY:

“Gerasa” (ver. 1) is found here and Luke 8:26, 37. There is a variant reading in Matthew's account (8:28). There is some question as to which village Mark and Matthew refer, but the relevant point is that Mark says Jesus was in the “country” of the Gerasenes. This shows that Mark is referring to the vicinity, not the specific village. “Decapolis” (ver. 20) is used in Matthew 4:25; Mark 5:20; 7:31. The name literally means “Ten Cities,” but the term referred to a different “ten” cities over the years.

PARALLELS IN THE OTHER GOSPELS:

This event is found also in Matthew 8:28-34 and Luke 8:26-39.

COMMENTS:

This region, east of the Sea of Galilee, was largely populated by Gentiles. Jesus had told His disciples that He needed to go to the other side of the sea (4:35). That sounds like Jesus intended to come to this point to heal this man who might have been a Gentile. He returns to the “Jewish” side of the Sea in verse 21. While Jesus came to teach the “lost sheep of the house of Israel” (Matt. 10:6; 15:24), He still performed miracles occasionally for Gentiles. The fact that there is a large herd of swine in the area suggests also that this village was inhabited by Gentiles (ver. 11).

As soon as Jesus disembarked, a man who was possessed by demons, unclean spirits, messengers of Satan met Him (ver. 2). Matthew writes there were two men (8:28), but Mark focuses on the one who spoke. He lived among the tombs, perhaps to be isolated from crowds (ver. 3). He was a violent individual, at least when someone tried to clothe and restrain him. The towns people tried to shackle his feet and handcuff his hands (ver. 4), but they were unsuccessful as the demons apparently gave this individual superhuman strength. Notice the number of ways Mark describes his strength: No one was able to bind him (ver. 3); He had often been bound with shackles and chains (ver. 4); The chains had been torn apart by him;

The shackles had been broken in pieces; No one was strong enough to subdue him. Yet, Jesus was the “stronger one” (see 1:7; 3:27).

The man lived among the tombs and cried, yelling, screaming night and day and cut himself with sharp stones (ver. 5). We do not know what effect the demons were having on him physically or mentally, but they motivated him to harm himself.

Yet, when he saw Jesus, he ran to the Savior and knelt before Jesus (the verb could be translated “worship” but that does not seem to be the man’s motivation). He cried with a loud voice, but spoke on behalf of the demons: “What business do we have with each other?” Observe the plural pronoun “we” (ver. 7); the man was possessed by a multitude of spirits. He (they) acknowledged the identity of Jesus, the “Son of the Most High God.” “Most High” is a designation for God used often, 41 times, in the OT. It is a designation for God which distinguishes Him from the gods which are movable and localized. It is a synonym for “God of heaven.” God had identified Jesus as His Son in 1:11, following Jesus’ baptism. However, the demons likely knew Jesus’ identity before, since they also know they are to be punished one day. The demons beg Jesus not to torment them; actually, the term is stronger. They try to put Jesus under oath before Jehovah God not to torment them!

They were saying this to Jesus because He was telling them to come out of the man (ver. 8). Jesus had also been asking him His name (ver. 9), to which the man responded “Legion,” because there were multiple demons dwelling in this man! A Roman “legion” could be composed of as many as 6,000 soldiers. We have no idea how many demons were in this man; Mary had seven demons (16:9; see also Luke 11:26).

Then the demons began to beg Jesus not to send them out of the country (ver. 10). We have no idea why they asked this, unless it dealt with their “torment” (ver. 7). A large herd of pigs were being herded nearby (ver. 11), about 2,000 (ver. 13)! This was either a very large herd, especially at that time, or it was the herd of several owners. Then the demons asked Jesus to allow them to go into the pigs (ver. 12). It is clear that Jesus has complete authority over them. We do not know why they wanted to enter the pigs; perhaps they suspected they would destroy the pigs, which would motivate the herdsman to drive Jesus out of the country! Jesus allowed them to go into the pigs, which compelled the pigs to rush down the embankment and drown in the sea (ver. 13). What happened to the demons at that point, we do not know.

The account of events is not over, because the herdsman then run into the village and told everyone what had happened (ver. 14). The village came out to see Jesus, perhaps they had not yet heard or met Him. When they arrive, they see the formerly demon-possessed man under self-control (ver. 15). He was sitting down. He was clothed. He was also in his “right mind.” This frightened the people. We do not know why the people were frightened. We do not know why anyone refuses to follow Jesus. In verse 16, Mark informs us that the herdsman tell the villagers everything that had happened, including the loss of the pigs. Then, just as the demons had begged Jesus not to torment them (ver. 7) but to allow them to enter the pigs (ver. 12), so now the villagers beg Jesus to leave their town (ver. 17). This is one of the saddest verses ever recorded about human behavior.

So, Jesus entered the boat to return to the other side of the Sea of Galilee (ver. 18), but the demon-possessed man (as the villagers had known him) begged him (this verb is used four times in this text: verses 10, 12, 17, 18) that he might be with Him. Jesus did not allow him; He had other plans for the man. In verse 19, He told the man to return to his home and “announce” to his family and friends what great things the Lord had done for him and how the Lord had shown him mercy. Jesus identifies Himself as “Lord,” which is the designation for “Jehovah” God in the OT. Jesus is identifying Himself as Mark told us he would: 1:1.

Finally, the man left and “preached” about Jesus, the “Lord” in the flesh and what great things Jesus had done for him (ver. 20). This man is doing the same thing that John did (1:4, 7) and Jesus did (1:14, 38-39, 45) and what He sent the apostles to do (3:14). The people marveled at the works of Jesus. This action prepares the people for a second visit by Jesus to this area: 7:31-37.

APPLICATION:

Jesus performed a number of exorcisms. See also 1:21-28; 1:32-34; 3:11-12, 15, 22-30. See also the exorcisms which will be mentioned later: 6:7, 13; 7:24-30; 9:14-29.

James, the brother of Jesus, writes that the demons have faith and even tremble (James 2:19). Here, we see that they have faith that Jesus is the Son of God. They have faith that God exists. They have faith that they will one day be tormented (see Matt. 8:29). They have faith that Jesus has authority over them. They have more faith than many people today!

TRANSLATION - 5:21-34:

21 And after Jesus had passed over [in the boat] again into the region a great crowd gathered to Him and they were by the sea. **22** And there came one of the synagogue rulers, named Jairus, and after seeing Him he fell at His feet **23** and encouraged Him much, saying that "My daughter has extreme [illness], in order that after coming You may put Your hands on her in order that she might be delivered and might live." **24** And He left with him.

And there followed Him a great crowd and they continued pressing against Him. **25** And a woman being by a flow of blood twelve years **26** and after suffering much by many doctors and after spending all from her [money] and after nothing benefiting but rather after returning for the worse, **27** after hearing about Jesus, after coming in the crowd behind, she touched His garment. **28** For she was saying [to herself] that "If I may touch just His garment, I will be healed." **29** And immediately the flow of her blood dried up and she knew in her body that she was healed from the torment. **30** And immediately Jesus perceived in Himself out of Him power after going out, after turning in the crowd He was saying, "Who touched My garment?" **31** And His disciples were saying to Him, "You see the crowd pressing against You and you are saying, 'Who touched Me?'" **32** And He looked around to see the one doing this. **33** And the woman feared and is trembling, having known what had happened to her, came and fell at His feet and said to Him all the truth. **34** And He said to her, "Daughter, your faith has healed you. Go in peace and be whole from your torment."

GREEK WORDS:

"To pass over" (ver. 21) is used 6 times, twice in Mark: 5:21; 6:53. "To gather together" was used earlier at 2:2. "Synagogue ruler" (ver. 22) is one word in Greek; it is used 9 times in the NT, four times in Mark (5:22, 35-36, 38). "Jairus" is found here and Luke 8:41. "To encourage" (ver. 23) was used earlier in this text (5:10, 12, 17-18). "Daughter" is used here and Mark 7:25. "To put" was used earlier at 3:16-17. "To deliver" or "to save" or "to heal" was used earlier at 3:4. "To live" is used 140 times, three times in Mark: 5:23; 12:27; 16:11.

"To follow" (ver. 24) was used earlier at 1:18. "To press against" is used here and 5:31. "Flow" (ver. 25) is used here and Luke 8:43-44. "Blood" is used here (5:25, 29) and 14:24 in Mark, out of 97 uses. "To suffer" (ver. 26) is used here, 8:31; 9:12 in Mark, out of 42 times. "Doctor" was used earlier at 2:17. "To spend" is used only here, out of 5 uses. "To benefit" or "to receive help" is used 15 times, in Mark at 5:26; 7:11; 8:36. "Worse" was used earlier at 2:21. "To touch" (ver. 27) was used earlier at 1:41. "Garment" was used earlier at 2:21.

"To be healed" (ver. 28) is often translated "to save" when the object is sins. Here, it denotes healing from an illness. It was used earlier at 3:4. "Immediately" (ver. 29) was used earlier at 1:3. "To dry up" is used 15 times, earlier in Mark at 3:1. "Body" is used four times in Mark: 5:29; 14:8, 22; 15:43, out of 142 uses. The verb "to heal" used in verse 29 is the normal word "to heal," as opposed to the verb meaning "to be saved," used in verse 28. This verb is used 26 times, only here in Mark. "Torment" or "suffering" was used earlier at 3:10. "Power" (ver. 30) is used 119 times in the NT, 10 times in Mark: 5:30; 6:2, 5, 14; 9:1, 39; 12:24; 13:25-26; 14:62. "To turn" is used 36 times, earlier in Mark at 4:12. "Disciple" (ver. 31) is used earlier at 2:15.

"To look around" (ver. 32) was used earlier at 3:5, 34. "To fear" (ver. 33) was used earlier at 4:41. "To tremble" is used three times: 5:33; Luke 8:47; 2 Peter 2:10. "Truth" is used 109 times, in Mark at 5:33; 12:14, 32. "Faith" (ver. 34) was used earlier at 2:5. "Peace" is used 92

times in the NT, only here in Mark. “Whole” translates the word that gives us *hygiene*. It is found only here in Mark, out of 11 uses.

GREEK GRAMMAR:

There are six participles in verses 26 and 27 in the past tense (aorist in the Greek), by which Mark notes what the woman had done and what she had suffered before she finally touched Jesus’ garment. We try to bring out the exhaustion she likely felt by translating the participles with the adverb “after.”

OLD TESTAMENT REFERENCES:

For the Law of Moses on the uncleanness of a woman having her menstrual cycle, see: Leviticus 12:7; 15:19-33; 20:18. This woman would have been unclean for twelve years. This would have likely impacted her ability to have a job, have a family, or even to be married. It is possible that the part of Jesus’ garment which the woman touched were tassels described in Numbers 15:38-39; Deuteronomy 22:12.

ARCHAEOLOGY:

The “synagogue ruler” was responsible for the maintenance of the synagogue and for the order of worship. See Acts 13:15 for Paul’s interactions with a plurality of rulers in a single synagogue.

PARALLELS IN THE OTHER GOSPELS:

See Matthew 9:18-26 and Luke 8:40-56 for parallel accounts.

COMMENTS:

The demon-possessed man approached Jesus as soon as Jesus disembarked (ver. 2). Once Jesus crossed back over the sea, it appears that a new crowd assembles around Him while He is still on the shore of the sea (ver. 21). A leader of a local synagogue, perhaps in Capernaum, comes to Jesus and fell at His feet (ver. 22). This is different than the action of the demon-possessed man in verse 6. Mark identifies this ruler as named “Jairus.” He is a man who is well respected in the community because of his position. He is religious. He is also probably financially stable in his life. These are all sharp contrasts with the woman we will meet in verse 25.

Jairus begs Jesus (ver. 23) to come to his home to heal his little girl. She had been sick and now, he believes, she is even at the point of death if she has not already died (see Matt. 8:18). At this point, while the girl is still sick, Jairus believes Jesus has the power to lay His hands on her and heal her. Jesus responds affirmatively and follows the man to his house (ver. 24). A large crowd is following Jesus and it is so large that the crowd is pressing in on Him.

Within the crowd is a woman who has been bleeding for a dozen years (ver. 25). This probably refers to a menstrual flow that will not stop. Beginning in verse 26, Mark gives us a series of participles in the past tense (“aorist” in Greek) which helps us understand how much she has suffered and how desperate she is:

Verse 26: and **after suffering** much by many doctors
and **after spending** all from her [money]
and **after nothing benefiting**
but rather **after returning** for the worse,

Verse 27: **after hearing** about Jesus,
after coming in the crowd behind

After portraying the woman as helpless and hopeless, Mark gets to the main verb: “she touched His garment.” The doctors could not do anything for her. We have no idea what her financial situation was or had been nor where she received her financial support. She had not benefited from her efforts and her money spent and, in fact, had only gotten worse. But after

hearing about Jesus, and after coming behind Him in the crowd, she was able to find healing and help! She touched simply His outer garment (ver. 27).

She had been thinking to herself (ver. 28) that if she could touch His garment, that would heal her. Sure enough, “immediately” (ver. 29) the flow of blood, the hemorrhaging dried up. She could even feel in her body that she was healed! We could only imagine the flood of thoughts and emotions that flowed through her mind and heart at the feeling of healing after a dozen years of failure.

But Jesus, also, immediately felt something too (ver. 30)! Jesus felt the virtue of His power flow from Him to her. We do not understand what this means, but we do not understand how He could do any of His miracles! To draw both the crowd’s attention to the miracle (see 3:3) and strengthen the woman’s own faith, Jesus stopped the crowd and asked who had touched Him. His disciples thought this question was pointless due to the size of the crowd and how closely everyone had been walking (ver. 31). Jesus set His eyes on the woman (notice the text implies that Jesus already knew the woman who had done this) in verse 32, and she, with fear and trembling, came to Him and fell at His feet and told Him “all the truth” (ver. 33).

Jesus responded with compassion, grace, and tenderness in verse 34. For the only time in the Gospel accounts, He calls her “daughter.” He commended her faith, her conviction that Jesus could heal her, which led her to seek Him and to touch His garment. That faith had healed her because it led her to Him. So He told her to leave with a mental sense of well-being, “peace,” and be healed of her affliction. As we noted above, “to heal” could be understood to be “saved.” It is possible that salvation from sins is also in the picture, but there is nothing said about forgiveness, as in 2:5.

APPLICATION:

The behavior of Jairus shows us that not all Jewish leaders were antagonistic to Jesus. Indeed, in Acts 6:7, we learn that a multitude of Jewish priests became Christians. In the case of both Jairus and the woman, as in so many of Jesus miracles, we see that Jesus is concerned about a single individual and what troubles him or her. When the woman interrupted Jesus on His way to serve someone else, He took time to be with her, illustrating that Jesus is not too busy for anyone who is in need. Jesus has power over demons (5:1-20) and disease (5:21-34). In the next miracle, He shows that He has power over death (5:35-43).

In Mark 6:56, Mark will tell us that others believed they could touch Jesus’ garment and be healed (see also Matt. 14:36). Some believed they could be healed if Peter’s shadow fell on them (Acts 5:15). Others believed they could be healed if they came into contact with Paul’s sweat-rag (Acts 19:12). Neither text actually says the behavior was productive.

TRANSLATION - 5:35-43:

35 While He was speaking, there came [one] from the synagogue ruler saying that “Your daughter has died; why yet are you bothering the Teacher?” **36** And Jesus, after overhearing the word being spoken says to the synagogue ruler’s [representative], “Do not fear, only trust.”

37 And He did not allow anyone with Him to go alone except Peter and James and John, the brother of James. **38** And He enters into the house of the synagogue ruler, and He sees the commotion and weeping and much wailing, **39** and after entering He says to them, “Why are you disturbed and weeping? The child has not died but sleeps.”

40 And they continuously laughed at Him. But He, after sending all out, took along with Him the father of the child and the mother and those with Him and enters where the child was. **41** And after grasping the hand of the child He says to her, “Talitha Kum,” which is being interpreted, “Child, I say to You. Arise.” **42** And immediately the child arose and was walking. For she was twelve years old. And they were astonished [immediately] with great astonishment. **43** And He ordered them much that no one may know this, and He said to give [something] to her to eat.

GREEK WORDS:

“To die” (ver. 35) is used 111 times in the NT, 8 times in Mark: 5:35, 39; 9:26; 12:19-22; 15:44. “To bother” or “to annoy” is used at Matthew 9:36; Mark 5:35; Luke 7:6; 8:49. “Teacher” was used earlier at Mark 4:38. “To overhear” (ver. 36) is used here and Matthew 18:17. “To fear” was used earlier in this text at 5:15. “To trust” or “to believe” is used 241 times, at 1:15 first in Mark. “To go along with” (ver. 37) is used at 5:37; 14:51; and Luke 23:49. “Commotion” (ver. 38) or “turmoil” is used 7 times, in Mark here and 14:2. “Weeping” is found 40 times, in Mark here (5:38-39) and 14:72; 16:10. “To wail” is used twice: here and 1 Cor. 13:1. “To be disturbed” or “to be agitated” (ver. 39) is used at: Matthew 9:23; Mark 5:39; Acts 17:5; 20:10. “Child” is used 52 times in the NT, 12 times in Mark. This is its first use.

“To laugh at or to ridicule” (ver. 40) is used at Matthew 9:24; Mark 5:40; Luke 8:53. “To cast out” was used earlier of demons; see 1:34, 39, 43. “To take along” is used 49 times, earlier in Mark at 4:36. “To grasp” (ver. 41) was used earlier at 1:31. “Talitha Koum” is found only here and Mark translates the Aramaic for his initial audience. “To interpret” is used 8 times; Mark uses it at 5:41; 15:22, 34. “Child” or “little girl” (the noun is neuter gender) is used 8 times, in Mark at: 5:41-42; 6:22, 28. “Arise” is used earlier at 1:31.

“To arise” (ver. 42) is found 108 times, earlier at 1:35. “To walk” was used earlier at 2:9. “To be astonished” is related to the noun following it; the verb is used 17 times, earlier in Mark at 2:12. The noun is used 7 times, in Mark at 5:42 and 16:8. “To order” (ver. 43) is used 8 times, in Mark at 5:43; 7:36; 8:15; 9:9.

GREEK GRAMMAR:

“To laugh” (ver. 40) is in the imperfect tense, which denotes continuous action in the past.

OLD TESTAMENT REFERENCES:

There were not very many resurrections in the OT: 1 Kings 17:17-24; 2 Kings 4:29-37.

ARCHAEOLOGY:

Jews at that time would hire professional mourners to mourn their deaths. Even poor Jews were expected to have professional mourners.

COMMENTS:

While Jesus was still speaking to the woman (ver. 35), messengers from the house of the synagogue ruler, Jairus’ house, came to tell him that his daughter was now dead. He should not trouble “the Teacher” any more. What a thoughtful expression! Yet, Jesus wants to be “troubled;” He wants to be asked. It is often (usually?) when we feel the weakest and most helpless that the power of God is displayed the most beautifully (see 1 Cor. 2:3-5; 2 Cor. 4:7).

Jesus overheard the word spoken and said to Jairus: “Do not fear. Simply trust” (ver. 36). This is the second (the first was at 1:15) use of the verb “to believe” in Mark. He uses the verb 14 times. From that point, Jesus did not allow any of His disciples or apostles to go to Jairus’ house (we don’t know why unless the house was too small?) except three: Peter, James, and John (ver. 37). When they entered the house, they were met by a loud commotion as the “professional” mourners were there, doing what they had been paid to do: weeping and making loud lamentations. Even poor people in Jewish culture were expected to pay for mourners. The head of the synagogue probably had a larger group of mourners.

Once Jesus entered (ver. 39), He told the crowd they should leave. In fact, He asked why they were wailing and lamenting? “The little girl has not died but she sleeps.” The crowd knew she was dead (ver. 40)! They quickly turned from lamenting to laughing in mockery at Jesus’ naïveté. But, Jesus sent them out and took into the inner room her parents and his three apostles. Jesus took the little girl’s hand, as He often did, and said to the little girl in His native language, Aramaic: “Talitha Koum” (ver. 41). Mark is the only writer who records the original Aramaic expression Jesus spoke. Then Mark translates the Aramaic into Greek: “Little girl, I say to you, arise!” Jesus does not utter incantations or other ritualistic verbiage; He heals simply on the power of His spoken word (see Isaiah 55:11).

Immediately (ver. 42), the little girl arose and started walking. She was, in fact, twelve years old, the same length of time the woman had had her flow of blood (ver. 25). However, there are no other connections between the two individuals, despite the suggestion by some that she may have been the girl's mom. The parents and others outside were astonished with a great astonishment. While the news would have spread to all those (like the mourners and family members) who knew about the illness and healing, Jesus ordered the family not to speak about the healing any further (ver. 43). He already had so much fame that He had problems moving around. Then, in a final act of compassion, Jesus commanded the parents to give the little girl something to eat! His supernatural power brought her back to life; His natural power (through the production of food) would sustain her in life. The fact that she eats real food shows that she is really alive and not a phantom.

APPLICATION:

Aside from His own resurrection, Jesus raises three individuals from death: this young girl, the son of the widow in the village of Nain (Luke 7:15), and Lazarus (John 11:44).

As with Jairus, we often feel helpless in the face of tragedy. But Jesus' message is still: "Do not fear. Only trust." He will do what is right for His followers (Rom. 8:28).

While Jesus may not heal us miraculously today and He will not stop the coming of death, He will give Christians bodies which will live forever, which will not be given to illness and death: Matthew 8:17; 1 Corinthians 15:40-44; 2 Corinthians 4:16-5:5; Revelation 7:17; 21:4.

"Sleep" is a metaphor used for death in other places in the Bible, connoting the fact that those who are dead will come back to life, as one returns to consciousness from sleep: Luke 16:22-23; John 5:28-29; 11:11-14; Acts 7:60; 1 Corinthians 15:6, 20; 1 Thessalonians 4:13-18.