

Mark 5 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

- [Mark 5:1](#)
- [Mark 5:2](#)
- [Mark 5:3](#)
- [Mark 5:4](#)
- [Mark 5:5](#)
- [Mark 5:6](#)
- [Mark 5:7](#)
- [Mark 5:8](#)
- [Mark 5:9](#)
- [Mark 5:10](#)
- [Mark 5:11](#)
- [Mark 5:12](#)
- [Mark 5:13](#)
- [Mark 5:14](#)
- [Mark 5:15](#)
- [Mark 5:16](#)
- [Mark 5:17](#)
- [Mark 5:18](#)
- [Mark 5:19](#)
- [Mark 5:20](#)
- [Mark 5:21](#)
- [Mark 5:22](#)
- [Mark 5:23](#)
- [Mark 5:24](#)
- [Mark 5:25](#)
- [Mark 5:26](#)
- [Mark 5:27](#)
- [Mark 5:28](#)
- [Mark 5:29](#)
- [Mark 5:30](#)
- [Mark 5:31](#)
- [Mark 5:32](#)
- [Mark 5:33](#)
- [Mark 5:34](#)
- [Mark 5:35](#)
- [Mark 5:36](#)
- [Mark 5:37](#)
- [Mark 5:38](#)
- [Mark 5:39](#)
- [Mark 5:40](#)
- [Mark 5:41](#)
- [Mark 5:42](#)
- [Mark 5:43](#)

John Mark

MARK: THE SERVANT JESUS

THE LIFE OF CHRIST SHOWING COVERAGE BY MARK (SHADED AREA)

Click chart to enlarge
Chart from [Jensen's Survey of the NT](#) - used by permission

Mark 5:1 They came to the other side of the sea, into the country of the Gerasenes.

NET Mark 5:1 So they came to the other side of the lake, to the region of the Gerasenes.

GNT Mark 5:1 Κα λθον ες τ π ραν τ ς θαλ σσης ες τ ν χ ραν τ ν Γερασην ν.

NLT Mark 5:1 So they arrived at the other side of the lake, in the region of the Gerasenes.

KJV Mark 5:1 And they came over unto the other side of the sea, into the country of the Gadarenes.

ESV Mark 5:1 They came to the other side of the sea, to the country of the Gerasenes.

NIV Mark 5:1 They went across the lake to the region of the Gerasenes.

ASV Mark 5:1 And they came to the other side of the sea, into the country of the Gerasenes.

CSB Mark 5:1 Then they came to the other side of the sea, to the region of the Gerasenes.

NKJ Mark 5:1 Then they came to the other side of the sea, to the country of the Gadarenes.

NRS Mark 5:1 They came to the other side of the sea, to the country of the Gerasenes.

YLT Mark 5:1 And they came to the other side of the sea, to the region of the Gadarenes,

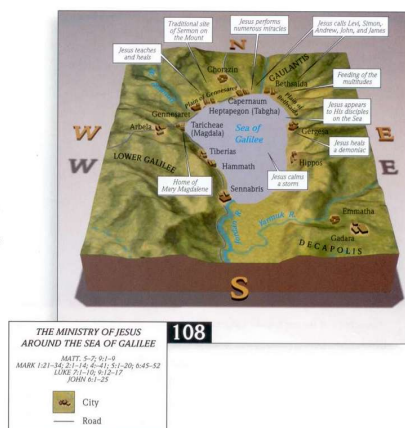
NAB Mark 5:1 They came to the other side of the sea, to the territory of the Gerasenes.

NJB Mark 5:1 They reached the territory of the Gerasenes on the other side of the lake,

GWN Mark 5:1 They arrived in the territory of the Gerasenes on the other side of the Sea of Galilee.

BBE Mark 5:1 And they came to the other side of the sea, into the country of the Gerasenes.

- Mk 4:35 Mt 8:28-34 Lu 8:26-39
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries



Click to enlarge - from the Holman Bible Atlas ([digital book](#); [Hardcover](#))
copyright © 1998 B&H Publishing Group,
Used by permission, all rights reserved.
This is one of the best resources for Bible maps.
Please do not reproduce this map on any other webpage.

Parallel Passages:

Matthew 8:28+ When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one

could pass by that way.

Luke 8:26+ Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

JESUS POWER OVER DEMONS

TAMING THE TOMBSTONE TERRORIST

This title is from **Alan Carr**. Carr writes " Now, Jesus moves into a new set of impossible situations. He encounters a demon possessed man. This man possessed was by thousands of demons. He cannot help himself and the people around him are helpless as well. After this, Jesus will deal with a diseased woman and a dead girl. All four of these situations appear hopeless from a human perspective. Yet, in each of these cases, Jesus proved that He was the Master of them all. If that demon possessed man were alive today, he would be sent off to live in a mental institution. That diseased woman would be sent to terminal care ward. The dead girl would be sent to the cemetery. As we move through this chapter, we are going to discover that Jesus is not just the Master of the Deep. He is also the Master of the Demonic; the Master of Disease and the Master of Death. He will demonstrate His power over all situations, problems, difficulties and dangers. Today we will take a trip to the cemetery. We will watch as Jesus demonstrates His power over the spiritual realm. We will watch Him deliver a man from a hopeless case of spiritual possession and bondage. As we watch the Lord deliver this poor soul, we need to keep in mind that He can move in our lives with the same power. He can break the chains that bind us and He can set us free!" ([Mark 5:1-20 Taming The Tombstone Terrorist](#))

Lowell Johnson - These verses shows us what Satan will do with a life and then we will see what Jesus can do with a life. ([The Day the Demons Performed a Swine Dive](#))

They came to the other side of the sea, into the country of the Gerasenes- **They** refers to Jesus and His disciples. In the picture above, Gesarenes is on the southeast side of the Sea of Galilee (see also [Wikipedia map](#)). Luke 8:26 says it was "over against" or **opposite Galilee**, which would be the eastern shore.

NET Note - The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore - the town that the herdsmen most likely entered after the drowning of the pigs.

THOUGHT - Don't miss this! Christ came to the demoniacs, who men would not dare go near! Christ even braved a storm to come to them! This is a dramatic illustration of Jesus' compassion and heart for the lost, no matter how deplorable their condition! Is this not also a perfect picture of grace, giving men what they do not deserve and could never earn, whether they demon possessed or in their right mind, for neither seeks for God (Ro 3:11b+).

The Gadarene Swine Law: Merely because the group is in formation does not mean that the group is on the right course.

-- Source Unknown

Mark 5:2 When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him,

Wuest - And having come out of the boat, immediately, there met him out of the tombs a man with an unclean spirit,

NET Mark 5:2 Just as Jesus was getting out of the boat, a man with an unclean spirit came from the tombs and met him.

GNT Mark 5:2 καὶ ἐξελθὼν τοῦ πλοῦ οὗ ἐθεσπύτησεν αὐτὸν τὴν μνημεῶν ἄνθρωπος ὁ ἄκαθαρτος,

NLT Mark 5:2 When Jesus climbed out of the boat, a man possessed by an evil spirit came out from a cemetery to meet him.

KJV Mark 5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

ESV Mark 5:2 And when Jesus had stepped out of the boat, immediately there met him out of the tombs a

man with an unclean spirit.

NIV Mark 5:2 When Jesus got out of the boat, a man with an evil spirit came from the tombs to meet him.

ASV Mark 5:2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,

CSB Mark 5:2 As soon as He got out of the boat, a man with an unclean spirit came out of the tombs and met Him.

NKJ Mark 5:2 And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

NRS Mark 5:2 And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him.

YLT Mark 5:2 and he having come forth out of the boat, immediately there met him out of the tombs a man with an unclean spirit,

NAB Mark 5:2 When he got out of the boat, at once a man from the tombs who had an unclean spirit met him.

NJB Mark 5:2 and when he disembarked, a man with an unclean spirit at once came out from the tombs towards him.

GWN Mark 5:2 As Jesus stepped out of the boat, a man came out of the tombs and met him. The man was controlled by an evil spirit

BBE Mark 5:2 And when he had got out of the boat, straight away there came to him from the place of the dead a man with an unclean spirit.

- **When He got out of the boat** Isa 65:4 Lu 8:27
- **with an unclean spirit met Him:** Mk 5:8 1:23,26 3:30 7:25 Lu 9:42
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:28+ When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way

Luke 8:26-27+ Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

DIVINE CONFRONTS DEMONIC

Ray Pritchard - Three worlds meet in this strange story: the underworld of evil spirits, the visible world of human experience, and the upper world of divine control. Evidently this encounter made quite an impression on the disciples because it is found in three gospels—Matthew, Mark and Luke. The disciples never forgot how Jesus liberated a man infested with demons. Before we look at the details of the text, an underlying issue deserves our attention. In reading this story, some people downplay the reality of the demonic, calling it symbolic of the evil in the world today. Others see it as an ancient way of saying that this man had a severe mental illness. But we must not say this. Demon-possession was real to this man and it was real to Jesus. It is no compliment to our so-called enlightened age, if in our thinking we have gone beyond the Bible....This is not a story about Jesus curing mental illness; it's a story about Jesus defeating the demons....People in Asia and Africa read this story and nod their heads. People in Haiti know what this is about. What seems alien to us is commonplace and very believable to them.A study of the text reveals four different "prayers" or requests made to Jesus in this passage. The demons make the first two, the townspeople make the third, and the liberated man makes the fourth. We can group the details of the story around these four "prayers."[\(Man from Tombs: Christ on Problem of Spiritual Bondage\)](#)

When He got out of the boat ([ploion](#)), **immediately a man from the tombs with an unclean spirit met Him** - Mark uses his favorite term **immediately** to indicate this demon possessed man was "[johnny on the spot](#)" to meet Jesus as He disembarked. Notice Jesus is in close proximity to **tombs** and **swine** (Mk 5:11,12+), both of which were considered *unclean* by the Jew! Jewish ceremonialism was no hindrance for Jesus Who "come to seek and to save that which was lost." (Lk 19:10+) "Like a

warm front hitting a cold front head on, the forces of good and evil collide.” (Gire)

After mastering a wild sea the Lord Jesus masters a wild man!

-- Vance Havner

Vincent quoting **Trench**: “The picture of the miserable man is fearful; and in drawing it, each evangelist has some touches which are peculiarly his own; but St. Mark’s is the most eminently graphic of all, adding, as it does, many strokes which wonderfully heighten the terribleness of the man’s condition, and also magnify the glory of his cure.”

Boat (4143) (**ploion** from **pleo** = to sail) can refer to a rather large seagoing craft (Acts 20:13, 38; Acts 21:2f, 6; 27 Jas 3:4; Rev 8:9; Rev 18:19) or a small fishing craft boat as used on the Sea of Galilee (Mt 4:21f; Mt 9:1; Mk 1:19f; Mk 6:51, 54; Jn 6:19, 21f; Jn 21:3). See [Wikipedia description of the "Jesus Boat"](#) discovered in 1986. ([Picture](#))

Immediately (2112) (**eutheos** from **euthus** = straight, immediate) is an adverb which generally means at once, right away, forthwith, straightaway, without an interval of time or a point of time subsequent to a previous point of time. Note that the actual interval of time depends on the nature of the events and the manner in which the sequence is interpreted by the writer. **Eutheos** is a "time sensitive" word (see [expression of time](#)) and should prompt questions like "To what time does it refer?" or "What happens in this time?"

Immediately is a key word in Mark (here it is eutheos but more often **euthus**) - 1 Mk. 1:10; Mk. 1:12; Mk. 1:18; Mk. 1:20; Mk. 1:21; Mk. 1:28; Mk. 1:29; Mk. 1:30; Mk. 1:42; Mk. 1:43; Mk. 2:8; Mk. 2:12; Mk. 3:6; Mk. 4:5; Mk. 4:15; Mk. 4:16; Mk. 4:17; Mk. 4:29; Mk. 5:2; Mk. 5:29; Mk. 5:30; Mk. 5:42; Mk. 6:25; Mk. 6:27; Mk. 6:45; Mk. 6:50; Mk. 6:54; Mk. 7:25; Mk. 8:10; Mk. 9:15; Mk. 9:20; Mk. 9:24; Mk. 10:52; Mk. 11:2; Mk. 11:3; Mk. 14:43; Mk. 14:45; Mk. 14:72; Mk. 15:1

Tombs (3419) (**mnemeion** from **mneme** = memory, remembrance) literally means a memorial and then a monument to commemorate the dead (Mt 23:29), but most often referred to a tomb, grave or [sepulcher](#). The first NT use describes "demon-possessed met Him as they were coming out of the tombs" (Mt 8:28), the second Jesus' rebuke of the Jewish religious leaders who were "hypocrites" building "the tombs of the prophets and adorn the monuments of the righteous" who they would have willingly murdered, (Mt 23:29, 30), the third describes the tombs opened and dead rising when Jesus died (Mt 27:52, 53), the fourth describes Jesus' burial tomb (Mt 27:60). Most uses refer to the **tomb** in which Jesus' dead body was laid - Mt 27:60; Mt 28:8; Mk 15:46; 16:2, 3, 5, 8; Lk 23:55; 24:1, 2, 9, 12, 22, 24; John 19:42; 20:1-4, 6, 8, 11 Acts 13:29.

Unclean (169) (**akathartos** from **a** = without + **kathairo** = cleanse from **katharos** = clean, pure, free from the adhesion of anything that soils, adulterates, corrupts, in an ethical sense, free from corrupt desire, sin, and guilt) (See study of related word [akatharsia](#)) in a moral sense refers to that which is unclean in thought, word, and deed. It can describe a state of moral impurity, especially especially sexual sin (cf Rev 17:4+) and the word *foul* is an excellent rendering. The idea is that which is morally indecent or filthy. It is notable that **every** use of **akathartos** in the Gospels (19x out of 30 total NT uses) is applied to filthy demonic spirits! As noted below, all of the uses of **akathartos** in the Gospels refer to **unclean** spirits or demons. In Acts 5:16+ Luke describes "those afflicted with **unclean spirits**" who were healed (see Acts 8:7+). In Scripture, **akathartos** pertains to that which may not come into contact with that which is holy and set apart. (Acts 10:14, 28+, Acts 11:8+ - these passages refer to acting in accordance with the Levitical laws - [see all the uses below in Leviticus](#)) In the [Septuagint](#) **akathartos** refers almost universally to ceremonial uncleanness or to whatever (or whomever) is ritually defiled .

Unclean spirit - 12x in NT - Matt. 12:43; Mk. 1:23; Mk. 1:26; Mk. 3:30; Mk. 5:2; Mk. 5:8; Mk. 7:25; Mk. 9:25; Lk. 8:29; Lk. 9:42; Lk. 11:24; Rev. 18:2

Met (5221) (**hupantao** from **hupo** = by, below + **antao** = to meet face to face with; **antao** is from **anti** = opposite) means to go to meet and may include an element of hostility or opposition as in Jesus' encounter with demon possession (Mt 8:28+; Mk 5:2+; Lk. 8:27+) and also in Lk 14:31+ meaning to meet to oppose in battle which is a good picture of what we see here - the Kingdom of darkness "meets" the Kingdom of light (the King of that kingdom). Compare the "hostile meeting" in Acts 16:16+.

Related Resources:

- [What are unclean spirits? Are unclean spirits demons?](#)
- [What does the Bible say about demon possession / demonic possession?](#)
- [What does the Bible say about demonic oppression?](#)

- Wikipedia article on [exorcism of Gadarene demoniac](#)
- [Can a Christian today perform an exorcism? What does the Bible say about casting out demons?](#)
- [Can a Christian be demon possessed?](#)
- [Questions about Angels & Demons](#)

Mark 5:3 and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain;

Wuest - who had settled down and was making his home in the tombs; and no longer was anyone able to bind him, not even with manacles,

NET Mark 5:3 He lived among the tombs, and no one could bind him anymore, not even with a chain.

GNT Mark 5:3 ζ τ ν κατο κησιν ε χεν ν το ζ μν μασιν, κα ο δ λ σει ο κ τι ο δε ζ δ νατο α τ ν δ σαι

NLT Mark 5:3 This man lived among the burial caves and could no longer be restrained, even with a chain.

KJV Mark 5:3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

ESV Mark 5:3 He lived among the tombs. And no one could bind him anymore, not even with a chain,

NIV Mark 5:3 This man lived in the tombs, and no one could bind him any more, not even with a chain.

ASV Mark 5:3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

CSB Mark 5:3 He lived in the tombs. No one was able to restrain him anymore-- even with chains--

NKJ Mark 5:3 who had his dwelling among the tombs; and no one could bind him, not even with chains,

NRS Mark 5:3 He lived among the tombs; and no one could restrain him any more, even with a chain;

YLT Mark 5:3 who had his dwelling in the tombs, and not even with chains was any one able to bind him,

NAB Mark 5:3 The man had been dwelling among the tombs, and no one could restrain him any longer, even with a chain.

NJB Mark 5:3 The man lived in the tombs and no one could secure him any more, even with a chain,

GWN Mark 5:3 and lived among the tombs. No one could restrain him any longer, not even with a chain.

BBE Mark 5:3 He was living in the place of the dead: and no man was able to keep him down, no, not with a chain;

- Mk 9:18-22 Isa 65:4 Da 4:32,33 Lu 8:29
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

UNCLEAN SPIRIT SETTLED IN UNCLEAN PLACE

Mark 5:3-5 is the most detailed account of this event.

And he had his dwelling among the tombs - Dwelling is the word [katoikesis](#) used only here and with the prefix **kata-** (meaning "down") depicts this as his permanent dwelling or as Wuest says his "settled habitation" but the plural **tombs** indicates one after another. **Tombs** of dead people makes good dwelling places for demons!

Bishop Trench comments that tombs were considered to be "unclean places, unclean because of the dead men's bones which were there. To those who did not on this account shun them, these tombs of the Jews would afford ample shelter, being either natural caves or recesses hewn by art out of the rock, often so large as to be supported by columns, and with cells upon their sides for the reception of the dead. Being, too, without the cities, and often times in remote and solitary places, they would attract those who sought to flee from all fellowship of their kind."

Tombs (3419) see note on [mnemeion](#)

And no one was able to bind him anymore, even with a chain - As **Robertson** says "this demoniac snapped a handcuff as if a string." **Hiebert** points out that "literally, **not** even with a chain **no** longer could **no** one bind him." This accumulation of negatives, peculiar to Mark, stresses the great strength of the man....Now his herculean strength rendered all such attempts futile. It recalls the ancient practice of restraining demented people." (GM) Clearly this demon possessed man possessed supernatural strength from

the demons. **J C Ryle** comments that "Prodigious muscular strength has often been remarked as accompanying some cases of mania." I am not sure what Ryle means here -- do these cases of mania with superhuman strength suggest a superhuman source? I am not sure.

Spurgeon applies this picture writing "Such cases have we often seen, — young men who have been rescued from a course of vice, and who have been for a season helped towards virtue; but they have broken loose again. There was no holding them in; they had not learned self-restraint, and no one else could restrain them."

Chain (254) (**halusis** from **a** = negative + **luo** = loose) literally means "not to loose" or that which cannot be loosed and thus a chain, bond or manacle. It was also used as a metonym for imprisonment (Eph 6:20, 2Ti 1:16+). **Halusis** is used especially for handcuffs. Josephus (Ant. 19, 294) and so speaks of binding someone with chains as in the present passage. Interesting **Halusis** was used in secular Greek for a woman's ornament, such as a bracelet. "Paul, in Ephesians 6:20 speaks of himself as an ambassador in bonds, and uses this word. He refers here to the handcuffs he was wearing, and in 2 Timothy 1:16, to Onesiphorus, who was not ashamed of his chain." (Wuest)

Mark 5:4 because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him.

Wuest - because he had often been bound securely with manacles and fetters, and the manacles were snapped in two by him, and the fetters crushed together, and no one had sufficient strength to restrain him.

NET Mark 5:4 For his hands and feet had often been bound with chains and shackles, but he had torn the chains apart and broken the shackles in pieces. No one was strong enough to subdue him.

GNT Mark 5:4 δι τ α τ ν πολλ κς π δαις κα λ σεσιν δεδ σθαι κα διεσπ σθαι π α το τ ς λ σεις κα τ ς π δας συντετρ φθαι, κα ο δε ς σχυεν α τ ν δαμ σαι·

NLT Mark 5:4 Whenever he was put into chains and shackles-- as he often was-- he snapped the chains from his wrists and smashed the shackles. No one was strong enough to subdue him.

KJV Mark 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

ESV Mark 5:4 for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him.

NIV Mark 5:4 For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him.

ASV Mark 5:4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

CSB Mark 5:4 because he often had been bound with shackles and chains, but had snapped off the chains and smashed the shackles. No one was strong enough to subdue him.

NKJ Mark 5:4 because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him.

NRS Mark 5:4 for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him.

YLT Mark 5:4 because that he many times with fetters and chains had been bound, and pulled in pieces by him had been the chains, and the fetters broken in pieces, and none was able to tame him,

NAB Mark 5:4 In fact, he had frequently been bound with shackles and chains, but the chains had been pulled apart by him and the shackles smashed, and no one was strong enough to subdue him.

NJB Mark 5:4 because he had often been secured with fetters and chains but had snapped the chains and broken the fetters, and no one had the strength to control him.

GWN Mark 5:4 He had often been chained hand and foot. However, he snapped the chains off his hands and broke the chains from his feet. No one could control him.

BBE Mark 5:4 Because he had frequently been prisoned in chains and iron bands, and the chains had been parted and the bands broken by him: and no man was strong enough to make him quiet.

- **to subdue him:** Jas 3:7,8
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

THE DEMONIAIC'S SUPERHUMAN POWER

Because - Mark now gives evidence regarding why they could not bind or subdue him (no one was strong enough).

He had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken (suntribo) in pieces - **Bound** is in the [perfect tense](#) which signifies a fixed condition or state, indicating that it was "a well-done, complete piece of work." (Wuest) One has to wonder how they were even able to bind him at all! **Shackles** refers to [fetters](#) for his feet indicating this demon possessed man had been [bound hand and foot](#), but it was to not avail. Chains could be metal bonds, but either way clearly emphasizes the strength of the material used in an attempt to restrain this man. Luke adds that the unclean spirit "had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert." (Lk 8:29+) **Torn apart** (rubbed together) and **broken** (crushed, smashed, shattered) are both in the [perfect tense](#) indicating past completed action with ongoing result (that he was no longer bound). As Hiebert phrases it "The perfect tenses picture the past circumstances which explain his present untamable condition."

Bound (1210)(deo) literally meant to tie objects together. To be secured by a restraint. Figuratively it could refer to confining someone in prison (Mk 15:7) or to cause someone to be under authority of someone or something else (Ro 7:2+).

Torn apart (1288)(diaspao) from **dia** = separation + **spao** = to draw) to pull apart or asunder, tear to pieces. Describes demon possessed man breaking chains (Mk 5:4). Figuratively of God tearing off bonds from Judah (Lxx of Jer 2:20).

Broken (4937) (suntribo) from **sun** = together or intensification of meaning of the root word + **tribo** = wear away, rub, break in pieces; see cognate word [suntrimma](#)) means to crush completely, to shatter, or to break in pieces. In Ro 16:20 Paul writes "The God of peace will soon **crush** (suntribo) Satan under your feet. The grace of our Lord Jesus be with you." So the demon might break the shackles for a time, but would be eventually shackled for eternity. God lets Satan and his demons have their day, but their day of judgment is coming and will be forever and ever. Amen.

And no one was strong enough to subdue him - This detail of his supernatural power serves to accentuate the even greater power of the Savior! The verb **subdue** was used of subjugating animals (horses, mules, etc), and the inability to **subdue** him again emphasizes his Herculean strength! "He roamed at will like a lion in the jungle." (Robertson)

Strong (2480)(ischuo) from **ischus** = might) means to be strong in body or in resources. **Ischuo** can speak of physical power as in this passage in Mk 5:4 (cf Mk 2:17+ = "healthy", Mt 9:12+ = "healthy"). In Php 4:13+ Paul uses it to describe having the required personal resources to accomplish some objective. When Paul said that he could do all things, he meant all things which were God's will for him to do. He had learned that the Lord's commands are always the Lord's enablements. Where the finger of God points, the hand of God provides the way. In a negative sense it speaks of that which is good for nothing (Mt 5:13+). **Ischuo** is the equivalent of to have efficacy, to avail or to have force. Uses in Mark - Mk. 2:17; Mk. 5:4; Mk. 9:18; Mk. 14:37

Subdue (1150)(damazo) means literally to subdue or tame. "To reduce from an uncontrolled to a controlled state of persons and animals: a possessed person, uncontrollable debtors...of a part of the body (tongue)." (BDAG) This verb is widely used in classical Greek for gaining control of animals, people, nature, or anything requiring effort to master. The **-azō** ending in the verb indicates action and causation, hence to "make tame, to get control over, to subdue." Figuratively James uses it to describe bring the tongue under control or restraint (James 3:7,8+). Used in Daniel 2:40+ (Lxx); Mk. 5:4+; Jas. 3:7+; Jas. 3:8+.

Liddell-Scott - I. of animals, to tame, break in, to bring under the yoke: Med. to do so for oneself, Hom., Xen. II. of maidens, to make subject to a husband, II.: Pass. to be forced or seduced, Hom. III. to subdue or conquer, Id.: Pass. to be subject to another, Id. 2. to strike dead, kill, Od. 3. of wine and the like, to overcome, overpower, Hom.: Pass. to be overcome

Mark 5:5 Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones.

Wuest - And throughout the night and the day, in the tombs and in the mountains, he was continually screaming and shrieking, and was constantly lacerating himself all over with stones.

NET Mark 5:5 Each night and every day among the tombs and in the mountains, he would cry out and cut himself with stones.

GNT Mark 5:5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνημασίν καὶ ἐν τοῖς ὄρεσιν ἐκρίζων καὶ κατακπύων αὐτὸν ἁθροίς.

NLT Mark 5:5 Day and night he wandered among the burial caves and in the hills, howling and cutting himself with sharp stones.

KJV Mark 5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

ESV Mark 5:5 Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones.

NIV Mark 5:5 Night and day among the tombs and in the hills he would cry out and cut himself with stones.

ASV Mark 5:5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

CSB Mark 5:5 And always, night and day, he was crying out among the tombs and in the mountains and cutting himself with stones.

NKJ Mark 5:5 And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

NRS Mark 5:5 Night and day among the tombs and on the mountains he was always howling and bruising himself with stones.

YLT Mark 5:5 and always, night and day, in the mountains, and in the tombs he was, crying and cutting himself with stones.

NAB Mark 5:5 Night and day among the tombs and on the hillsides he was always crying out and bruising himself with stones.

NJB Mark 5:5 All night and all day, among the tombs and in the mountains, he would howl and gash himself with stones.

GWN Mark 5:5 Night and day he was among the tombs and on the mountainsides screaming and cutting himself with stones.

BBE Mark 5:5 And all the time, by day and by night, in the place of the dead, and in the mountains, he was crying out and cutting himself with stones.

- **screaming among the tombs:** 1Ki 18:28 Job 2:7,8 Joh 8:44
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

A SOUL SELF-MUTILATING: SHRIEKING AND SLASHING

Constantly, night and day - These time phrases emphasize this man's incessant misery and suffering. Remember this was a human being, but he had no power to control what was happening to him **night and day**! Horrible picture of demon possession, and a perfect picture of the power of a habitual sin like drug addiction, etc. Drug addicts may not be demon possessed but they function in effect as if they were because of the controlling power of their drug of choice! I know all too well for my son was addicted to opioids for 20 years until Jesus set him free, just like He did to this poor demon possessed man!

Hiebert paints a pathetic picture "His restlessness spurred him to action during the night as well as during the day, leaving no long intervals between his frenzied actions. At times, he would sit moodily in the tombs, but soon he would be excitedly roving around in the mountains of that area."

Robertson - Night and day his loud scream or screech could be heard like other demoniacs (cf. Mk 1:26+; Mk 3:11+; Mk 9:26+).

He was screaming among the tombs and in the mountains, and gashing himself with stones- Screaming is in the [present tense](#) describing him crying out continually! **Hiebert** says this verb depicts "an unearthly yell or scream under strong emotional excitement." **Gnashing** ([katakopto](#) - only here) is also in the [present tense](#) indicating he was continually cutting himself, hacking, cutting up, slashing his body with **stones**. Think of [self-mutilation](#)! What a sad sight this man was! **Stones** would inflict not just superficial scratches but deeper wound, very likely leaving his body covered with scars (remember he was also nude)!

Was screaming (2896)([krazo](#)) refers to a loud cry or vociferation, and is a strong word expressing deep emotion. **Krazo** is one of those [onomatopoeic](#) words, the very pronunciation of which imitates the hoarse cry of the raven ([listen](#)), and can be an inarticulate and brutish sound or an exclamation of fear or pain. Abbott-Smith says "generally used of inarticulate cries, *to scream, cry out* (Aesch., etc.)" It is used of the cry of an animal, the barking of a dog and two men in a quarrel, trying to bawl each other down (so Aristophanes, Knights, 1017)" "The prophet in awful earnestness, and as with a scream of anguish, cries over Israel' (Morison)" **Krazō** was also a technical, rabbinic term to refer to the loud summons of a prophet, needing to be heard. In Lk 18:39+ the blind beggar cried "to cry clamorously; to scream or shriek." (You can almost hear him shrieking! He is motivated because he is blind and thinks this Man might help him see!)

Tombs (3418)(**mnema** from **mnaomai** = to remember) is literally a memorial, a sign of remembrance" for the dead, and so monument for the dead; more generally grave, [tomb](#), [sepulcher](#). A monument intended to preserve the memory of some person or thing.

Gilbrant - The Jews commonly used at least two types of tombs. First, there was the common burying ground used for the poor or stranger. Not every town had its own such burial place, resulting in funeral processions to carry the dead some distance (Luke 7:12ff.). Second, there were private family tombs in a cave, usually located in a garden of the rich or moderately well-to-do. Inscriptions were made on stones placed over the vaults and were thus "a sign of remembrance." The grave or tomb was marked by a stone and kept whitened in order to warn the passerby against defilement (Matthew 23:27; see Edersheim, Life and Times of Jesus the Messiah, 2:316). In Mark 5:3 (and parallel Luke 8:27) the demoniac of the Gerasenes was living among the tombs. This was considered a sign of madness. Also, uncleanness and unclean spirits were thought to rule over the dead (Michel, "mnēma," *Kittel*, 4:680).

Stones (3037)([lithos](#) English - [lithograph](#); [monolith](#)) is a mass of hard consolidated mineral matter ([English definition](#)) which in Scripture refers to literally and figuratively.

Related Resource - Tombs:

- Fausset's Bible Dictionary - [Tombs](#)
- Nave Topical Bible [Tomb](#)
- American Tract Society [Tomb](#)
- Bridgeway Bible Dictionary [Tomb](#)
- Easton's Bible Dictionary [Tombs](#)
- Hastings' Dictionary of the NT [Tomb](#)
- Smith Bible Dictionary [Tomb](#)

Mark 5:6 Seeing Jesus from a distance, he ran up and bowed down before Him;

NET Mark 5:6 When he saw Jesus from a distance, he ran and bowed down before him.

GNT Mark 5:6 καὶ ὁ υἱ τοῦ Ἰησοῦ πρὸ μακροῦ ὄραμεν καὶ προσεκύνησεν αὐτόν

NLT Mark 5:6 When Jesus was still some distance away, the man saw him, ran to meet him, and bowed low before him.

KJV Mark 5:6 But when he saw Jesus afar off, he ran and worshipped him,

ESV Mark 5:6 And when he saw Jesus from afar, he ran and fell down before him.

NIV Mark 5:6 When he saw Jesus from a distance, he ran and fell on his knees in front of him.

ASV Mark 5:6 And when he saw Jesus from afar, he ran and worshipped him;

CSB Mark 5:6 When he saw Jesus from a distance, he ran and knelt down before Him.

NKJ Mark 5:6 When he saw Jesus from afar, he ran and worshiped Him.

NRS Mark 5:6 When he saw Jesus from a distance, he ran and bowed down before him;

YLT Mark 5:6 And, having seen Jesus from afar, he ran and bowed before him,

NAB Mark 5:6 Catching sight of Jesus from a distance, he ran up and prostrated himself before him,

NJB Mark 5:6 Catching sight of Jesus from a distance, he ran up and fell at his feet

GWN Mark 5:6 The man saw Jesus at a distance. So he ran to Jesus, bowed down in front of him,

BBE Mark 5:6 And when he saw Jesus from far off, he went quickly to him and gave him worship;

- **he ran up and bowed down before Him:** Ps 66:3 Ps 72:9 Lu 4:41 Ac 16:17 Jas 2:19
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passage

Luke 8:28+ Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me."

BOWING BEFORE JESUS

NAS leaves out **and** ([kai](#)) which is present in the Greek and about which **Hiebert** says "**and** connects the description of the man's past with his conduct on this occasion. The account now picks up the summary met of verse 2 and records the details of the encounter. That he could see Jesus from afar indicates that it was now daylight, the morning after the storm." ([Gospel of Mark: An Expository Commentary](#))

Seeing Jesus from a distance ([makrothen](#)), **he ran up and bowed down before Him**- The creature recognizes the Creator (and Judge), something sadly most of the Jews failed to recognize. It is interesting that he ran toward Jesus and not away from Him, even though he clearly knew the power that Jesus wielded over him. Matthew records that the demons "**were so extremely** ([lian](#)) **violent that no one could pass by that way**" (Mt 8:28+) and Luke 8:27+ adds that he habitually was naked. Now ponder a moment what the disciples must have thought to see a shrieking, naked man barreling toward them! The most often speaks of an act of worship in the NT, so it is conceivable that this demon possessed man was doing that or simply that he did so as an acknowledgement of Jesus' supreme authority (Lk 8:28+ has the verb [proskipto](#) which does not necessarily convey a sense of worship.) **Hiebert** comments that "The worship was not willing worship but rather a forced confession of Jesus' true nature and of demonic impotence before Him."

Bowed down ([4352](#))([proskuneo](#) from **pros** = before + **kuneo** = kiss or adore) means to prostrate oneself in homage before another and most of the NT uses describe worship, and not mere reverence or courtesy. When Jesus Christ was born into this world, He was attended and worshipped by angels. (Lu 2:13f).

Wuest adds - "Worship" is *proskuneō*, "to prostrate one's self, to kiss the hand to (towards) one in token of reverence, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence (to make a salam), by kneeling or prostration to do homage to one or make obeisance, either in order to express respect or make supplication." It is used of homage shown to men of superior rank, or of homage shown to God. Here it speaks of homage to God, the act of worship, for the demon recognizes our Lord as the Son of God. Here we have a being, incorrigible in his nature, destined to be damned for all eternity, one of the cohorts of Satan, bending the knee to God the Son. This is that of which Paul was speaking when he referred to the universal adoration of the Lord Jesus, even by beings under the earth (Phil. 2:10). They are even now bending the knee to the Son of God. In the last analysis, it was not the demoniac who was prostrating himself before the Lord Jesus. He was under the control of the demon, and the latter was the source of the homage paid the Son of God.

MATTHEW 8:28–34 (cf. Mark 5:1–20; Luke 8:26–39)—Where were the demoniacs healed?

PROBLEM: The first three Gospels (Matthew, Mark, and Luke) each give an account of Jesus healing demoniacs. Matthew states that the place where the healing took place was the country of the Gadarenes. However, Mark and Luke say it was in the country of the Gerasenes.

SOLUTION: There is a textual problem here. The critical text of the Greek NT (Nestle-Aland/United Bible Societies) renders Mark and Luke the same as Matthew, namely, in the country of the "Gadarenes." However, some manuscripts give the name of the country as the Gerasenes. It is possible to account for the variant reading in these manuscripts as a scribal error. Gadara may have been the capital of the region, and Matthew therefore referred to the area as the "country of the Gadarenes" because the people of that region, whether they lived in Gadara or not, were identified as Gadarenes. Mark and Luke were perhaps giving a more general reference to the country of the Gerasenes, which was the wider area in which the incident occurred. However, a scribe, confusing the reference in Matthew as a reference to the town instead of the people of the region, may have attempted to correct the manuscripts and altered the references to make them uniform. It seems that the best textual evidence is in favor of Gadara, although there are varying opinions among commentators. There is no contradiction or error here, because the problem developed as a result of transcription, and there is no evidence to demonstrate that there was a conflict in the original manuscripts.

MATTHEW 8:28–34 (cf. Mark 5:1–20; Luke 8:26–39)—How many demoniacs were healed?

PROBLEM: Matthew reports that two demoniacs came to Jesus, while Mark and Luke say that only one demoniac approached Him. This appears to be a contradiction.

SOLUTION: There is a very fundamental mathematical law that reconciles this apparent contradiction—wherever there are two, there is always one. There are no exceptions! There were actually two demoniacs that came to Jesus. Perhaps Mark and Luke mentioned the one because he was more noticeable or prominent for some reason. However, the fact that Mark and Luke only mention one does not negate the fact that there were two as Matthew said. For wherever there is two, there is always one. It never fails. If Mark or Luke had said there was only one, then that would be a contradiction. But, the word "only" is not in the text. The critic has to change the text to make it contradict, in which case the problem is not with the Bible, but with the critic. (Norman Geisler - When Critics Ask)

- See also - [Why are there two demon-possessed men in the Gerasene tombs in Matthew, but only one in Mark and Luke?](#)

Mark 5:7 and shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!"

NET Mark 5:7 Then he cried out with a loud voice, "Leave me alone, Jesus, Son of the Most High God! I implore you by God— do not torment me!"

GNT Mark 5:7 καὶ κρῆξας φωνὴν μεγάλην, ἤσκει τὸ θεοτόκῳ, λέγων· ὦ ἱεσοῦ υἱοῦ τοῦ θεοῦ, μὴ βασανίσας με.

NLT Mark 5:7 With a shriek, he screamed, "Why are you interfering with me, Jesus, Son of the Most High God? In the name of God, I beg you, don't torture me!"

KJV Mark 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

ESV Mark 5:7 And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me."

NIV Mark 5:7 He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? Swear to God that you won't torture me!"

ASV Mark 5:7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

CSB Mark 5:7 And he cried out with a loud voice, "What do You have to do with me, Jesus, Son of the Most High God? I beg You before God, don't torment me!"

NKJ Mark 5:7 And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me."

NRS Mark 5:7 and he shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me."

YLT Mark 5:7 and having called with a loud voice, he said, 'What -- to me and to thee, Jesus, Son of God the Most High? I adjure thee by God, mayest thou not afflict me!'

NAB Mark 5:7 crying out in a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me!"

NJB Mark 5:7 and shouted at the top of his voice, 'What do you want with me, Jesus, son of the Most High God? In God's name do not torture me!'

GWN Mark 5:7 and shouted, "Why are you bothering me now, Jesus, Son of the Most High God? Swear to God that you won't torture me."

BBE Mark 5:7 And crying out with a loud voice he said, What have I to do with you, Jesus, Son of the Most High God? In God's name, do not be cruel to me.

- **What business:** Mk 1:24 Ho 14:8 Mt 8:29 Lu 4:34
- **Son of the Most High God:** Mk 3:11 14:61 Mt 16:16 Joh 20:31 Ac 8:37 16:17
- **I implore You by God:** 1Ki 22:16 Mt 26:63 Ac 19:13
- **do not torment me:** Ge 3:15 Mt 8:29 Lu 8:28 Ro 16:20 Heb 2:14 2Pe 2:4 1Jn 3:8 Jude 1:6 Rev 12:12 20:1-3
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passage:

Matthew 8:29+ And they cried out, saying, "What business do we have with each other, Son of God? Have You come here to torment us before the time?"

Luke 8:28+ Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me."

WHEN DEMONS PRAY TO JESUS!

And shouting with a loud voice ([megas phone](#) - cf "[megaphone](#)") - **Shouting** (shrieking) before he speaks, the shrieking clearly a manifestation of the man's demon possession. The shrieks may have been intelligible, but then he shifts to intelligible interchange.

Shouting (2896) see note on [krazo](#)

He said, "What business do we have with each other - The **NET** translates it "Leave me alone, Jesus, Son of the Most High God!" **NET Note** adds that this is more literally "**What to me and to you?**" (an idiom). The phrase *ti emoi kai soi* is Semitic in origin, though it made its way into colloquial Greek (BDAG). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say "*What to me and to you?*" meaning, "What have I done to you that you should do this to me?" (Jdg 11:12, 2 Chr 35:21, 1 Ki 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, "*What to me and to you?*" meaning, "That is your business, how am I involved?" (2 Ki 3:13, Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present. **BDAG** suggests the following as glosses for this expression: What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: "Leave me alone...."

Jesus, Son of the Most High ([hupsistos](#)) **God?** - Notice the demon's accurate theology **Jesus, Son of the Most High God**, something even the disciples had yet to fully comprehend, an understanding they would not come to until after His resurrection. The description of God as the Most High goes back to Genesis 14 (Gen. 14:18; Gen. 14:19; Gen. 14:20; Gen. 14:22).

Other uses of the **Most High** - **Old Testament** - Num. 24:16; Deut. 32:8; 2 Sam. 22:14; Ps. 7:17; Ps. 9:2; Ps. 18:13; Ps. 21:7; Ps. 46:4; Ps. 47:2; Ps. 50:14; Ps. 57:2; Ps. 73:11; Ps. 77:10; Ps. 78:17; Ps. 78:35; Ps. 78:56; Ps. 82:6; Ps. 83:18; Ps. 87:5; Ps. 91:1; Ps. 91:9; Ps. 92:1; Ps. 97:9; Ps. 107:11; Isa. 14:14; Lam. 3:35; Lam. 3:38; Dan. 3:26; Dan. 4:2; Dan. 4:17; Dan. 4:24; Dan. 4:25; Dan. 4:32; Dan. 4:34; Dan. 5:18; Dan. 5:21; Dan. 7:25. **New Testament** - Mk. 5:7; Lk. 1:32; Lk. 1:35; Lk. 1:76; Lk. 6:35; Lk. 8:28; Acts 7:48; Acts 16:17; Heb. 7:1

Related Resource -

- [El Elyon: Most High God - Sovereign Over All](#)

I implore You by God, do not torment me!" - What irony -- the tormentor asking (actually [adjuring!](#)) not to be tormented! He is seeking to annul God's basic law of reaping what you sow! As discussed in the word study below the verb **implore** can also be

translated [adjure](#) which in English means "to charge or command earnestly, often under the threat of a penalty." As **Hiebert** explains "Mark alone put this formula of exorcism into the mouth of the demoniac here. The demon apparently resorted to this adjuration in an effort to influence Jesus. While capitulating to His divine authority, the demon sought to soften the fate awaiting him at the word of Jesus." (Ibid) Luke 8:28+ says the demon begged ([deomai](#) in the [present tense](#)) Jesus. The demons knew the Bible and prophecy and knew their future fate, for in Lk 8:31+ "they were imploring Him not to command them to go away into the **abyss**." In Mt 8:29+ we read the demon's insightful question "**Have You come here to torment us before the time?**" In contrast to many men and women today, the demons believed in future judgment! They know that their ultimate fate will be eternal torment. It is sad that the demons are more sensitive to the finite amount of time they have to do their damage and as a result diligently seek to "redeem the time" (in a negative sense), while most believers have little appreciation of the preciousness of each day and the opportunities that are letting slip away (see [Redeem the Time](#)).

Implore ([present tense](#))(3726)([horkizo](#) from **horkos** = oath) means to put under an oath, to insist that one take an oath. **BDAG** - to give a command to someone under oath. In Mk. 5:7 the demoniac adjures Jesus by God in an effort to rob him of His power, but to no avail, since Jesus is the Son of God. The irony is that when demons were adjured, they refused to obey, Luke recording "some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I **adjure** you by Jesus whom Paul preaches....And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. (Acts 19:13, 15-16+)

Torment (928)([basanizo](#) from [basanos](#) - English *basanite* indicates basically, a [touchstone](#) to test gold and other metals. Basanite was used in this way - If you use one thing as a *touchstone* of another, you use it as a test by which you judge the second thing = a 'Lydian stone' used for testing gold because pure gold rubbed on it left a peculiar mark]; [b] *Basanos* described *the instrument of torture* by which slaves were tortured; i.e., were forced to reveal the truth by torturing them [[see metaphor](#)]; and [c] *torment or acute pain*) means literally to rub on the touchstone (*basanos*) or to test by means of the touchstone and then to test or make proof of anything. The word means first "**to test metals**," then "**to test one by torture**." Figuratively, the verb **basanizo** refers to any severe distress, and so means to afflict, to harass, to vex, to torment. **Basanizo** then can mean to subject one to severe torment or distress, as with diseases (Mt 8:6+), with birth pangs (Re 12:2+), by the threat of Jesus' punishment of unclean spirits of the Gadarene demoniac (Mt 8:29+, Mk 5:7+, Lk 8:28+), by prophetic warnings (Rev 11:10+), of the torment associated with God's righteous judgment (Rev 14:10+). John describes the fate of the HEAD DEMON, SATAN, writing that "the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be **tormented** (*basanizo*) day and night forever and ever." (Rev 20:10+)

Mark 5:8 For He had been saying to him, "Come out of the man, you unclean spirit!"

NET Mark 5:8 (For Jesus had said to him, "Come out of that man, you unclean spirit!")

GNT Mark 5:8 λεγεν γ ρ α τ , ξελθε τ πνε μα τ κ θαρτον κ το νθρ που.

NLT Mark 5:8 For Jesus had already said to the spirit, "Come out of the man, you evil spirit."

KJV Mark 5:8 For he said unto him, Come out of the man, thou unclean spirit.

ESV Mark 5:8 For he was saying to him, "Come out of the man, you unclean spirit!"

NIV Mark 5:8 For Jesus had said to him, "Come out of this man, you evil spirit!"

ASV Mark 5:8 For he said unto him, Come forth, thou unclean spirit, out of the man.

CSB Mark 5:8 For He had told him, "Come out of the man, you unclean spirit!"

NKJ Mark 5:8 For He said to him, "Come out of the man, unclean spirit!"

NRS Mark 5:8 For he had said to him, "Come out of the man, you unclean spirit!"

YLT Mark 5:8 (for he said to him, 'Come forth, spirit unclean, out of the man,')

NAB Mark 5:8 (He had been saying to him, "Unclean spirit, come out of the man!")

NJB Mark 5:8 For Jesus had been saying to him, 'Come out of the man, unclean spirit.'

GWN Mark 5:8 He shouted this because Jesus said, "You evil spirit, come out of the man."

BBE Mark 5:8 For Jesus had said to him, Come out of the man, you unclean spirit.

- Mk 1:25 9:25,26 Ac 16:18
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

JESUS' COMMANDS DEMON TO COME OUT

For He had been saying to him - Jesus addressing the demon. Saying is in the [imperfect tense](#) which "may mean that Jesus was repeatedly ordering the demon out of the man, but more probably the open-ended imperfect was used to intimate that something was to follow. Having been ordered to leave, the demon delayed to parley for more favorable treatment." (Hiebert)

Come out of the man, you unclean spirit - Notice Jesus invoked no "exorcism formula" but simply declared **Come out**, a command from Christ in the [aorist imperative](#) calling for the demon(s) to leave the possessed man immediately!

Unclean (169) see note on [akathartos](#)

Related Resource:

- [Can a Christian today perform an exorcism? What does the Bible say about casting out demons?](#)
- [Can demons attach themselves to non-living/inanimate objects?](#)
- [What does the Bible say about demonic oppression?](#)

J C Ryle - Let us mark/// the absolute power which the Lord Jesus Christ possesses over Satan. We are told that he "commanded the unclean spirit to come out of the man," whose miserable condition we have just head described. At once the unhappy sufferer was healed. The "many devils" by whom he had been possessed were compelled to leave him. Nor is this all. Cast forth from their abode in the man's heart, we see these malignant spirits beseeching our Lord that He would "not torment" them, or "command them to go out into the deep," and so confessing His supremacy over them. Mighty as they were, they plainly felt themselves in the presence of One mightier than themselves. Full of malice as they were, they could not even hurt the "swine" of the Gadarenes until our Lord granted them permission.

Our Lord Jesus Christ's dominion over the devil should be a cheering thought to all true Christians. Without it, indeed, we might well despair of salvation. To feel that we have ever near us an invisible spiritual enemy, laboring night and day to compass our destruction, would be enough to crush out every hope, if we did not know a Friend and Protector. Blessed be God! The Gospel reveals such an One. The Lord Jesus is stronger than that "strong man armed," who is ever warring against our souls. The Lord Jesus is able to deliver us from the devil. He proved his power over him frequently when upon earth. He triumphed over him gloriously on the cross. He will never let him pluck any of His sheep out of His hand. He will one day bruise him under our feet, and bind him in the prison of hell. (Rom. 16:20; Rev. 20:1, 2.) Happy are they who hear Christ's voice and follow Him! Satan may vex them, but he cannot really hurt them! He may bruise their heel, but he cannot destroy their souls. They shall be "more than conquerors" through Him who loved them. (Rom. 8:37.)

Mark 5:9 And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many."

NET Mark 5:9 Jesus asked him, "What is your name?" And he said, "My name is Legion, for we are many."

GNT Mark 5:9 καὶ πηρὶ τὰ αὐτοῦ, τὸ νομῶσιν; καὶ ἀπεκρίθη, Λεγιὼν νομῶμεν, ὅτι πολλοὶ σμεν.

NLT Mark 5:9 Then Jesus demanded, "What is your name?" And he replied, "My name is Legion, because there are many of us inside this man."

KJV Mark 5:9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

ESV Mark 5:9 And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many."

NIV Mark 5:9 Then Jesus asked him, "What is your name?" "My name is Legion," he replied, "for we are many."

ASV Mark 5:9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.

CSB Mark 5:9 "What is your name?" He asked him. "My name is Legion," he answered Him, "because we are many."

NKJ Mark 5:9 Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many."

NRS Mark 5:9 Then Jesus asked him, "What is your name?" He replied, "My name is Legion; for we are many."

YLT Mark 5:9 and he was questioning him, 'What is thy name?' and he answered, saying, 'Legion is my name, because we are many;'

NAB Mark 5:9 He asked him, "What is your name?" He replied, "Legion is my name. There are many of us."

NJB Mark 5:9 Then he asked, 'What is your name?' He answered, 'My name is Legion, for there are many of us.'

GWN Mark 5:9 Jesus asked him, "What is your name?" He told Jesus, "My name is Legion Six Thousand, because there are many of us."

BBE Mark 5:9 And Jesus said, What is your name? And he made answer, My name is Legion, because there are a great number of us.

- **What is your name:** Lu 8:30 Lk 11:21-26
- **Legion:** Mt 12:45 26:53
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Luke 8:30+ And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him.

SOME DEMONS HAVE NAMES

And He was asking him, "What is your name?" - Asked is in the [imperfect tense](#) which may reflect Christ's repeatedly asking, suggesting the demon was hesitating to disclose his identity (as if Christ did not already know!) It is interesting that in Jesus' day, the popular opinion was that one had to know the name of a demon in order to undertake exorcism successfully. Clearly that was not the case with Jesus Who had the power to expel the demon independent of the revelation of the demon's identity.

Asking (1905) ([eperotao](#) from **epí** = an intens. + **erōtáō** = to ask, inquire of, beg of) in the NT means "to interrogate, inquire" (Zodhiates).

Name (3686) ([onoma](#)) means that by which something or someone is called or known. Thus a name constitutes the distinctive designation of a person or thing. We use a **name** as little more than a distinguishing mark or label to differentiate one person from another. But in the ancient world the **name** signified not only the person's identity but the inherent character of the person designated by the name. Stated another way, in ancient times, one's whole character (title, reputation, person) was implied in the **name**.

And he said to Him, "My name is Legion; for we are many" - My name is Legion seems to be the name of the "head" demon, with the implication being that he had other unclean spirits under his leadership. Notice that as is often the case in Scripture a name is followed by a description that relates to the meaning of the name (**Legion...many**). For example, in Ex 2:10 Pharaoh's daughter "named him **Moses** ("something drawn out"), and said, "Because I drew him out of the water." Similarly, in Mt 1:21+ we read "you shall call His name **Jesus** ("Jehovah is Salvation"), for He will save His people from their sins." As noted below a Roman legion was about 6000 and Mk 5:13 mentions 2000 swine as the demonic "hosts." So either way, clearly there were **many** demons in this many! **Hiebert** commenting on **Legion** says that "As the representative of the foreign power that dominated them, the term had impressed itself upon the Jewish mind as signifying vast numbers, complex organization, invincible strength, and relentless oppression. The man was possessed by a veritable army of militant spirits." (Ibid) The use of the name Legion a common Roman military term congers up the idea of a military battle, and indeed there were two opposing forces represented, the Kingdom (and King) of light (and God) and the Kingdom of darkness (and Satan).

Related Passages:

Mt 12:45+ Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

Lk 11:26+ "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

Remember that the battle we face today as Christians is not a **power** struggle with the demons but a **truth** struggle, for Satan is the father of lies (Jn 8:44) and if the demons can shoot lying fiery missiles into our minds (cf Eph 6:16+), they can potentially deceive and delude us. This is just another reason to let the Word of Christ (daily) dwell in you richly (Col 3:16+, Lk 4:4+), so that the Spirit might use the Word of Truth to renew our mind, transform us from glory to glory and set us apart (Eph 4:23+, 2 Cor 3:18+, Jn 17:17).

Legion (3003) (legion is related to a Latin loanword *legio*) is literally a Roman military unit of about 6,000 foot soldiers and 120 on horse, plus auxiliaries. Figuratively in the NT, as powerful supernatural forces, whether angels (Mt 26:53) or demons. "The underlying idea is that of extremely powerful demonic or angelic forces. But Jesus, as the Son of God, can drive out the demonic legion and has the angelic legions at his command." (TDNT) **Vine** - otherwise spelled legeon, "a legion," occurs in Matthew 26:53, of angels; in Mark 5:9,15, and Luke 8:30, of demons. Among the Romans a "legion" was primarily a chosen (*lego*, "to choose") body of soldiers divided into ten cohorts, and numbering from 4,200 to 6,000 men (*Gk. speira*). In the time of our Lord it formed a complete army of infantry and cavalry, of upwards of 5,000 men. The "legions" were not brought into Judea till the outbreak of the Jewish war (A.D. 66), as they were previously employed in the frontier provinces of the Empire. Accordingly in its NT use the word has its other and more general significance "of a large number." **Legion** - 4x in 4v - Matt. 26:53; Mk. 5:9; Mk. 5:15; Lk. 8:30. No uses in the Septuagint.

Related Resources on Legion:

- American Tract Society [Legion](#)
- Easton's Bible Dictionary [Legion](#)
- Fausset Bible Dictionary [Legion](#)
- Holman Bible Dictionary [Legion](#)
- Hastings' Dictionary of the Bible [Legion](#)
- Hastings' Dictionary of the NT [Legion](#)
- Kitto - [Legion](#)
- Wikipedia [Roman Legion](#)

Question: "[What does it mean that the name of the demon was Legion?](#)"

Answer: In Mark 5, Jesus visits the region of the Gerasenes and is immediately confronted by a demon-possessed man who lived among the tombs, cut himself with stones, and could not be kept in captivity (Mark 5:1–5). When Jesus asked the demon what its name was, the demon replied, "My name is Legion . . . for we are many" (verse 9).

In common usage, a **legion** was the largest unit in the Roman army. At that time, a **legion** averaged about 5,000 fighting men, though it could have thousands more or fewer. So the term **legion** refers to any large number of beings; a multitude. When the demon in Mark 5 said that its name was Legion, it meant that the demoniac of the Gerasenes was possessed by a large number of unclean spirits.

Scripture does not say exactly how many demons comprised the **Legion** within the man. However, when Jesus cast them out, they entered a herd of pigs feeding nearby. **Legion** caused the pigs to rush down a hillside and into the sea, where they were all drowned (Mark 5:13). The number of pigs killed was "about two thousand." That detail suggests that **Legion** was composed of about two thousand demons. The large number of demons may account for the afflicted man's untamable nature and great strength—strength that was no match for God, of course.

There is one other mention of a "**legion**" in the context of spirit beings, this time of good angels. When Jesus was being arrested, Peter pulled out a sword and wounded a nearby member of the mob. Jesus healed the wound (Matthew 26:51) and told Peter to put away his sword. The Lord reminded Peter that, if He needed help, He could have God send "more than twelve legions of angels" (verse 53). That might total 60,000 angels, but the exact number wasn't the point Jesus was making. Rather, it was to remind the terrified disciples that God is always in control of all circumstances, even during the horrible injustice of the murder of his own Son.

It is interesting that the Bible refers to both holy angels and demons as forming **legions**. **Legion** is a military term, one that fits the Bible's descriptions of spiritual warfare in several places (Daniel 10:13; Ephesians 6:12; Revelation 12:7). (See [What was a Roman legion?](#))

How can we stand against such numerous and powerful foes? God completely equips believers for battle against satanic forces: "Put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground" (Ephesians 6:13). As Christians, we are "more than conquerors" through Christ (Romans 8:37). Jesus is our Commander. He is the One who dispatched the demons named Legion with just a word. He it is who will some day throw Legion and all the other demons "into the eternal fire prepared for the devil and his angels" (Matthew 25:41; cf. Revelation 20:10). ([Gotquestions](#))

Mark 5:10 And he began to implore Him earnestly not to send them out of the country.

NET Mark 5:10 He begged Jesus repeatedly not to send them out of the region.

GNT Mark 5:10 κα παρέκλειατο πολλὰ μάλιστα ἵνα ἔσχωρας.

NLT Mark 5:10 Then the evil spirits begged him again and again not to send them to some distant place.

KJV Mark 5:10 And he besought him much that he would not send them away out of the country.

ESV Mark 5:10 And he begged him earnestly not to send them out of the country.

NIV Mark 5:10 And he begged Jesus again and again not to send them out of the area.

ASV Mark 5:10 And he besought him much that he would not send them away out of the country.

CSB Mark 5:10 And he kept begging Him not to send them out of the region.

NKJ Mark 5:10 Also he begged Him earnestly that He would not send them out of the country.

NRS Mark 5:10 He begged him earnestly not to send them out of the country.

YLT Mark 5:10 and he was calling on him much, that he may not send them out of the region.

NAB Mark 5:10 And he pleaded earnestly with him not to drive them away from that territory.

NJB Mark 5:10 And he begged him earnestly not to send them out of the district.

GWN Mark 5:10 He begged Jesus not to send them out of the territory.

BBE Mark 5:10 And he made strong prayers to him not to send them away out of the country.

- Mk 5:13 3:22
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:31+ The demons began to entreat Him, saying, "If You are going to cast us out, send us into the herd of swine."

Luke 8:32+ They were imploring Him not to command them to go away into the abyss.

A PRAYING DEMON

And he began to implore Him earnestly not to send them out of the country ([chora](#)) - **Implore** is in the [imperfect tense](#) indicating the demon was repeatedly begging Him. He kept on pleading with Jesus. **Earnestly** ([polus](#) - much) serves to emphasize the intensity of the demon's request. One has to wonder what the disciples were thinking as they listened to this dialogue between good and evil! **NLT** says he "begged Him again and again." Notice **he** is singular (supporting thought that "Legion" was the speaker for the demons) and **them** is plural indicating there were other demons.

Some think that Mark's phrase **out of the country** is the parallel of Luke's phrase **into the abyss** (Lk 8:31+), but that seems less likely than that the demons simply wanted to be dispatched to the country of the Gerasenes (Mk 5:1), the area of [Decapolis](#). They had experienced "success" in this area!

Implore (3870) see note on [parakaleo](#)

Send (649)([apostello](#) from **apo** = from, away from + **stello** = to withdraw from, avoid) means to send off, to send forth, to send out. This is the same verb referring to sending out the disciples (Mk 3:14+, Mt 10:5).

Mark 5:11 Now there was a large herd of swine feeding nearby on the mountain.

NET Mark 5:11 There on the hillside, a great herd of pigs was feeding.

GNT Mark 5:11 ὁ δὲ κερὶ τῶν γηλοῶν μεγάλῃ βοσκῶν νη·

NLT Mark 5:11 There happened to be a large herd of pigs feeding on the hillside nearby.

KJV Mark 5:11 Now there was there nigh unto the mountains a great herd of swine feeding.

ESV Mark 5:11 Now a great herd of pigs was feeding there on the hillside,

NIV Mark 5:11 A large herd of pigs was feeding on the nearby hillside.

ASV Mark 5:11 Now there was there on the mountain side a great herd of swine feeding.

CSB Mark 5:11 Now a large herd of pigs was there, feeding on the hillside.

NKJ Mark 5:11 Now a large herd of swine was feeding there near the mountains.

NRS Mark 5:11 Now there on the hillside a great herd of swine was feeding;

YLT Mark 5:11 And there was there, near the mountains, a great herd of swine feeding,

NAB Mark 5:11 Now a large herd of swine was feeding there on the hillside.

NJB Mark 5:11 Now on the mountainside there was a great herd of pigs feeding,

GWN Mark 5:11 A large herd of pigs was feeding on a mountainside nearby.

BBE Mark 5:11 Now on the mountain side there was a great herd of pigs getting their food.

- **herd**: Lev 11:7,8 De 14:8 Isa 65:4 66:3 Mt 8:30 Lu 8:32
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:30+ Now there was a herd of many swine feeding at a distance from them.

Luke 8:32+ Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.

PREPARATION FOR "DEVILED HAM"

Deviled ham is a favorite dish of many people, and in Mark 5 the porkies were the dish preferred by the devils over their alternative destination which would be their future abode.

Now there was a large herd of swine feeding nearby on the mountain- Mark says **nearby** and Matthew says **at a distance** (Mt 8:30+). Either way, the **large herd** was close enough to be visible to Jesus. Since **swine** were unclean, there would not have been a herd on the eastern side (Jewish territory). The gospel writers do not divulge the identity of the owners of this heard, which could have been Gentiles, but could have been Jews who lived on the eastern side who raised the swine to sell to the Gentiles in the cities of **Decapolis** (deca = 10 + polis = city).

Swine (5519)([choiros](#)) refers to a pig, a hog, a poker, a young swine. Swine were detestable creatures being classified with the dog (cf. Lk 8:32ff.; Lk 15:15). They were considered unclean according to the laws of purification - Lev 11:7-8+, Dt 14:8. The ancient Canaanites sacrificed and ate swine before their so-called "gods." Despite their being a popular sacrificial animal among the Greeks at special events, the Old Testament paints them as destructive, undesirable creatures (Ps 80:13; Pr 11:22). Most of the NT uses are in the story of Jesus casting out the demons and sending them into the swine (Mt 8:30, 31, 32, Mk

5:11, 12, 13, 16, Lk 8:32, 33[±]) To protect themselves from defilement for worship on the Sabbath day, Jews would not even touch pigs.

In an act of brazen disrespect to the Jews, the despicable ruler [Antiochus Epiphanes](#) raided the Jewish Temple in Jerusalem, stealing its treasures, setting up an altar to Zeus, and **sacrificing swine on the altar**. When the Jews expressed their outrage over the profaning of the temple, Antiochus responded by slaughtering a great number of the Jews and selling others into slavery. He issued even more draconian decrees: performing the rite of circumcision was punishable by death, and Jews everywhere were ordered to sacrifice to pagan gods and eat pig flesh.

Feeding (1006) ([bosko](#)) is used only in the Gospels and most often describe literal feeding of animals (especially the feeding of the swine) and twice is used figuratively where people are compared to lambs and sheep (Jn 21:15, 17).

Related Resources:

- Torrey Topical Textbook [Swine](#)
- Easton's Bible Dictionary [Swine](#)
- Holman Bible Dictionary [Swine](#)
- Hastings' Dictionary of the Bible [Swine](#)
- Hastings' Dictionary of the NT [Swine](#)
- Smith Bible Dictionary [Swine](#)
- International Standard Bible Encyclopedia [Swine](#)
- Kitto Biblical Cyclopedia [Swine](#)
- McClintock and Strong's Bible Encyclopedia [Swine](#)
- The Jewish Encyclopedia [Swine](#)

Mark 5:12 *The demons implored Him, saying, “**Send** us into the swine so that we may enter them.”*

NET Mark 5:12 And the demonic spirits begged him, "Send us into the pigs. Let us enter them."

GNT Mark 5:12 καὶ παρεκλῆσαν αὐτὸν εἰσέλθοντας, Πνεῦμα μὲς εἰς τοὺς χοίρους, νὰ εἰσέλθωμεν.

NLT Mark 5:12 "Send us into those pigs," the spirits begged. "Let us enter them."

KJV Mark 5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

ESV Mark 5:12 and they begged him, saying, "Send us to the pigs; let us enter them."

NIV Mark 5:12 The demons begged Jesus, "Send us among the pigs; allow us to go into them."

ASV Mark 5:12 And they besought him, saying, Send us into the swine, that we may enter into them.

CSB Mark 5:12 The demons begged Him, "Send us to the pigs, so we may enter them."

NKJ Mark 5:12 So all the demons begged Him, saying, "Send us to the swine, that we may enter them."

NRS Mark 5:12 and the unclean spirits begged him, "Send us into the swine; let us enter them."

YLT Mark 5:12 and all the demons did call upon him, saying, 'Send us to the swine, that into them we may enter;'

NAB Mark 5:12 And they pleaded with him, "Send us into the swine. Let us enter them."

NJB Mark 5:12 and the unclean spirits begged him, 'Send us to the pigs, let us go into them.'

GWN Mark 5:12 The demons begged him, "Send us into the pigs! Let us enter them!"

BBE Mark 5:12 And they said to him, Send us into the pigs, so that we may go into them.

- Job 1:10-12 2:5 Lu 22:31,32 2Co 2:11 1Pe 5:8
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:31+ The demons began to entreat Him, saying, "If You are going to cast us out, send us into the

herd of swine."

Luke 8:32+ Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.

UNCLEAN SPIRITS SEEK "SWINE DIVE"

They sought a "swine dive" to commit "suey-cide." (Bad joke! Sorry!)

The demons implored Him, saying, "Send us into the swine so that we may enter them." - Notice from now on in this story the demons are described in the plural (**us...we**). **Send** is in the [aorist imperative](#) a command, but these unclean creatures could hardly in truth command the Creator, so the sense is that this was an urgent, even frantic request by the demons calling for a specific act. This is the first of three strange "prayers" (so to speak) in this section, the second recorded only by Mark where the man delivered of demons **"was imploring Him that He might accompany Him"** (asking to be a disciple!) and the third being the horrible prayer of the **whole city** in Mt 8:34+ where they implored Jesus to leave. He answered the first and third "prayers" affirmatively and the second He denied, telling the man to return to Decapolis and "report to them what great things the Lord (JESUS) has done for you and how He (Jesus) had mercy on you." Notice that Jesus was in essence telling this man to tell them He was the Lord! How often I hear the lame excuse from skeptics that Jesus never claimed to be God! Clearly they have never really read the Scriptures!

Spurgeon - So, you see, dear friends, that devils can pray: "They besought him that he would not command them to go out into the deep;" that is, to their place of torment in hell. They would sooner go to the bottom of the sea than go to their own dreadful home; and, if we are half as wise as devils are, we shall dread beyond all things to be driven there. May God grant that no soul among us may ever lift up his eyes in torment, and find himself in that awful deep!

Warren Wiersbe - Demons have faith (James 2:19), but it is not saving faith. They believe that Jesus Christ is the Son of God with authority to command them. They believe in a future judgment (Matt. 8:29) and in the existence of a place of torment to which Jesus could send them ("the abyss," Luke 8:31). They also believe in prayer, for the demons begged Jesus not to send them to the abyss. They asked to be sent into the pigs, and Jesus granted their request. (BEC)

Implored (3870) ([parakaleo](#) from **para** = side of, alongside, beside + **kaleo** = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense is to urge someone to take some action. All uses in Mark - Note 5 times in Mark 5 - Mk. 1:40; Mk. 5:10; Mk. 5:12; Mk. 5:17; Mk. 5:18; Mk. 5:23; Mk. 6:56; Mk. 7:32; Mk. 8:22. [See note](#) on the repeated use of the verb **parakaleo** in strikingly different contexts (and contrasts).

Swine (5519) see note on [choiros](#)

Mark 5:13 Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.

Wuest - And having gone out, the unclean spirits entered into the swine, and the herd rushed impetuously down the steep place into the sea, about two thousand, and were drowned, one after another, in the sea.

NET Mark 5:13 Jesus gave them permission. So the unclean spirits came out and went into the pigs. Then the herd rushed down the steep slope into the lake, and about two thousand were drowned in the lake.

GNT Mark 5:13 καὶ πῦρεν αὐτοῦ. καὶ ἐξῆλθον αὐτῶν πνεύματα ἑκατὰ ἑσθλῶν ἐς τοὺς χοίρους, καὶ ῥῆσεν ὁ ἄνθρωπος τὸ κρημνὸν ἐς τὴν θάλασσαν, ὥστε ἵσχυριοὶ καὶ πνιγόντο ἐν τῇ θαλάσσῃ.

NLT Mark 5:13 So Jesus gave them permission. The evil spirits came out of the man and entered the pigs, and the entire herd of 2,000 pigs plunged down the steep hillside into the lake and drowned in the water.

KJV Mark 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

ESV Mark 5:13 So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

NIV Mark 5:13 He gave them permission, and the evil spirits came out and went into the pigs. The herd, about

two thousand in number, rushed down the steep bank into the lake and were drowned.

ASV Mark 5:13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.

CSB Mark 5:13 And He gave them permission. Then the unclean spirits came out and entered the pigs, and the herd of about 2,000 rushed down the steep bank into the sea and drowned there.

NKJ Mark 5:13 And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

NRS Mark 5:13 So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

YLT Mark 5:13 and immediately Jesus gave them leave, and having come forth, the unclean spirits did enter into the swine, and the herd did rush down the steep place to the sea -- and they were about two thousand -- and they were choked in the sea.

NAB Mark 5:13 And he let them, and the unclean spirits came out and entered the swine. The herd of about two thousand rushed down a steep bank into the sea, where they were drowned.

NJB Mark 5:13 So he gave them leave. With that, the unclean spirits came out and went into the pigs, and the herd of about two thousand pigs charged down the cliff into the lake, and there they were drowned.

GWN Mark 5:13 Jesus let them do this. The evil spirits came out of the man and went into the pigs. The herd of about two thousand pigs rushed down the cliff into the sea and drowned.

BBE Mark 5:13 And he let them do it. And the unclean spirits came out and went into the pigs; and the herd went rushing down a sharp slope into the sea, about two thousand of them; and they came to their death in the sea.

- **Jesus gave them permission:** 1Ki 22:22 Job 1:12 2:6 Mt 8:32 1Pe 3:22 Rev 13:5-7 20:7
- **and the herd rushed down the steep bank** Joh 8:44 Rev 9:11
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:32+ And He said to them, **“Go!”** (present imperative) And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters.

Luke 8:32-33+ Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission. 33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.

Matthew 28:18 And Jesus came up and spoke to them, saying, **“All authority** has been given to Me in heaven and on earth.

THE AUTHORITY OF JESUS OVER THE UNCLEAR SPIRITS

Jesus gave them permission and coming out, the unclean spirits entered the swine;- Mt 8:32+ alone tells us Jesus gave a specific command to **“Go!”** And they came out and went into the swine."

Gave permission (2010)([epitrepo](#) from [epi](#) = upon + [trepo](#) = to turn) means to turn to, entrust, hence to permit. In Mark 5:13, John 19:38, and Acts 21:39 it carries the sense of release from restraint in order to have freedom of choice. For example, in Mark 5:13 Legion gained freedom from being sent away, and instead was permitted to enter a herd of swine (see Mark 5:8-13).

Unclean (169) see note on [akathartos](#)

And the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea
Only Mark tells us there were 2000 swine. Note that while one could not see the unclean spirits leave the possessed man, the

effects of the demonic departure were clearly visible. Mark and Luke (Lk 8:33+) say the swine **drowned** and Matthew adds that they **perished** ([apothnesko](#) = died). **Hiebert** notes that **drowned** paints a gruesome picture for they "Were choked in the sea" where the [imperfect tense](#) describes the sinking of the pigs as one after the other they plunged into the water and were suffocated." Wuest adds "The verb is [imperfect](#), describing the disappearance of pig after pig into the sea."

David Guzik writes that "Some protest that this was unfair to the owner of the pigs. " 'But the owners of the swine lost their property.' Yes, and learn from this how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through mercy; sometimes out of justice, to punish us for having acquired or preserved them either by covetousness or injustice." (Clarke) **Spurgeon** had several wise comments on the way the demons affected the swine: "Swine prefer death to devilry; and if men were not worse than swine, they would be of the same opinion." "They run hard whom the devil drives." "The devil drives his hogs to a bad market." (Enduring Word Commentary)

Alan Carr - This one man could tolerate a "legion" of demons, v. 9. A Roman legion consisted of around 6,000 soldiers! If you do the math, there were 2,000 swine in that herd. That comes out to three demons per pig. They couldn't tolerate the presence of the devil and they committed "**suey-cide**". Those pigs couldn't stand just a few demons, yet this man was able to live with thousands. This just illustrates the human capacity for evil!

Lowell Johnson - Jesus cast the demons into the pigs and creates the first **devil's ham**. The pigs go hog wild and take a **swine dive** into the lake and commit **soo-ey-cide**. And you'll be glad to know that that is all the pig jokes I have. ([The Day the Demons Performed a Swine Dive](#))

J C Ryle on the herd rushed down...and drowned - The extraordinary malice, hatred of God's creation, and love of mischief, which are attributes of Satan, appear strikingly in this fact. Satan must be doing harm. If he cannot harm man he will harm swine. Well would it be for the world, if Christians were as unwearied and zealous in doing good, as devils are in doing evil.

Wikipedia notes an inaccurate interpretation of this story writing "The story was interpreted by Saints [Augustine of Hippo](#) and [Thomas Aquinas](#) to mean that Christians have no duties to animals."

Rushed ([3729](#)) (**hormao** from **horme** = violent impulse from **ornumi** = to excite, arouse) means to set out, to rush headlong, violently, impetuously. It describes a "swift and violent forward motion uncontrolled by reason." (Friberg) It is so fitting that while here **hormao** describes a herd of Sanhedrin controlled by their rage rushing at Stephen in Acts 7:57+, all three synoptic accounts Mk 5:13+, Mt 8:32+ and Lk 8:33+ us **hormao** to describe the herd of swine controlled by evil spirits rushing to their death! There is not much difference between these two pictures, because the "religious" mob was also controlled by evil spirits and had destruction on their mind!

Drowned ([4155](#)) (**pnigo**) is used only 3x in the NT and means to choke or strangle (Mt 13:7, Mt 18:28) and here to drown. In classic Greek pnigo meant "stifle," as from exposure to great heat, and "drown. Used twice in the Septuagint - 1 Sa 16:14; 1 Sa 16:15 describes metaphorically the torment of Saul after the evil spirit came to him.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear for God hath willed
His truth to triumph through us.

The Prince of Darkness grim,
We tremble not for him,
His rage we can endure,
For lo! His word is sure;
One little word shall fell him.

Question: [Why did Jesus allow the demons to enter the herd of pigs?](#)

Answer: The story of Jesus casting the legion of demons into a herd of pigs is found in Matthew 8:28–34; Mark 5:1-20; and Luke 8:26–39. Only Matthew mentions the more prominent of the two demoniacs involved. Demoniacs were persons whose minds came under the control of an evil spirit or spirits. That such phenomena were especially prominent during the days of Christ's earthly ministry is consistent with Satan's efforts to counteract God's program. It also allows us to witness the spiritual warfare in which our Savior was constantly engaged. Demons knew exactly who Jesus was—"Son of God"—and were aware of their ultimate doom (Matthew 8:28-29).

As Jesus was traveling in the hilly region east of the Jordan River, the path of this man who was controlled by demons and lived among the tombs crossed that of Jesus. Because of the physical strength the demons gave the man, he was able to break and throw off the chains with which people tried to bind him. When the demons begged Jesus to let them go into a herd of pigs, He gave them permission. They entered the pigs, rushed down the steep bank into the lake, and were drowned. Jesus thereby made known His authority and thwarted whatever evil purpose the demons had.

Why the demons begged to be allowed to enter the swine is unclear from the account. It could be because they didn't want to leave the area where they had been successful in doing their mischief among the people. Perhaps they were drawn to the unclean animals because of their own filthiness. The demons may have made this strange request because it was their last chance to avoid confinement in the Abyss, the place of confinement to which evil spirits are doomed (Revelation 9:1-6). Whatever their reasoning, it is clear from the account that demons had little power of their own and were unable to do anything without Jesus' permission. As Christians, we can take comfort in the knowledge that the forces of the enemy of our souls are under the complete control of God and can only act in ways He allows.

The Bible doesn't explain to us Jesus' reasoning, but displaying His sovereign power over demons could be one reason why Jesus sent them into the pigs. If the pigs' owners were Jews, Jesus could have been rebuking them for violating Mosaic law which forbids Jews from eating or keeping unclean animals such as swine (Leviticus 11:7). If the swineherds were Gentiles, perhaps Jesus was using this miraculous event to show them the malice of evil spirits under whose influence they lived, as well as displaying His own power and authority over creation. In any case, the owners were so terrified to be in the presence of such spiritual power that they made no demand for restitution for the loss of their property and begged Jesus to leave the region. The people were awe-struck but unrepentant—they wanted no more of Jesus Christ. This shows the hardness of their hearts and their desire to remain in sin. The healed demoniac, on the other hand, demonstrated the true faith and repentance of a changed heart and begged to be allowed to follow Jesus. Perhaps the unmistakable difference between the saved and the unsaved was an object lesson for the disciples and all who witnessed the event. Jesus sent the healed man away, giving him a commission that he joyfully obeyed: "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:17-20). ([Gotquestions](#))

Mark 5:14 Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened.

Wuest - And those feeding them fled away and brought away tidings into the city and into the farms. And they came for the purpose of seeing what it was that had taken place.

NET Mark 5:14 Now the herdsmen ran off and spread the news in the town and countryside, and the people went out to see what had happened.

GNT Mark 5:14 καὶ οἱ βόσκοντες αὐτοὺς φύγον καὶ πγγειλάν εἰς τὴν πόλιν καὶ εἰς τοὺς γρούς· καὶ λαθὼν δέ νεντι στίβον τὸ γεγονός

NLT Mark 5:14 The herdsmen fled to the nearby town and the surrounding countryside, spreading the news as they ran. People rushed out to see what had happened.

KJV Mark 5:14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

ESV Mark 5:14 The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened.

NIV Mark 5:14 Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened.

ASV Mark 5:14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.

CSB Mark 5:14 The men who tended them ran off and reported it in the town and the countryside, and people went to see what had happened.

NKJ Mark 5:14 So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what it was that had happened.

NRS Mark 5:14 The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened.

YLT Mark 5:14 And those feeding the swine did flee, and told in the city, and in the fields, and they came forth to see what it is that hath been done;

NAB Mark 5:14 The swineherds ran away and reported the incident in the town and throughout the countryside. And people came out to see what had happened.

NJB Mark 5:14 The men looking after them ran off and told their story in the city and in the country round about; and the people came to see what had really happened.

GWN Mark 5:14 Those who took care of the pigs ran away. In the city and countryside they reported everything that had happened. So the people came to see what had happened.

BBE Mark 5:14 And their keepers went running and gave an account of it in the town and in the country. And people came to see what had taken place.

- Mt 8:33 Lu 8:34
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:33+ The herdsmen ran away, and went to the city and reported everything, including what had happened to the demoniacs. 34 And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region.

Luke 8:34+ When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. 35 The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened.

PIG FEEDERS FLEE IN FEAR

Their herdsmen ran away and reported it in the city and in the country - The Greek word for fear is derived from the verb to flee, and undoubtedly the **herdsmen** fled in fear, not only of the supernatural scene, but the natural loss of revenue (and loss of their job!). Notice that they spread the news far and wide (**city...country**).

Ran away (escaped) (5343)(**pheugo**) means to flee away in the sense of to take to flight in order to seek safety. To flee in the sense of to escape something, being made safe from danger by eluding or avoiding it. **Pheugo** is the root of our English word "**fugitive**" defined as one who escapes from something or someone.

Reported (312)(**anaggello/anangelo** from **aná** = up to, again, back {like our English prefix "**re-**"= again thus "**re**-port" or "**re**-hearse" = to say again} + **aggéllo** = tell, declare related to **áγγελος** = messenger) means to bring back word, to announce, to report. **Anaggello** can also mean to inform someone of someone else's message.

And the people came to see what it was that had happened- Matthew 8:34+ alone tells us it was the **whole city**. This event drew the people so that they could see it with their own eyes and discern what had really taken place. Two thousand swine running down a cliff to drown was so bizarre that it needed to be verified.

Mark 5:15 They came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened.

Wuest - And they come to Jesus, and view with a critical, searching eye the demoniac sitting, clothed, and in control of himself. And they became afraid.

NET Mark 5:15 They came to Jesus and saw the demon-possessed man sitting there, clothed and in his right mind— the one who had the "Legion"— and they were afraid.

GNT Mark 5:15 κα ρχονται πρ ς τ ν ησ ο ν κα θεωρ ο σιν τ ν δαιμονιζ μενον καθ μενον ματισμ νον κα σωφρονο ντα, τ ν σχηκ τα τ ν λεγι να, κα φοβ θησαν.

NLT Mark 5:15 A crowd soon gathered around Jesus, and they saw the man who had been possessed by the legion of demons. He was sitting there fully clothed and perfectly sane, and they were all afraid.

KJV Mark 5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

ESV Mark 5:15 And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid.

NIV Mark 5:15 When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid.

ASV Mark 5:15 And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid.

CSB Mark 5:15 They came to Jesus and saw the man who had been demon-possessed by the legion, sitting there, dressed and in his right mind; and they were afraid.

NKJ Mark 5:15 Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.

NRS Mark 5:15 They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid.

YLT Mark 5:15 and they come unto Jesus, and see the demoniac, sitting, and clothed, and right-minded -- him having had the legion -- and they were afraid;

NAB Mark 5:15 As they approached Jesus, they caught sight of the man who had been possessed by Legion, sitting there clothed and in his right mind. And they were seized with fear.

NJB Mark 5:15 They came to Jesus and saw the demoniac sitting there -- the man who had had the legion in him -- properly dressed and in his full senses, and they were afraid.

GWN Mark 5:15 They came to Jesus and saw the man who had been possessed by the legion of demons. The man was sitting there dressed and in his right mind. The people were frightened.

BBE Mark 5:15 And they came to Jesus, and saw the man in whom had been the evil spirits seated, clothed and with full use of his senses, and they were full of fear.

- **observed the man who had been demon-possessed:** Mk 5:4 Isa 49:24,25 Mt 9:33 12:29 Lu 8:35,36 10:39 Col 1:13
- **and they became frightened:** 1Sa 6:20,21 16:4 1Ch 13:12 15:13 Job 13:11 Ps 14:5 2Ti 1:7
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:34+ And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region.

Luke 8:35+ The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened.

THE NEW STATE OF THE DEMON POSSESSED MAN

They came to Jesus - Apparently the herdsman had identified Jesus as the instigator of this bizarre event.

And observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the legion - Observed ([theoreo](#)) in the [present tense](#) pictures them staring and as noted below gives us our English "theater," and here indicates the rapt attention of the people on the scene of this drama, so to speak! Everyone undoubtedly knew the "before" condition of this man, so that the "after" would present an absolutely striking contrast. It would signify indisputable evidence of a miracle, for previously no man had been able to control this man! Now the God-Man Jesus brings about his striking supernatural deliverance. The verb **had** heightens the striking contrast, for it is in the [perfect tense](#), indicating the man had been in a permanent state, but now was freed of that state! Him **sitting down, clothed** (cf previous state - Lk 8:27+) **and in his right mind** (clearly indicating previously he was "out of his mind") was a striking silent testimony to the power and authority of Jesus over the demonic

world. The people who **observed** carefully could not have missed the message, but as we see they refuse to receive it for they were more concerned with the fiscal loss.

Luke adds that the people describe the man as having been made well, which is the verb [sozo](#) which conveys the basic meaning of having been rescued from great peril. Did Luke use in the sense of him having been spiritually saved? It is difficult to state with certainty but I think he was because Jesus gave him a charge to **return to your house and describe what great things God has done for you** and he obeyed **by proclaiming throughout the whole city what great things Jesus had done for him** (Lk 8:39+).

Hiebert comments on **Sitting, and clothed, and in his right mind**—three features about him arrested their attention. The present participle sitting marks the contrast between his present restful condition and his former state as a roving, raving maniac. The present participle clothed underscores the continuing contrast between his present condition and former practice of going naked. Perhaps one of the disciples had fetched an extra robe for the man from the boat. In his right mind, while declaring his restored sanity, has the basic meaning of “self-controlled.” He was now a rational, self-controlled being, no longer yelling in frenzy under the domination of demons. ([Gospel of Mark: An Expositional Commentary](#))

Observed (beheld) (2334) ([theoreo](#) from [theaomai](#) = to look at closely, attentively, contemplatively, even with sense of wonder; English - theater) usually refers to observe with continuity and attention often with the implication that what is observed is unusual. To behold intensely or to look with interest and purpose carefully examining with attention to detail. It is used, not of an indifferent spectator, but of one who looks at a thing with interest and attention. It would be used of a general officially reviewing or inspecting an army. Thus, the word speaks of a critical, searching investigation. **Vincent** explains that [theoreo](#) "was more than simple seeing. The verb means looking steadfastly, as one who has an interest in the object, and with a view to search into and understand it: to look inquiringly and intently. (Ed: even with sense of amazement).

Demon-possessed (1139) ([daimonizomai](#) from [daimonion](#) = demon) means to be possessed by a demon, to be under the power of a demon, to act under the control of a demon. Note the striking contrast, Jesus a Man under the control of the Spirit now (empowered by the Spirit) exerts authority over those souls who were under the control of an evil spirit. Once again Jesus wins in the cosmic confrontation between the two kingdoms of this world - the **kingdom of light** and the **kingdom of darkness** (cf Col 1:13+, Acts 26:18+). This verb is only found in the Gospels - Matt. 4:24; Matt. 8:16; Matt. 8:28; Matt. 8:33; Matt. 9:32; Matt. 12:22; Matt. 15:22; Mk. 1:32+; Mk. 5:15+; Mk. 5:16; Mk. 5:18; Lk. 8:36+; Jn. 10:21. [Daimonizomai](#) is in the [present tense](#) indicating the demons were continually in control of the entire personality these poor victims. What a tormented life that must have been.

In his right mind (4993) ([sophroneo](#) from [sozo](#) = to save {from [sos](#) = sound} + [phren](#) = mind, which would then literally describe a "saved mind"! Cf [sophon](#), [sophonismos](#)) means literally to be of sound mind. The idea is to to keep one's mind safe and sound or to be in one's right mind. It means to be able to reason and think properly and in a sane manner, something this man clearly could not do while he was possessed by a "legion" of demons! **Wuest** writes "Trench speaks of the word as habitual self-government with its constant rein on all the passions and desires. Not only is sanity returned to the demoniac, but self-control. A wild man became the docile, quiet, self-possessed individual whom the people were viewing with a critical eye."

Legion (3003) see preceding note on [legion](#)

And they became frightened - Note the irony - the people were just as afraid of the sane man as they were of the demon possessed man! Of course, what they were really afraid of was the Power that produced the man's dramatic transformation. As noted above, the people could not miss that they were witness to something supernatural. This recalls a similar reaction by Jesus' disciples in Mk 4:41+ when He stilled the storm and **They became very much afraid ([phobeo](#)) and said to one another, "Who then is this, that even the wind and the sea obey Him?"** But what a difference in response to their fear -- the disciples' fear had a reverential component to it and so they continued to follow Jesus, while the townspeople were "just plain scared" and begged Jesus to leave them! Woe! Two diametrically opposite responses, one leading to Heaven (except Judas Iscariot) and the other leading to Hell (unless some later repented and believed, but there is no record).

Became frightened (5399) ([phobeo](#) from [phobos](#) = fear source of our English "phobia") means to be in an apprehensive state that can range from mild uneasiness to stark terror as when one is frightened, terrified or alarmed. Uses of [phobeo](#) in Mark - Mk. 4:41; Mk. 5:15; Mk. 5:33; Mk. 5:36; Mk. 6:20; Mk. 6:50; Mk. 9:32; Mk. 10:32; Mk. 11:18; Mk. 11:32; Mk. 12:12; Mk. 16:8

Related Resources:

- [What does the Bible say about demon possession / demonic possession?](#)

- [How do we distinguish a psychological disorder from demon possession?](#)
- International Standard Bible Encyclopedia [Demon; Demoniac; Demonology](#)
- McClintock and Strong's Bible Encyclopedia [Daemon](#)
- Baker Evangelical Dictionary [Demon](#)
- CARM Theological Dictionary [Demon](#)
- Easton's Bible Dictionary [Demon](#)
- Holman Bible Dictionary [Demon Possession Possession, Demon](#)
- Hastings' Dictionary of the Bible [Demon](#)
- Hastings' Dictionary of the NT [Demon](#)
- Smith Bible Dictionary [Demon](#)
- Kitto Biblical Cyclopedia [Demon](#)
- The Nuttall Encyclopedia [Demon](#)

Alan Carr - Consider the Miracle - verse 15-20:

1. **Jesus Changed Him** - No longer is he running around, crying out and cutting himself. Now, he is calm and seated beside Jesus! What a change! (III. That's how it works! You cannot meet Jesus and remain the same. He changes all those who come to Him, John 3:3, 5; Gal. 6:15; Eph. 2:10!)
2. **Jesus Clothed Him** - No longer is he naked, but now he is clothed! (III. This is just further proof of his change! What we need to notice here is that what Jesus does in the heart of a man is ALWAYS worked out on the outside of a man, Matt. 12:35!)

I will rejoice greatly in the LORD, My soul will exult in my God; For He has **clothed me with garments of salvation, He has wrapped me with a robe of righteousness**, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels. (Isaiah 61:10)

3. **Jesus Calmed Him** - We are told that he is in his right mind! Where there has been turmoil and agitation, there is now perfect peace! He has been changed spiritually, physically and mentally! III. What a picture of the total change that salvation brings to the converted sinner! Jesus literally gives everyone He saves a brand new life! III. Jesus changed him from the inside out! Jesus started with the man's real problem! A bad heart is every lost man's real problem! His sin isn't his problem; the outwards manifestations of sin are merely the fruit of the problem; a wicked heart is the root!
4. **He Was Committed To Jesus**— The people of that region were afraid of Jesus, v. 15, and they demanded that He leave their country. For these people, this episode was just too much! They might have been able to handle a little preaching, but when Jesus started changing lives and costing them money they wanted no part of Him. So they drove Him away.
5. **He Was Commissioned For Jesus**— Jesus refused the man's request to go with Him. Instead, Jesus sent him back to his home to tell others what the Lord had done for him. And, that is precisely what he did. We went into "Decapolis", which means "the ten cities" and he preached the Gospel of grace to all who would listen!

Can you picture in your mind how this scene must have played out? The people see him coming. They cringe in fear, children hide behind their mothers, doors are slammed shut, and people run in fear to hide from the mad man. But wait! Something is different today. Yes, it's still him. He still bears the scars in his body, but the look in his eye is different. He isn't screaming, he is preaching about a man named Jesus. He isn't running around like a wild man; he is calm and sane and he is talking about how Jesus has changed his life. He isn't naked; he is clothed and peaceful and changed. The people listen to his story and they are touched; some are no doubt saved. What a difference Jesus makes! We are commanded to share the Gospel, Mark 16:15; Matt. 28:19-20. We are to go to a lost world and tell them the same thing this man was commanded to tell: "how great things the Lord hath done for thee, and hath had compassion on thee". People might argue with us about our doctrines; but they cannot refute our testimonies! Nothing is more powerful than the testimony of a changed life!

Conc: Jesus tamed the tombstone terrorist and He can tame you! One of the most notoriously bad characters that ever lived in New York was Orville Gardner. He was the trainer of prize fighters and companion of all sorts of hard characters. His reputation was so thoroughly bad that he was called "Awful Gardner."

He had a little boy, whom he dearly loved, and this boy died. A short time after his boy's death, he was standing in the bar of a New York saloon, surrounded by a number of his companions. The night was sweltering, and he stepped outside the saloon to get a little fresh air. As he stood out there and looked up between the high buildings at the sky above his head, a star was shining down upon him, and as he was looking at it, he said to himself, "I wonder where my little boy is tonight?" Then the thought came to him quick as a flash, "Wherever he is, you will never see him again unless you change your life."

Touched by the Spirit of God, he hurried from the saloon to the room where his godly mother was. He went in and asked his mother to pray for him. They spent the whole night in prayer and toward morning "Awful Gardner" found peace and gained the victory. Gardner was the victim of an overwhelming appetite for drink, and had in his house a jug of whiskey at the time. He did not dare to keep it and did not know what to do with it. Finally, he took it down to the river, got into a boat and rowed over to an island. He set the liquor on a rock and knelt down, and as he afterward said, "I fought that jug of whiskey for a long time," and God gave him perfect deliverance. He did not dare to break it, lest the fumes should tempt him. He did not dare to leave it, lest someone else get it. Finally he dug a hole and buried it. He left the island a free man. "Awful Gardner" became a mighty preacher of the Gospel.

What has you today? Are you lost and in the grip of sin? Jesus can set you free! Are you out of God's will and trapped in pride and bitterness? Jesus can set you free! Do you need His touch? Do you need His compassion? Do you need His life-changing power? Friend, what you need is but a prayer of faith away! Come to Jesus! Come home! Obey His voice.

He weathered the storm on the sea to get to this man. He weathered the storm of Calvary to get to you. Is He calling? Come to Him now. (See full sermon - [Mark 5:1-20 Taming The Tombstone Terrorist](#))

Alan Carr - Oh, but what a difference it makes when Jesus passes by! Just ask:

1. The woman at the well - John 4 (III. "Must needs go")
2. Bartimaeus - Matt. 10:46-52
3. Woman with issue of blood - Luke 8:43-48
4. Lame man at Pool of Bethesda - John 5:1-9
5. The Leper - Mark 1:40-45
6. The Blind man - John 9:1-38
7. Saul of Tarsus - Acts 9:1-9
8. The Disciples - Matt. 4:18-22
9. Lazarus - John 11:1-44
10. Me (Alan Carr) - May 23, 1983! (III. It wasn't as dramatic as some of those others, but it made the difference when Jesus passed by where I was!)

I. The Man's Condition

II. The Man's Conversion

III. V. 18-20 THE MAN'S COMMISSION

I - v1-6 The Man's Slavery

v2 His Master

v3-5 His Misery

v2,6 His Mentality

II. The Man's Savior

v1 The Savior's Purpose

v6-12 The Savior's Perception

v13 The Savior's Power

III v14-20 The Man's Salvation

V. 15 Salvation Changed Him

V. 15 Salvation Clothed Him

V. 15 Salvation Calmed Him

V. 18-20 Salvation Compelled Him

V. 18 He Was Compelled To Desire Jesus

V. 19-20 He Was Compelled To Declare Jesus

John Butler - Changed by Christ

"Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid." (Luke 8:35)

CHRIST had cast some demons out of a man. The effect upon the man was dramatic. Our verse describes some of the major changes which occurred when Christ cast out the demons. They include resting, respect, robed, and rational.

Resting. "Sitting." This was a new posture for the man. Before Christ cast out the demons, the man was constantly roaming about the tombs and mountains and wilderness day and night. This speaks of the soul rest promised in the Gospel. Christ said, "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matthew 11:28). One of the characteristics of sin is lack of rest (Isaiah 57:20, 21). But when Christ changes your life, one result is great soul rest.

Respect. "Sitting at the feet of Jesus." Before the man was delivered of the demons, he wanted nothing to do with Christ (Luke 8:28). But after Christ changed his life, the man now greatly respected Christ and sat humbly at Christ's feet. Animosity towards Christ ends with redemption.

Robed. "Clothed." Before Christ changed this man's life, he "wore no clothes" (Luke 8:27). This robing of the man not only pictures the righteous robe of salvation (Isaiah 61:10), but it also pictures the improvement in morals (seen in more modest dress) of a person when he gets saved. Even in heathen countries, when people get saved, they start wearing more clothes instead of running around half naked. The immodest clothes at church reveal a spiritual problem.

Rational. "In his right mind." Satan would have folk think that to follow Christ is crazy, unintelligent, and stupid. But the very opposite is true. It is those who follow Satan and are controlled by his demons that act crazy. When this man was possessed by demons, he acted insane. But when Christ changed the man, he acted rational, sane, and sober. Sin, not Christ and righteousness, causes people to act foolishly and irrationally.

Vance Havner - The Gadarene

AFTER mastering a wild sea the Lord Jesus masters a wild man. Three Gospels give us the story of the Gadarene demoniac (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39), and it is unusual that Mark's account, usually the briefest, is here the longest.

There are those who would make this man to be only an insane case, but our Lord clearly recognized demon-possession by His saying, "Come out of the man, thou unclean spirit." That He was merely accepting the common view of His time is an argument too foolish to reserve room for refutation.

Much has been said about the destruction of the swine who refused to endure what men put up with. Huxley made much of this "destruction of property" as an argument against the Lord. Our Lord never went at anything tamely. He made bold strokes and brushed everything else aside to get at a needy life. What are a few hogs compared to a human soul? The destruction of the swine was a bold evidence of the miracle and a daring declaration that lives are ever more important than property. If the owner of the hogs had accepted the Lord Jesus he would have had a treasure inestimable. Instead, he saw only temporal loss and gain, and because Jesus was hurting his business, he besought Him to leave. Men have followed that procedure through the ages. When Christ interferes with our personal gain we usually beseech Him to leave.

There is a beautiful truth in the healed man's desire to go with the Lord and His disciples in the ship to other parts. Doubtless he wanted to get away from the scenes of his past, and it looked very inviting—this prospect of sojourning with the Lord in new fields, ever hearing His words and witnessing His miracles. But it was not so to be; he must stay in the old, unromantic spot and tell what the Lord had done for his soul (and what a witness he must have been!).

Many of us have known this experience. We have longed to follow the Lord across the sea or into some more interesting field, but He has commissioned us to stay at home—live down an evil past, perhaps—and be an obscure and unknown witness. It is not given to everyone to go far afield; there must be the disciple who stays at home. Time and time again we meet with those who went to foreign fields or undertook vast enterprises under mistaken leadings. It is so easy to confuse our wants with God's leadings. The work of the gospel is too often made the springboard from which to dive off into water too deep for us. This man obeyed the Lord's command, and as he proclaimed his story men marveled, according to Mark's account. Together with a marvelous experience of deliverance he had an obedient spirit, and that makes a great combination.

Are you willing that Christ should do His wonders in your life at any cost to property and circumstances? Then you need to be willing to let Him station you where He will, to be His witness

Death of a Dog - One day as Dick Hillis preached in a Chinese village, his sermon was suddenly interrupted by a piercing cry. Everyone rushed toward the scream, and Dick's coworker, Mr. Kong, whispered that an evil spirit had seized a man. "That is heathen superstition," said Dick, who had not previously encountered demon possession.

A woman pushed through the crowd toward them. "I beg you help me!" she cried. "An evil spirit has again possessed the father of my children and is trying to kill him."

Kong stepped over a filthy old dog lying in the doorway, and faced the madman. The room was charged with a sense of evil. "An evil spirit has possessed Farmer Ho," Kong told the onlookers. "Our God, the 'Nothing-He-Cannot-Do One' is more powerful than any spirit, and He can deliver this man. First, you must promise you will burn your idols and trust in Jesus, son of the Supreme Emperor."

The people nodded. Kong asked Dick to begin singing the hymn "There is Power in the Blood." With great hesitation, Dick began to sing, "Would you be free from your burden of sin. ..."

"Now," continued Kong, "in the name of Jesus we will command the evil spirit to leave this man." Kong began praying fervently. Suddenly, the old dog in the doorway vaulted into the air, screeching, yelping, whirling in circles snapping wildly at his tail. Kong continued praying, and the dog abruptly dropped over dead.

Instantly Dick remembered Luke 8, the demons of the Gadarenes who invisibly flew into the herd of swine. As Kong finished praying, Farmer Ho seemed quiet and relaxed, and soon he was strong enough to burn his idols. At his baptism shortly afterward, he testified, "I was possessed by an evil spirit who boasted he had already killed five people and was going to kill me. But God sent Mr. Kong at just the right moment, and in Jesus I am free. (From This Verse - Robert Morgan)

Mark 5:16 Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine.

Wuest - And those who saw, related fully and in detail to them how it happened to the demoniac and concerning the swine.

NET Mark 5:16 Those who had seen what had happened to the demon-possessed man reported it, and they also told about the pigs.

GNT Mark 5:16 κα διηγ σάντο α το ς ο δ ντες π ς γ νετο τ δαιμονιζομ ν κα περ τ ν χο ρων.

NLT Mark 5:16 Then those who had seen what happened told the others about the demon-possessed man and the pigs.

KJV Mark 5:16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

ESV Mark 5:16 And those who had seen it described to them what had happened to the demon-possessed man and to the pigs.

NIV Mark 5:16 Those who had seen it told the people what had happened to the demon-possessed man--and told about the pigs as well.

ASV Mark 5:16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.

CSB Mark 5:16 The eyewitnesses described to them what had happened to the demon-possessed man and told about the pigs.

NKJ Mark 5:16 And those who saw it told them how it happened to him who had been demon-possessed, and about the swine.

NRS Mark 5:16 Those who had seen what had happened to the demoniac and to the swine reported it.

YLT Mark 5:16 and those having seen it, declared to them how it had come to pass to the demoniac, and about the swine;

NAB Mark 5:16 Those who witnessed the incident explained to them what had happened to the possessed man and to the swine.

NJB Mark 5:16 And those who had witnessed it reported what had happened to the demoniac and what had

become of the pigs.

GWN Mark 5:16 Those who saw this told what had happened to the demon-possessed man and the pigs.

BBE Mark 5:16 And those who had seen it gave them an account of what had been done to him who had the evil spirits, and of the fate of the pigs.

- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passage:

Luke 8:36+ Those who had seen it reported to them how the man who was demon-possessed had been made well.

DESCRIPTION OF A DELIVERED MAN AND DESTROYED SWINE

Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine- Who is those who had seen it? This could be the herdsmen. But it could also be the disciples. We cannot be dogmatic. However, the disciples would be better able to truly describe (the verb *diegeomai* indicates a detailed narration) the "how" (an exorcism by Jesus after the demons begged to be sent into the swine), which is something the herdsmen would have been less likely to understand or explain. The use of the verb **described** (*diegeomai*) is in a negative sense because this detailed description prompted the townspeople to beg Jesus to leave! In striking contrast Jesus. Here is the contrasting irony -- In Acts 8:39 Jesus told the man healed of the demon "**Return to your house and describe** (*diegeomai*) **what great things God has done for you.**"

Described (1334) (*diegeomai* from *diá* = through + *hēgéomai* = to lead) means to conduct a narration through to the end. To carry (a narrative) through from beginning to end. To recount or relate in full. To set out something in detail, to give a detailed account of something in words. **Diegeomai** - 8x in 6v - Usage: describe(1), described(3), gave an account(1), relate(2), tell(1). Mk. 5:16+; Mk. 9:9+; Lk. 8:39+; Lk. 9:10+; Acts 8:33+ [quoted from Isa. 53:8+]; Acts 9:27+; Acts 12:17+; Heb. 11:32+ **Gilbrant** - In classical Greek this term primarily means "set out in detail" or "describe." It appears over 50 times in the Septuagint, usually to translate *šāphar* which means "recount, relate" in the variations used (see Genesis 24:66; Exodus 10:2; 2 Kings 8:4; Psalm 22:22).

Demon-possessed man (1139) see note on [daimonizomai](#)

Mark 5:17 And they began to implore Him to leave their region.

Wuest - And they began to be begging Him to go away from their boundaries.

NET Mark 5:17 Then they asked Jesus to leave their region.

GNT Mark 5:17 καὶ ῥξαντο παρακαλεῖν αὐτὸν πελθεῖν πρὸς αὐτὸν.

NLT Mark 5:17 And the crowd began pleading with Jesus to go away and leave them alone.

KJV Mark 5:17 And they began to pray him to depart out of their coasts.

ESV Mark 5:17 And they began to beg Jesus to depart from their region.

NIV Mark 5:17 Then the people began to plead with Jesus to leave their region.

ASV Mark 5:17 And they began to beseech him to depart from their borders.

CSB Mark 5:17 Then they began to beg Him to leave their region.

NKJ Mark 5:17 Then they began to plead with Him to depart from their region.

NRS Mark 5:17 Then they began to beg Jesus to leave their neighborhood.

YLT Mark 5:17 and they began to call upon him to go away from their borders.

NAB Mark 5:17 Then they began to beg him to leave their district.

NJB Mark 5:17 Then they began to implore Jesus to leave their neighbourhood.

GWN Mark 5:17 Then the people began to beg Jesus to leave their territory.

BBE Mark 5:17 And they made a request to him to go out of their country.

- Mk 5:7 1:24 Ge 26:16 De 5:25 1Ki 17:18 Job 21:14,15 Mt 8:34 Lu 5:8 Lu 8:37 Ac 16:39
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 8:34+ And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region.

Luke 8:37+ And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned.

THE CITY HAS A "PRAYER MEETING!"

The old KJV has "And they began to pray Him."

I agree with **Bob Utley** who says "This is one of the saddest verses in all of the Bible. In the presence of the greatest man of history, these villagers were more concerned about the death of a few hogs than they were over the redemption and reclamation of two demonized persons and the spiritual potential of the gospel for their area."

Related Passage:

John 12:37 But though He had performed so many signs before them, yet they were not believing in Him.

David Gooding has an interesting note on the people's reaction to Jesus Who had freed them of the fear of the demoniac - What a sad comment on man's fallen and unregenerate state it is, that man should feel more at home with demons, than with the Christ who has power to cast out demons. Yet is often so. Men who would try to help a criminal or a drunkard, or, if they should prove incorrigible, would want the one imprisoned and the other put into hospital, find it embarrassing and somewhat frightening if the criminal is saved by Christ and turned into a sane, wholesome, regenerate disciple. ([According to Luke](#))

Notice that Luke explains why they asked Jesus to leave explaining "for they were gripped [sunecho/synecho](#) with great fear." (Luke 8:37+) This is not like the fear of the disciples described in Lk 8:25+ which at least to some degree was reverential. This fear (whatever the cause) explains why they asked Jesus to leave. They had seen God work and rejected Him, which is not greatly different from hearing God's Word and rejecting Him. They were so self-focused that they showed no gratitude whatsoever that the demoniac had been made well (note also the reference to the loss of the swine in Mk 5:16). They were unable to rejoice with those who rejoice (Ro 12:15)! As **Stein** says "For the believer such fear turns to a holy awe, but to the unbelieving it is only a fearsome dread from which they seek to rid themselves. God can be rejected, as the people of Gerasa in fact did. Peace, however, came to the demoniac. He who was last became first." (NAC-Lk)

And they began ([archo](#)) **to implore Him to leave their region** - **Implore** is in the [present tense](#) indicating they kept begging Jesus to leave!) Matthew 8:34+ says **the whole city** and Luke 8:37+ says **all the people** indicating the entire lot had hard hearts in face of an amazing miracle! Again this makes the point that miracles per se do not save anyone. Of course every time someone is truly saved that in itself is a great miracle! They were like those in the parable of the soils who had stony hearts and did not at all receive Jesus' Word. Their eyes were on the temporal and not the eternal. The irony of this scene is that the very One they were sending away in time, would one day send them away into eternity!

Spurgeon - Surely, this legion of demons must have had the same effect on them as on the poor man when Christ first came to him. These foolish people took up the same cry as the poor demoniac: "The whole multitude besought him to depart from them? Christ sometimes hears this kind of prayer. There is many a man who has entreated that his conscience might not be troubled any more, and it never has been troubled again. But what an awful prayer for any people to pray! "The whole multitude of the country of the Gadarenes round about besought him to depart from them."

John MacArthur - In stark contrast to the delivered maniac, the response of the sane people tragically illustrates sin's power over the lost. It blinds them to the truth and causes them to hate it and reject all evidence of it. They obstinately cling to their false illusion of well-being because love of iniquity dominates them. Jesus had performed an undeniable miracle that clearly manifested His absolute power over the supernatural realm and to deliver people from the forces of hell. (MNTC-Lk)

Hiebert - "They began to pray him"—they no doubt included the owners who had come out to Jesus. The rendering "pray" implies that they "requested" or "appealed" with the fervency of an earnest prayer. When they understood the relationship between the two events, they "drew a natural inference: cure cause of catastrophe." English notes, "Mark could hardly spell out more clearly his conviction that even the most powerful of healing miracles cannot, do not, of themselves induce faith or provide a foundation for it. Everything hangs on the openness of the observers to see beyond the miracle to the person at its heart....they feared further material losses if one with such powers should remain within their borders. They were more concerned to protect their financial interests than to rejoice in the deliverance of the neighborhood demoniac. Luke recorded that it was the unanimous request of the inhabitants (Lk 8:37+). ([Gospel of Mark: An Expository Commentary](#))

Implore (3870) see note on [parakaleo](#)

Implore is a "key word" in Mark 5, five uses show marked strikingly contrasting attitudes toward Jesus! The word **Implore** means to appeal to in supplication, to beseech, to beg for urgently.

1. The demons begged him, not the pit, but the pigs! (Twice - Mk 5:10, 12)
2. The people begged him, leave our country! (Mk 5:17)
3. The former demoniac begged him, let me follow you! (Mk 5:18)
4. Jairus, the synagogue official, begging Jesus (Mk 5:23)!

Spurgeon comments that "Here was a **whole city** at a *prayer meeting*, *praying* against their own blessing. Horrible was their *prayer*, but it was heard, and Jesus departed out of their coasts!"

Wiersbe - What a transformation in these two men! You would have expected the people who saw the miracle to ask Jesus to stay and heal others who were sick and afflicted. Apparently money was more important to them than mercy, and they asked Jesus to leave. (BEC)

Kent Hughes - Tell Him to leave you alone, and He will. And if you tell Him enough, there will come a time when the opportunity for repentance will be gone. If you have not already done so, turn to Christ for salvation. Come to Christ for healing. If He is speaking to you, you must respond now, for this may be the last time! (Preaching the Word-Mk)

Hendriksen writes that "**Heartlessness** characterized demons, swineherds, and people in general. Over against this attitude stands the **helpfulness** of Jesus." (Ibid)

Spurgeon - Surely, this [legion](#) of demons must have had the same effect on them as on the poor man when Christ first came to him. These foolish people took up the same cry as the poor demoniac: "The whole multitude besought him to depart from them? Christ sometimes hears this kind of prayer. There is many a man who has entreated that his conscience might not be troubled any more, and it never has been troubled again. But what an awful prayer for any people to pray! "The whole multitude of the country of the Gadarenes round about besought him to depart from them."

John MacArthur - In stark contrast to the delivered maniac, the response of the sane people tragically illustrates sin's power over the lost. It blinds them to the truth and causes them to hate it and reject all evidence of it. They obstinately cling to their false illusion of well-being because love of iniquity dominates them. Jesus had performed an undeniable miracle that clearly manifested His absolute power over the supernatural realm and to deliver people from the forces of hell. (Ibid)

Rabbi, begone! Thy powers
Bring loss to us and ours.
Our ways are not as Thine.
Thou lovest men, we—swine.

Oh, get you hence, Omnipotence,
And take this fool of Thine!
His soul? What care we for his soul?
What good to us that Thou hast made him whole,
Since we have lost our swine?
John Oxenham

Mark 5:18 As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him.

Wuest - And while He was going on board the boat, the one who had been demon-possessed, kept on begging Him for permission to be with Him.

NET Mark 5:18 As he was getting into the boat the man who had been demon-possessed asked if he could go with him.

GNT Mark 5:18 καὶ μὲν ὁ ἄνθρωπος ἐκ τῆς πλοῦν παρεκάλει τὸν δαίμονισθεὶς νὰ μετὰ τὸν .

NLT Mark 5:18 As Jesus was getting into the boat, the man who had been demon possessed begged to go with him.

KJV Mark 5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

ESV Mark 5:18 As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him.

NIV Mark 5:18 As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him.

ASV Mark 5:18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

CSB Mark 5:18 As He was getting into the boat, the man who had been demon-possessed kept begging Him to be with Him.

NKJ Mark 5:18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

NRS Mark 5:18 As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him.

YLT Mark 5:18 And he having gone into the boat, the demoniac was calling on him that he may be with him,

NAB Mark 5:18 As he was getting into the boat, the man who had been possessed pleaded to remain with him.

NJB Mark 5:18 As he was getting into the boat, the man who had been possessed begged to be allowed to stay with him.

GWN Mark 5:18 As Jesus stepped into the boat, the man who had been demon-possessed begged him, "Let me stay with you."

BBE Mark 5:18 And when he was getting into the boat, the man in whom had been the evil spirits had a great desire to come with him.

- **was imploring Him:** Mk 5:7, 17 Ps 116:12 Lu 8:38, 39 17:15-17 23:42, 43 Php 1:23, 24
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passage:

Luke 8:38+ But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,

THE MAN IN HIS RIGHT MIND BEGAN TO PRAY

The old KJV says "Prayed him that he might be with him"

As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him - Was imploring is in the [imperfect tense](#) indicating over and over he was asking to go with Jesus. "Gratitude would naturally cause the man to cling to his benefactor." (Hiebert)

Demon-possessed ([1139](#)) see note on [daimonizomai](#)

Was imploring ([3870](#)) see note on [parakaleo](#)

Mark 5:19 And He did not let him, but He said to him, “Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.”

Wuest - And He did not permit him, but says to him, Go into your home, to your own relatives, and bring back tidings to them of such great things which the Lord has done for you, and of the fact that He had a sympathy for you which issued in action in your behalf.

NET Mark 5:19 But Jesus did not permit him to do so. Instead, he said to him, "Go to your home and to your people and tell them what the Lord has done for you, that he had mercy on you."

GNT Mark 5:19 καὶ οὐκ ἐφέναι τὸν, ἀλλ' ἐλάλει αὐτῷ, πᾶσι τοῖς συγγενεῖς σου πρὸς τοὺς σοὺς καὶ πγγειλον αὐτοῖς ὅσα κρις σοι πέποιηκεν καὶ ἐποίησεν.

NLT Mark 5:19 But Jesus said, "No, go home to your family, and tell them everything the Lord has done for you and how merciful he has been."

KJV Mark 5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

ESV Mark 5:19 And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you."

NIV Mark 5:19 Jesus did not let him, but said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you."

ASV Mark 5:19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.

CSB Mark 5:19 But He would not let him; instead, He told him, "Go back home to your own people, and report to them how much the Lord has done for you and how He has had mercy on you."

NKJ Mark 5:19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

NRS Mark 5:19 But Jesus refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you."

YLT Mark 5:19 and Jesus did not suffer him, but saith to him, 'Go away to thy house, unto thine own friends, and tell them how great things the Lord did to thee, and dealt kindly with thee;

NAB Mark 5:19 But he would not permit him but told him instead, "Go home to your family and announce to them all that the Lord in his pity has done for you."

NJB Mark 5:19 Jesus would not let him but said to him, 'Go home to your people and tell them all that the Lord in his mercy has done for you.'

GWN Mark 5:19 But Jesus would not allow it. Instead, he told the man, "Go home to your family, and tell them how much the Lord has done for you and how merciful he has been to you."

BBE Mark 5:19 And he would not let him, but said to him, Go to your house, to your friends, and give them news of the great things the Lord has done for you, and how he had mercy on you.

- **Go home:** Ps 66:16 Isa 38:9-20 Da 4:1-3,37 6:25-27 Jon 2:1-10 Joh 4:29 Ac 22:1-21 26:4-29
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passage:

Luke 8:39+ "Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

GO AND TELL THE STORY!

And He did not let ([aphiemi](#)) him - This is fascinating because this is the third request (Mk 5:10, 17, 18) made to Jesus in this story

and the only one that was denied! This man sought continued fellowship with Jesus and was denied. But Jesus gives him a good reason.

But - Term of contrast. **But** emphasizes that Jesus gives him a good reason to not follow Him.

He said to him, “Go home to your people - **Go** is a command in the [present imperative](#) and is very same command Jesus had spoken to the demons which they obeyed by entering the swine (Mt 8:32+). The fact that Jesus says he was to **go home** implies this man was not always demon possessed, and now was to return to his home as a changed man. **Your people** is translated **your friends** (ESV) indicating a larger circle than just his immediate family. What a surprise this must have been to these people who had undoubtedly long ago given up hope he would ever come to his right mind!

Go (5217)([hupago](#) from **hupo** = under or denoting secrecy + **ago** = to go) most commonly means to go, to go away, to withdraw one's self (e.g., of Jesus' departure from the world Jn 8:14, etc).

And report to them what great things the Lord has done for you, and how He had mercy on you- Yes the man was to show them but Jesus adds he needs to tell them and to ascribe the glory to the Lord. While this could be as some commentators suggest an allusion to the God of the OT, it is still reasonable to consider that Jesus is the one who did these great things and by implication is Himself the Lord, the One Who had shown him mercy. Luke 8:39+ has "**Return** ([present imperative](#)) to your house and **describe** ([present imperative](#)) what great things **God has done** for you." So he went away, proclaiming throughout the whole city what great things **Jesus had done** for him." Luke's version would support that this man considered Jesus to be God.

Hiebert on how He had mercy on you - this additional assertion reminded the man that the deliverance freely given him was an undeserved expression of God's favor. Divine compassion, as a definite act, had granted deliverance. (Ibid)

Robertson - Certainly no people needed the message about Christ more than these people who were begging Jesus to leave. Jesus had greatly blessed this man and so gave him the hardest task of all, to go home and witness there for Christ. In Galilee Jesus had several times forbidden the healed to tell what he had done for them because of the undue excitement and misunderstanding. But here it was different. There was no danger of too much enthusiasm for Christ in this environment.

NET Note - Jesus instructs the man to declare what the Lord has done for him, in contrast to the usual instructions (e.g., 1:44; 5:43) to remain silent. Here in Gentile territory Jesus allowed more open discussion of his ministry. D. L. Bock (Luke [BECNT], 1:781) suggests that with few Jewish religious representatives present, there would be less danger of misunderstanding Jesus' ministry as political.

Had mercy (1653)([eleeo](#) from [eleos](#)) means “to feel sympathy with the misery of another, especially such sympathy which manifests itself in action, less frequently in word.” Describes the general sense of one who has compassion or person on someone in need. It indicates being moved to pity and compassion by tragedy. It is “the emotion roused by contact with an affliction which comes undeservedly on someone else” (R. Bultmann)

Mark 5:20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

Wuest - And he went off and began proclaiming publicly in the Decapolis, such great things which Jesus did for him. And all were marvelling.

NET Mark 5:20 So he went away and began to proclaim in the Decapolis what Jesus had done for him, and all were amazed.

GNT Mark 5:20 καὶ πᾶθεν καὶ ῥῆστο κηρῶσιν ἐν τῇ Δεκαπλεῖσά πολιν αὐτῷ ἡσοῦς, καὶ πάντες θαυμάζον.

NLT Mark 5:20 So the man started off to visit the Ten Towns of that region and began to proclaim the great things Jesus had done for him; and everyone was amazed at what he told them.

KJV Mark 5:20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

ESV Mark 5:20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

NIV Mark 5:20 So the man went away and began to tell in the Decapolis how much Jesus had done for him.

And all the people were amazed.

ASV Mark 5:20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

CSB Mark 5:20 So he went out and began to proclaim in the Decapolis how much Jesus had done for him, and they were all amazed.

NKJ Mark 5:20 And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

NRS Mark 5:20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

YLT Mark 5:20 and he went away, and began to proclaim in the Decapolis how great things Jesus did to him, and all were wondering.

NAB Mark 5:20 Then the man went off and began to proclaim in the Decapolis what Jesus had done for him; and all were amazed.

NJB Mark 5:20 So the man went off and proceeded to proclaim in the Decapolis all that Jesus had done for him. And everyone was amazed.

GWN Mark 5:20 So the man left. He began to tell how much Jesus had done for him in the Ten Cities. Everyone was amazed.

BBE Mark 5:20 And he went on his way, and made public in the country of Decapolis what great things Jesus had done for him: and all men were full of wonder.

- **Decapolis:** Mk 7:31 Mt 4:25
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

10 CITIES DENOTED IN BLACK

GOOD NEWS OF A DELIVERER PROCLAIMED IN DECAPOLIS

This could be subtitled "Maniac Becomes Missionary."

And he went away and began to proclaim in [Decapolis](#) what great things Jesus had done for him - He did not argue or debate with Jesus, but did exactly what He had asked him to do, always a good plan! **Proclaim** ([kerusso](#)) is in the [present tense](#) picturing this man boldly heralding the news of Jesus his Deliverer. Notice the parallel with the previous verse which says **great things the Lord has done for you**. Here we read **what great things Jesus had done for him**. What is the conclusion? The **Lord** is **Jesus** and this man recognized Him as such. **Jesus** is **Lord**! The implication of the charge to proclaim in [Decapolis](#) would indicate that he was likely widely known as the [infamous](#) Gadarene demoniac. Only Mark mentions [Decapolis](#). Luke 8:39+ has "he went away, proclaiming throughout **the whole city** what great things Jesus had done for him."

THOUGHT- Do we not see the mercy and grace of Christ in His leaving them man to give testimony of His power to safe? Even in face of them asking Jesus to leave, He nevertheless left a credible witness of His great power over the supernatural world. Robertson adds that "Thousands of like cases of conversion under Christ's power have happened in rescue missions in our cities."

Decapolis ([1179](#)) (**Dekapolis** from **deka** = 10 + **polis** = city) was a league of ten Greek cities, all of which, except one, were located east of the Jordan River. The cities usually listed as belonging to the **Decapolis** were Damascus, Canatha, Hippus, Dion, Scythopolis, Raphana, Gadara, Pella, Gerasa and Philadelphia. This was a predominantly Gentile region. "In this predominantly Gentile area, the man's report would not immediately arouse excited messianic speculations as it would in distinctly Jewish areas. How much of the area the man covered is not certain." (Hiebert) Decapolis is found 3x in the NT - Matt. 4:25 = "Large crowds followed Him from Galilee and the **Decapolis** and Jerusalem and Judea and from beyond the Jordan."; Mk. 5:20; Mk. 7:31 = "Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of **Decapolis**."

Hiebert explains why Jesus did not ask the man to be silent about this miraculous deliverance when other times He had. - The reasons for the silence usually asked of recipients of Jesus' miraculous benefits (cf. Mk 1:44; 5:43; 7:36) did not apply in this case.

The man would be spreading the message in an area where Jesus would not Himself be working; the publicity would not hinder His ministry in Galilee. The order left behind a message of His grace in a place where Jesus had been asked to leave." ([Gospel of Mark: An Expository Commentary](#))

Began to proclaim (2784) ([kerusso](#) from [kerux/keryx](#) = a herald; [kerugma](#) = message preached) means to proclaim (publicly) or to herald or act as a public crier - the town official who would make a proclamation in a public gathering. **Kerusso** was used of the official whose duty it was to proclaim loudly and extensively the coming of an earthly king, even as **our gospel** is to clearly announce the coming of the King of kings and Lord of lords (Rev 19:16+). The Imperial Herald would enter a town in behalf of the Emperor, and make a public proclamation of the message which his Sovereign ordered him to give, doing so with such formality, gravity, and authority as to emphasize that the message must be heeded! (Think about this in regard to the Gospel of God instead of the decree of a man! cf 1Th 2:13+). He gave the people exactly what the Emperor bade him give, nothing more, nothing less. He did not dare add to the message or take away from it.

The Gospel is not a secret to be hoarded but a story to be heralded.

-- Vance Havner

And everyone was amazed - Only Mark mentions this result. The proclamation of his personal transformation produced amazement. If any man could be a "poster child" for 2 Cor 5:17+, this demon possessed man could -- "Therefore if anyone is in Christ, he is a new ([kainos](#) = brand new) creature; the old things passed away; behold, new things have come." The people knew this man as wild, ferocious demoniac who was now a new creation in Christ! Hallelujah! **Was amazed** is in the [imperfect tense](#), indicating repeated amazement by all who saw the transformed man and heard his story of Jesus the Deliverer (Play [My Deliverer by Rich Mullins](#)). One wishes Mark had recorded "and everyone believed" like John did when the Samaritan woman told her village about Jesus and John wrote "From that city many of the Samaritans **believed** in Him **because of the word of the woman who testified**, "He told me all the things that I have done." (Jn 4:39, cf Jn 4:40-42).

Amazed (2296) ([thaumazo](#) from [thauma](#) [from [thaomai](#) = to wonder] = wonder, admiration) means to wonder, marvel, be struck with admiration or astonishment. To be surprised by the unexpected. **Thaumazo** describes the human response when confronted by divine revelation in some form (Mt 9:33). Be surprised (Gal 1:6). It denotes incredulous surprise. **Thaumazo** was a rhetorical device used in law courts and politics to attack things done by the opposition party.

Note that from **amazed** Mk 5:20 we will progress to **completely astounded** in Mk 5:43.

Spurgeon on the power of a transformed life - If you want to win souls follow up this line of things. Soul-winning is generally accomplished not by argument, but by testimony. The best minister is a witness-bearer. Butler's Analogy is one of the most notable works in defence of revelation, and it is eminently calculated to impress the student with the truthfulness of our holy religion; but I should like to know whether there ever was a man, woman, or child truly converted to the Lord Jesus by [Butler's Analogy](#). I do not think it. Nor do I depreciate the work on that account, for it has other uses which it admirably serves. This, however, I am certain of, that a little book like [The Dairyman's Daughter](#), by [Legh Richmond](#) which is not worthy for a moment to be compared with Butler's Analogy as a display of intellectual power, has led thousands to saving faith in the Lord Jesus. That little biography of a peasant girl, a mere nothing as to thought compared with the wonderful Analogy, has brought tens of thousands to the Saviour's feet, where the other has brought few, if any. What is the reason? The Analogy is a very clear and admirable argument, but The Dairyman's Daughter is a witness of what has been seen, and tasted and handled by one like ourselves. Heads are won by reasoning, but hearts are won by witness-bearing. Our lines of things should be that of David--'I will declare what he hath done for my soul.' (Ps 66:16) Paul frequently repeated the story of his own conversion, for he knew of nothing more likely to convince and convert (Acts 22:4-21, 22+; Acts 26:8-23+).

ILLUSTRATION OF DEMON EXPULSION AND MISSIONARY ACTIVITY - Breakthroughs Among the So People - the So people live along the Mekong River in Laos. There are many barriers to reaching them. They are very remote, and their language is mainly an oral one; but that does not stop our Heavenly Father! He can touch lives that others cannot reach. **Remember the story of Jesus healing the demoniac in the Bible?** When he was found and bound by chains, he broke them. When Jesus asked him his name, the demon-possessed man replied, "Legion," because many unclean spirits lived in him. Jesus commanded those demonic spirits to come out of him. Jesus is still doing the same thing. **In 2009 a man roamed the jungles by the Mekong River. He too was possessed by demons.** Finally, his neighbors captured and caged him. Like the demoniac in the Bible, this So man was touched, healed, and delivered from demon possession. He was a transformed man. **When he told others that Jesus saved him, he was urged to recant, but he replied, "I can't recant, not even a little bit."** **Since that time 17 other families have come to know Jesus, and there are now three churches.** It takes a transformed life to witness to others and draw them to Jesus. [Global Prayer Digest - 6/4/2017](#).

ILLUSTRATION - Years ago a farmer from the interior of China had come to a mission compound where a doctor had removed the cataracts from his eyes. A few days after the farmer left, the doctor looked out his window and noticed the same man holding the end of a long rope. In single file behind him, holding to the rope, were several dozen blind Chinese whom the farmer had rounded up and led for miles to the doctor who had worked "miracles" on his eyes. Because his sight had been restored, he wanted others to experience the same thing! That story illustrates the message of the dramatic encounter between Jesus and Legion, the demoniac. (Steven Cole)

ILLUSTRATION - Some years ago an ophthalmologist, just fresh from college, opened his own business. Without friends, without money, and without patrons, he became discouraged, until one day he encountered a blind man. Looking into his eyes, he said, "Why don't you have your eyesight restored? Come to my office in the morning." The blind man went. When an operation was performed and proved successful, the patient said, "I haven't got a penny in the world. I can't pay you." "Oh, yes," said the doctor, "you can pay me, and I expect you to do so! There is just one thing I want you to do, and it is very easy. Tell everybody you see that you were blind, and tell them who it was that healed you." That is what the ex-demoniac did. He heralded the news in Decapolis (The Ten Cities), "and all the people were amazed" (cf. Mark 5:20). (Kent Hughes)

Brian Bell - Believers, we too have been cleansed(from our sin); clothed(in His righteousness); & commissioned(to tell the world our story, & His story)!

- Q: Have you been cleansed & clothed?
- Q: How are you doing in your charge?
- Q: What great things has He done for you lately that you can tell others about?

Ps.9:1 "I will praise You, O Lord, with my whole heart; I will tell of all Your marvelous works."

Prayer: Thank you for the adoption into Your wonderful eternal family! Allow the storms in our lives to strengthen us not shipwreck us! Help us now cleansed & clothed, to fulfill our great commission!

Steven Cole - Christ commands those whose lives He has transformed to proclaim it.

If you've experienced His transforming power, then you've got to express it. It's at this point that many of us fail. How do we communicate the changes Christ has made (and is making) in our lives? Most of us lack the personality or gift to go out knocking on the doors of strangers to tell them about Christ. I would never take a job selling stuff door-to-door. And, apart from the erroneous theology, I would never want to be a Jehovah's Witness! Yet, clearly, the Lord has called us all to be His witnesses. So how can we do it? There are two very normal parts to proclaiming the message that every one of us can do:

A. Exhibit a transformed life.

People knew this guy as a naked, wild, violent maniac. But when they went out to see him, he was sitting down, clothed, and in his right mind (Lu 8:35). There was obvious change.

Maybe you're thinking, "But I wasn't a naked, wild, violent maniac before I came to Christ. I was raised in the church. I trusted Him as a child. How can I show people that Christ has made a difference in my life?"

There are many ways.

- Our **attitudes** should show people that we are Christians. Do you have a cheerful, thankful heart, even in difficult times? Or, do you grumble and complain? Paul says that if we do all things without grumbling or disputing we show ourselves as lights in this crooked and perverse world (Php 2:15).
- What about your **words**? Do you encourage and build others up, or do you tear them down? Do you use foul language or is your speech pure?
- And, what about your **behavior**? Are you self-centered or are you always thinking about others and how you can serve them? Do you live for the same values and goals the world lives for? Do you blend in with the world or do you stand out as distinct?

If you walk in reality with Jesus as your Lord every day, your life will be a witness.

B. Return home and describe what great things God has done for you.

There are three things to note here:

(1) How do you go? You go with obedience and zeal.

It takes **obedience**. This man didn't want to go home. He wanted to go with Jesus. Maybe he was a bit disappointed at first. But he obeyed. He had exchanged masters. Before, he served a destructive tyrant. Now he served a loving Lord. But sometimes our new Master asks us to do things we may not feel like doing. We must obey, if we want to be His disciple.

It takes **zeal**. Jesus said return to your house, and Legion went throughout the whole city! Mark says that he went to Decapolis, which was a region consisting of 10 towns! He was zealous to tell others about what Jesus had done for him! Sometimes those of us who have been Christians for a long while need to stop and think about how much the Lord did in saving us and to remember how desperately those who are without Christ need Him. Legion was going to witness to normal people. They had never lived naked among the tombs. But they were just as alienated from God as he had been. So he eagerly told them of their need for the Savior. We need the same obedient zeal that Legion had.

(2) To whom do you go? Go to your house.

In other words, go back to the people who knew you before, to your family and friends, to the relationships that you already have. The New Testament pattern for evangelism is that you go back into your own circle of influence—family, friends, neighbors, job, school, common interest groups, and community contacts, and tell them what great things God has done for you.

"Yeah, but they all know me!" That's the point! That's why they have to see your transformed life. You go back "clothed and in your right mind"! Live Christ before them and when they ask why you're so different, tell them!

(3) What do you say? Tell them your story and the gospel of God's grace.

Tell your personal testimony: "What great things God has done for you" (Lu 8:39). Tell how you met Christ, and what He has done in your life. All witnessing should have this personal element.

Explain the gospel: Who God is, who Jesus is, how we have sinned against God, what Jesus came to do as the sin-bearer. A person needs to know the basic facts of the gospel before he can intelligently respond. Part of the gospel involves telling them who Jesus is. I don't know whether Legion fully understood the deity of Jesus yet, but Luke wants his readers to make the connection. In verse Lu 8:39, Luke places the words God and Jesus emphatically at the end of the sentence to link them. The great things *God* had done were one and the same with the great things *Jesus* had done!

Emphasize grace: Every false religion in the world and every fallen sinner by instinct tries to approach God through good works. If you try hard enough and do enough, maybe God will accept you. But Christianity is not a religion of works, it is a relationship of grace. Grace means that God freely gives His salvation to those who deserve His judgment, apart from any human merit.

"But, Legion, didn't you put on some clothes before you went to Jesus?" "No! I ran to Him just as I was, stark naked."

"But Legion, didn't you clean up and hide your bloody wounds before you went to Jesus?" "No! I looked hideous."

"But Legion, didn't you try to get rid of your demons before you went to Jesus?" "No! The demons were shrieking through my voice when I ran up to Him. He saved me just as I was, totally by His grace, not at all through anything I did." That's grace!

Conclusion - John Wesley was once riding his horse, singing a favorite hymn, when a robber accosted him with the words, "Your money or your life." Wesley obediently emptied his pockets of the few coins he had and then invited the robber to go through his saddlebags, which were filled with books. The disappointed robber was turning away when Wesley (who had much more presence of mind than I had when I was mugged!) called out, "Stop! I have something more to give you." The robber turned back and Wesley said, "My friend, you may live to regret this sort of life you're living. If you ever do, remember this, 'The blood of Jesus Christ, God's Son, cleanses from all sin.'" The robber hurried silently away and the man of God rode along, praying that the word spoken might be fixed in the robber's conscience. Years later, at the close of a Sunday evening service, a man stepped forward and asked to speak with Mr. Wesley. Wesley was surprised to learn that this was the man who had robbed him years before. He was now a well-to-do businessman, but, better still, he was now a child of God. God had used the words spoken that night in his conversion. Taking Wesley's hand, he affectionately kissed it and said with deep emotion, "To you, dear sir, I owe it all." "Nay, nay, my friend," Wesley replied softly, "not to me, but to the precious blood of Christ which cleanses us from all sin."

Let me close by asking you the two questions again:

To what extent are you experiencing the transforming power of Christ? Has He changed your life through His gracious gift of salvation? Is He continuing to change it as you walk with Him?

To what extent are you proclaiming the transforming power of Christ? Are you looking for opportunities with those you know to tell them of the great things God has done for you and of the great things He will do for them if they will come to Jesus just as they are?

Discussion Questions

1. To whom is it easier to witness: a total stranger or a family member? Why?
2. How can a person from a Christian home prepare a testimony when the changes since salvation haven't been very dramatic?
3. How can we help a "good" sinner to see his need for Christ?
4. Is there a difference between making a decision to trust Christ and truly getting saved? If so, what's the difference and how does this affect our witnessing? ([Luke 8:26-39 Christ's Transforming Power](#))

Tell Your Story

Read: Mark 5:1-20

Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you. — Mark 5:19

An organizational consultant in New York says that his graduate students typically recall only 5 percent of the main ideas in a presentation of graphs and charts, while they generally remember half of the stories told in the same presentation. There is a growing consensus among communication experts about the power of the personal touch in relating an experience. While facts and figures often put listeners to sleep, an illustration from real life can motivate them to action. Author Annette Simmons says, "The missing ingredient in most failed communication is humanity."

Mark 5:1-20 gives the dramatic account of Jesus setting a violent, self-destructive man free from the powerful demons that possessed him. When the restored man begged to stay with Jesus as He traveled, the Lord told him, "'Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.' And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled" (Mk 5:19-20).

Knowledge and eloquence are often overrated in the process of communicating the good news of Jesus Christ. Never underestimate the power of what God has done for you, and don't be afraid to tell your story to others. By David C. McCasland ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved)

Take control of my words today,
May they tell of Your great love;
And may the story of Your grace
Turn some heart to You above.
—Sees

Sharing the gospel is one person telling another good news.

Tell It!

Read: Mark 5:1–20

The man went away and began to tell . . . how much Jesus had done for him. Mark 5:20

The year was 1975 and something significant had just happened to me. I needed to find my friend Francis, with whom I shared a lot of personal matters, and tell him about it. I found him in his apartment hurriedly preparing to go out, but I slowed him down. The way he stared at me, he must have sensed that I had something important to tell him. "What is it?" he asked. So I told him simply, "Yesterday I surrendered my life to Jesus!"

Francis looked at me, sighed heavily, and said, "I've felt like doing the same for a long time now." He asked me to share what happened, and I told him how the previous day someone had explained the gospel to me and how I asked Jesus to come into my life. I still remember the tears in his eyes as he too prayed to receive Jesus's forgiveness. No longer in a hurry, he and I talked and talked about our new relationship with Christ.

Let the redeemed of the Lord tell their story. Psalm 107:2

After Jesus healed the man with an evil spirit, He told him, "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:19). The man didn't need to preach a powerful sermon; he simply needed to share his story.

No matter what our conversion experience is, we can do what that man did: "[He] went away and began to tell . . . how much Jesus had done for him."

What has Jesus done for you? Tell it!

Let the redeemed of the Lord tell their story. Psalm 107:2

By Lawrence Darmani ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The Best Argument

Read: Mark 5:1-20

Go home to your friends, and tell them what great things the Lord has done for you. —Mark 5:19

As I talked with a skeptic about the moral standards of the Bible, I could tell that he remained unconvinced. Then I asked him if he knew any cruel, greedy people who had become kind and unselfish when they became believers in Christ. His demeanor changed abruptly when he admitted that he did know such people. I could tell that they were having a greater impact on him than he wanted to acknowledge.

Many years ago the head of a rescue mission in London accepted the challenge to debate a well-known skeptic, but with this condition: He would bring with him 100 people who would tell how believing in Jesus had changed their lives. He invited his opponent to counter with witnesses to the benefits of unbelief. On the appointed day the believer came with his 100, but the skeptic never showed up.

Even though we should be prepared to give a reasonable answer to a person who asks about the hope we have in Christ (1 Pet. 3:15), our Christlike character and conduct remain the strongest argument for our faith. In Mark 5, Jesus told the formerly demon-possessed man to go home to his friends so they could see what He had done for him (v.19).

Are you telling others what Christ has done for you? By Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

You may be tempted to debate
To change another's view,
But nothing speaks more powerfully
Than what Christ did in you.
—Sper

When you know Christ, you'll want others to know Him too.

When Jesus Comes In

Read: Mark 5:1-20

Daughter, your faith has made you well. Go in peace, and be healed of your affliction. —Mark 5:34

In 1932, as the US was undergoing a financial breakdown, missionary Robert Cummings was suffering an emotional breakdown. As he carried on his evangelistic ministry with his wife in India, he became obsessed by blasphemous and sinful thoughts so overwhelming that he felt cast aside by God and eternally lost. Hospital care and therapy were of no help. His wife brought him back to the US where he was placed in a private mental facility.

For 2 more years Robert underwent indescribable emotional agony. Then one morning he knelt beside his bed begging for relief. God answered dramatically with the words of a poem by James Procter: My soul is night, my heart is steel—I cannot see, I cannot feel; for light, for life I must appeal in simple faith to Jesus. ((c) Renewal 1937 Hope Publishing Company).

As Robert repeated those lines, peace surged through his soul. Dread vanished from his heart and he was filled with joy and

gratitude. Then a hymn by William Sleeper welled up from the depths of his memory, which he sang with one significant change. For him it wasn't, "Jesus, I come to Thee," but "Jesus has come to me." By Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Play Jesus I Come

Into my bondage, sorrow, and night,
Jesus has come, Jesus has come;
Bringing His freedom, gladness, and light—
Jesus has come to me.

By God's grace we may have been spared from extreme emotional distress. But all of us can join in singing praise to the One who has come to bring peace to our souls.

God's dawn of deliverance often comes when the hour of trial is darkest.

Warren Wiersbe - "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him. LUKE 8:39

There are five prayers in this remarkable event in the cemetery, three from the demons (Luke 8:28, 31, 32), one from the local residents (v. 37), and one from the healed demoniac (v. 38). The demons got what they asked for and so did the residents, but not the healed demoniac, and his request was a good one. All he wanted to do was go with Jesus, but Jesus told him to go home and tell everybody what the Lord had done for him. It's clear that he was a new man, for he was clothed, sitting at the feet of Jesus, and in his right mind. Why, then, didn't Jesus grant his request and allow him to be one of his personal followers?

To begin with, Jesus didn't "exhibit" new believers like entertainers at a sideshow. A few years ago, there was an epidemic of so-called celebrity conversions in the United States, the thrust of which was "you should trust Christ because these famous people have trusted Christ." A. W. Tozer called this "the Wheaties approach to evangelism" because celebrities, especially winning athletes, were often pictured on cereal boxes. But sinners should turn to Christ no matter what the famous people might do, and the fact that they are rich and famous is a guarantee of nothing. Paul reminded us that "not many mighty, not many noble, are called" (1 Cor. 1:26). I have personally met some of these people and they gave every evidence that their salvation was genuine, but, sad to say, many others have fallen by the wayside and been forgotten. Note that Paul wrote "many," not "any." The rich and famous are saved by that letter m!

Jesus sent the man home because the people there knew him best and his testimony would have a greater impact. They knew the sad history of his becoming demonized, the reality of it and the agony of it, and they would have to admit that he was a different man. It's interesting that Jesus told the healed leper not to say anything to anybody (Mark 1:43) but commanded the healed demoniac to tell everybody. The word translated "proclaimed" in our text refers to the pronouncements of the herald of a king. Jesus had commissioned him to carry the good news and he obeyed. Would that more of us followed his example!

This leads to a third reason he was sent home: he may have had some damage to repair. Was he married? Did he have a family? Or was he living with his parents? The way he behaved at home and the way he left home (or was asked to leave) may have hurt family relationships, and the Lord would help him make things right. One of our first responsibilities after trusting Christ is to "mend fences," or perhaps "take down fences."

I'm sure the Lord arranged for believers in his neighborhood to help him feed on God's truth and grow in grace. Every new Christian needs to fellowship with other believers who can explain the basics of the Christian life. I recall a well-known Midwest singer who phoned to tell me he had trusted Christ. "What do I do next?" he asked. We met for lunch and I urged him to get into a good church and have the pastor involve him in a discipleship program. Instead, he started a new organization, made recordings of his new songs, and went from performance to performance—but never developed spiritually. Then he passed from the scene and we never saw him again, though I tried to locate him. I wish he had heeded my advice. ([New Testament Words for Today: 100 Devotional Reflections](#))

John Butler - Commission for Service

"Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." (Luke 8:39)

AFTER a man had been freed of demon possession by Christ, he "besought" (Luke 8:38) Christ to travel with Him. But Christ refused the request and told him to return home and serve there. Our verse contains the commission Christ gave this man. It speaks of the place of service, the proclamation in service, and the performance in service.

Place of service. “Return to thine own house.” The home is where all service and witnessing should begin. If you cannot live your faith in your own home and community, you are not ready to testify for Christ elsewhere. Our faith ought to show up at home; and if it is real, it will show up at home. God puts us in a place of service where it will be the most effective. This man would have a bigger testimony at home than anywhere else because the people in his own home and town knew what this man was before Christ changed him. This would make his testimony more effective here than anywhere else. They would know that his testimony was true. In other cities, the people would not know if the man was really telling the truth or not; for they would not know about his past and so could not verify the change.

Proclamation in service. “Show how great things God hath done unto thee.” The man was to speak about the great things God had done, not about the great things the man had done. A number of ministers would do well to ponder this part of the commission, for they seem prone to want to talk about themselves more than about the Lord.

Performance in service. “And he went his way, and published throughout the whole city how great things Jesus had done unto him.” The man obeyed Christ’s commission and had a great ministry for the Lord. And note the man was earnest in his performance, for he “published throughout the whole city.” He may have been disappointed in the place of service, but he did not let that diminish his dedication. (Daily Bible Reading, Volume 3: Sermonettes)

Mark 5:21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore.

Wuest - And when Jesus had passed over in the boat again to the other side, a great crowd was gathered together after Him, and He was at the seashore.

NET Mark 5:21 When Jesus had crossed again in a boat to the other side, a large crowd gathered around him, and he was by the sea.

GNT Mark 5:21 Καὶ διαπερσαντος τοῦ ἰησοῦ [ἐν τῷ πλοίῳ] πλὴν ἐστὶ πρὸς ὅλην συνῆχθη ὄχλος πολλὸς παρὰ τὴν θάλασσαν.

NLT Mark 5:21 Jesus got into the boat again and went back to the other side of the lake, where a large crowd gathered around him on the shore.

KJV Mark 5:21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

ESV Mark 5:21 And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea.

NIV Mark 5:21 When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake.

ASV Mark 5:21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

CSB Mark 5:21 When Jesus had crossed over again by boat to the other side, a large crowd gathered around Him while He was by the sea.

NKJ Mark 5:21 Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.

NRS Mark 5:21 When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea.

YLT Mark 5:21 And Jesus having passed over in the boat again to the other side, there was gathered a great multitude to him, and he was near the sea,

NAB Mark 5:21 When Jesus had crossed again (in the boat) to the other side, a large crowd gathered around him, and he stayed close to the sea.

NJB Mark 5:21 When Jesus had crossed again in the boat to the other side, a large crowd gathered round him and he stayed by the lake.

GWN Mark 5:21 Jesus again crossed to the other side of the Sea of Galilee in a boat. A large crowd gathered around him by the seashore.

BBE Mark 5:21 And when Jesus had gone over again in the boat to the other side, a great number of people came to him: and he was by the sea.

- Mt 9:1 Lu 8:40
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:18+ While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

Luke 8:40+ And as Jesus returned, the people welcomed Him, for they had all been waiting for Him.

THE MAIN ATTRACTION THE MAN JESUS

In this next section from Mk 5:21-43 we see two additional miracles in hopeless cases, one miracle over disease and the second over death. Mk 5:21-24 is the appeal of Jairus to Jesus, Mk 5:25-34 the miracle in the woman touching the fringe of Jesus and Mk 5:35-43 the miracle of raising Jairus' daughter from the dead.

Hendriksen compares the three accounts (Matthew 9:23-26; Mark 5:35-43) of these 2 miracles - Mark alone, in his very lengthy account, represents Jairus as using the term of endearment "my little daughter" (Mk 5:23), pictures a vast crowd "thronging" or "pressing upon" Jesus (Mk 5:24), relates that Jesus paid no attention to the message delivered to Jairus, "Your daughter is dead..." (Mk 5:35, 36), *emphasizes* the weeping and wailing that was going on among the mourners (Mk 5:38, 39), reports the Aramaic words spoken by Jesus to the child (Mk 5:41), and adds that the girl, brought back from the dead, walked (Mk 5:42). Several items are common to Mark and Luke, though not found in Matthew. Thus we are told that the name of the ruler was Jairus (Mark 5:22; Luke 8:41), that Jairus made his first request before the child had died (Mark 5:23; Luke 8:42), that she was about twelve years of age (Mark 5:42; Luke 8:42), that Peter, James, and John, and also the child's parents were with Jesus when he performed the miracle (Mark 5:37, 40; Luke 8:51), and that Jesus did not want the news of this miracle to spread (Mark 5:43; Luke 8:56). It is Luke alone who reports that the daughter was an only child (Lk 8:42), and that Jesus did indeed hear the remark to which he paid no attention (Lk 8:50). In all the three accounts the story of the bringing back to life of the daughter of Jairus is interrupted by that of the healing of the woman who touched Christ's garment. (Baker New Testament Commentary – Exposition of the Gospel According to Mark)

Daniel Akin - This text has what we call a "sandwich structure." Jarius (Mk 5:21-24) – The suffering woman (Mk 5:24-34) – Jarius (Mk 5:35-43). It is two stories wrapped up in one big story. The purpose is to make comparisons and draw contrast. We will see a number of common themes in these 2 stories that are also found in the stories of Jesus calming the sea (Mk 4:35-41) and His healing of the demon-possessed (Mk 5:1- 20). 2 immediately stand out: 1) Jesus cares for those in trouble and 2) Jesus is the omnipotent God! He has authority over what is impossible for you and me. Nature, demons, diseases and even death surrender completely and immediately to His sovereign authority. ([Sermon](#))

Hiebert points out that "Mark and Luke placed these miracles immediately after the cure of the Gerasene demoniac, but Matthew placed several occurrences between them and expressly connected these two miracles with Jesus' teaching concerning fasting (Mt 9:18). Mark placed all of Matthew's intervening events earlier. It is another clear instance of the fact that the Gospel writers did not record all of their material in strict chronological sequence." ([Gospel of Mark: An Expository Commentary](#))

When Jesus had crossed over again in the boat to the other side- In the story of the healing of the Gadarene demoniac recall Jesus was on the eastern side of Galilee (Mk 5:1-2+, see [map above](#)) and so the other side is about 6 miles to the western to northwestern shore of the Sea of Galilee. **Boat** is [ploion](#), the same word used to describe the boat in in Mk 5:2+.

A large crowd gathered around Him - **Large crowd** - see Mk 3:7, 8, 9, 20, 32: 4:1, 36. This reception on the eastern shore is in stark contrast to the rejection on the western shore! Luke 8:40+ adds that "**The people welcomed** (apodechomai from [dechomai](#) = "put out the welcome mat") **Him for they had all been waiting for Him.**" **Robertson** comments that **waiting** ([prosdokao](#) in [present tense](#)) is "an old verb for eager expectancy, a vivid picture of the attitude of the people towards Jesus. Driven from Decapolis, he is welcomed in Capernaum." Why did such a **large crowd** gather to welcome Jesus? One can only surmise that His miraculous healings had gripped their attention. The Greek word for around is epi which more literally means upon or unto and pictures the throng pressing in on Him. One wishes they had not just pressed in physically but pressed in (so to speak) spiritual, pressing into to the gospel He spoke, but such was not to be the case. They wanted the temporal benefits from Him, but not the blessing of eternal life. People still seek Jesus for the wrong reasons!

Hiebert comments that "**Gathered** renders the aorist [passive](#) verb, "**was gathered**," and indicates that what they knew and had heard, as an irresistible urge, drew them out. **Unto** (around) **him** implies that the crowd pressed closely upon His person." ([Gospel of Mark: An Expository Commentary](#))

And so He stayed by the seashore- Presumably they crowded Him so that He could not venture away from the shore. It is interesting that Jesus' arrival was so expected that the people came to Him before He could get beyond the shore. We can't say for sure how they knew He was arriving for there were no text messages or iPhones to call ahead. Recall that there had been **other boats** that went with Him when He departed (Mk 4:36+) and it is conceivable that one of those boats had gone on ahead to spread the word of Jesus' return. Of course they would also have told the story of Jesus power over the wind and sea as well as over the demonic world. This would have created quite a stir. It is also possible that someone on the shore recognized Jesus' boat from a distance and spread the news through the town like wildfire.

Mark 5:22 One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet

Wuest And there comes one of the synagogue rulers, by name, Jairus; and having seen Him, he falls at His feet,

NET Mark 5:22 Then one of the synagogue rulers, named Jairus, came up, and when he saw Jesus, he fell at his feet.

GNT Mark 5:22 κα ρχεται ε ς τ ν ρχισυναγ γων, ν ματι ἱρος, κα ὃ ν α τ ν π πτει πρ ς το ς π ὁα ς α το

NLT Mark 5:22 Then a leader of the local synagogue, whose name was Jairus, arrived. When he saw Jesus, he fell at his feet,

KJV Mark 5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

ESV Mark 5:22 Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet

NIV Mark 5:22 Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet

ASV Mark 5:22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,

CSB Mark 5:22 One of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at His feet

NKJ Mark 5:22 And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet

NRS Mark 5:22 Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet

YLT Mark 5:22 and lo, there doth come one of the chiefs of the synagogue, by name Jairus, and having seen him, he doth fall at his feet,

NAB Mark 5:22 One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet

NJB Mark 5:22 Then the president of the synagogue came up, named Jairus, and seeing him, fell at his feet

GWN Mark 5:22 A synagogue leader named Jairus also arrived. When he saw Jesus, he quickly bowed down in front of him.

BBE Mark 5:22 And one of the rulers of the Synagogue, Jairus by name, came, and seeing him, went down at his feet,

- **came up:** Mt 9:18,19 Lu 8:41,42
- **One of the synagogue officials:** Lu 13:14 Ac 13:15 18:8,17
- **fell at His feet:** Mk 5:33 Mt 2:11 Lu 5:8 8:28 Ac 10:25,26 Rev 22:8
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:18+ While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

Luke 8:41+ And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house;

JAIRUS KNOWS JESUS IS THE MAN FOR THE JOB!

One of the synagogue officials named **Jairus** came up - NAS omits translation of the conjunction **kai** which is context indicates sequence and thus is translated "then" by the NLT, ESV, NIV, and NRSV. KJV has "behold" but the Greek word **idou** is only found in the **Textus Receptus**, not in the modern manuscripts. The phrase **one of the synagogue officials** suggests they may have been more than one official (there were often from 3-7 in a Jewish synagogue). **Wuest** explains that "Acts 13:14-15+ makes it clear that a single synagogue had a number of rulers. Their duties were to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage." Matthew 9:18+ calls **Jairus** an "official" (**archon**) but does not give his name, while Lk 8:49+ gives his name and refers to him as a "synagogue official" like Mark. While we do not know for certain it is very possible that **Jairus** was at the **synagogue** when Jesus cast out a demon (Mk 1:21-28+) and thus would have had first hand knowledge of Jesus supernatural power! In any event, **Jairus** knew Jesus was the Man he needed to contact regarding his gravely ill daughter!

Alan Carr comments that Mark 4:35-5:43 This section of Mark's Gospel is filled with impossible cases. It has been called the *Home Of The Hopeless*. There are four impossible, hopeless situations recounted in **Mark 4:35-5:43**. There is the *Troubled Sea*, the *Tormented Sinner*, the *Traumatized Sufferer*, and the *Tragedy of the Schoolgirl*. It is filled with impossible cases. It has been called the Home Of The Hopeless. There are four impossible, hopeless situations recounted in Mark 4:35-5:43. There is the Troubled Sea, the Tormented Sinner, the Traumatized Sufferer, and the Tragedy of the Schoolgirl. Each case is hopeless! The disciples thought they were going to die in the storm, Mark 4:38, but Jesus was able to calm the storm with a simple command. No one could tame the demoniac, but Jesus set him free from his bondage with a simple command. As we move through the rest of the events in this chapter we will soon discover that Jesus is more than adequate for every situation. There are no incurables with Him. There are no hopeless situations with the Lord! Your situation is not hopeless! Your loved ones are not hopeless! (**Sermon**)

Luke 8:42+ adds that **the crowds were pressing against Him** where **were pressing** is in the **imperfect tense**, picturing them pushing and shoving up against Jesus. In fact **were pressing** emphatically depicts the crowds pressing in so hard that one could hardly breathe! What a scene this must have been, and how frustrated **Jairus** must have been because this **pressing** crowd clearly impeded **Jairus** ability to get to Jesus and then also impeded Jesus' ability to go to the aid of his daughter quickly.

JAIRUS' NAME - Jairus (pronounced **Ja-i-rus** with emphasis on "i") was an official in charge of the synagogue in Capernaum and his name means something like "Jehovah Enlightens." **Evans** has an interesting comment that **Jairus** "in Hebrew means *"he will awaken"* [cf. 1 Chr 20:5], and so may have been understood as a portent of things to come." **Hiebert** says **Jairus** is the Greek form "of the Hebrew name **Jair**, meaning *"He will give light."*" **Stein** comments that "**Jairus** is the Greek form of the name *"Jair"* (Nu 32:41; Dt 3:14; Josh 13:30; 1 Chr 20:5). Some scholars have sought to find symbolism in this name because *Jair* means *he [God] will awaken*, which fits Luke 8:52 nicely, but none of the Evangelists made any allusion to this. If Luke wanted Theophilus to see such a symbolism based on this Hebrew meaning, he would have needed to do something similar to what we find Matt 1:21." (NAC-Lk)

While **Jairus** is not called a **Pharisee**, as a synagogue leader he would have had significant contact with the Pharisees and in such a setting would have been acutely aware of their intense hatred of Jesus, which makes his act of prostrating himself before Jesus all that much more surprising. One thinks of the old adage that **necessity is the mother of invention** (not to imply that his show of respect was a sham, but that in part it was driven by his dire need).

MacArthur - None of the gospel writers identify **Jairus** as a member of the Pharisees. Even so, his position in the synagogue meant he was intimately connected with the Pharasaic establishment of Capernaum. He was undoubtedly aware of the hatred the religious leaders had toward Jesus. Yet, he was willing to very publicly seek His help. (MNTC-Mk)

THE GREAT HUMILITY OF JAIRUS

This recalls the wisdom from above (James 3:17,18+) of James -

But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."...**Humble** yourselves in the presence of the Lord, and He will exalt you. (James 4:6, 10+)

And on seeing Him, fell at His feet- Compare the response of demoniac when he saw Jesus "**he ran up and bowed down** ([proskuneo](#)) **before Him**" (Mk 5:6+). We do not know how [Jairus](#) felt about Jesus prior to this event, but his personal catastrophe created a pressing crisis and a critical need. And so **Jairus** turned to Jesus in desperation, which is not a bad place to turn when you're in a bad place! **Fell** ([pipto](#)) **at His feet** parallels Matthew's use of the verb [proskuneo](#) (which is often translated "worshiped" - Mt. 4:10; Jn 4:21-24; 1 Cor 14:25; Rev 4:10) and emphasizes [Jairus](#) recognition of great need and of Jesus great authority. Here was a ruler of the Jewish synagogue, humbling himself before his fellow Jews in an act of [homage](#) and [reverence](#). Jairus' boldness is a striking contrast "a man of the Pharisees, named [Nicodemus](#), a ruler of the Jews," (Jn 3:1+) who came to Jesus by night (Jn 3:2+)! [Jairus](#) came openly, Nicodemus covertly. **Hiebert** says "In his distress, he publicly prostrated himself before Jesus in recognition of His superiority."

Alan Carr - We are told that this man is a "ruler of the synagogue". That is, he is a man of prominence, position, prestige, privilege, prosperity and power in the community. He was a man who had it all, The word "**fell**" means "to descend from a higher place to a lower." Jairus came down from his lofty perch to humble himself before the Lord.

Spurgeon - It was an unusual thing for a ruler of the synagogue to be at the feet of Jesus, yet that is the best place for us all. If God has placed any of you in an eminent position, it will well become you to fall at the feet of Jesus as Jairus did. There is no place more suitable, no place more honourable, no place more profitable, than at the feet of Jesus. What brought Jairus there? It was his great necessity; and that is what will bring us there, a sense of our great need.

Mark records another individual with a "sick" daughter coming and falling at the feet of Jesus (a good place to be!) -

But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and **fell at His feet.**" (Mk 7:25+)

Lockyer - one of these rulers had the moral courage to manifest his faith in Christ's authority, and the homage he paid Him is a miniature anticipation of the universal adulation He will yet receive (Romans 14:11+). Trouble, a common heritage, attracted him to the Man of Sorrows, acquainted with human grief, and in a greater Ruler he found relief.

Trial give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there.
Amen!

Life Application Study Bible has an interesting comment noting that "Many synagogue leaders had close ties to the Pharisees. It is likely, therefore, that some synagogue rulers had been pressured not to support Jesus. For Jairus to bow before Jesus was a significant and perhaps daring act of respect and worship."

Synagogue officials ([752](#))([archisunagogos](#) from **archi** - denotes rank or degree + [sunagoge](#) - synagogue) was leader or president of a synagogue who was elected (and thus was respected) but was not a priest but a lay person. His duty was to safeguard the scrolls, care for the facility, organize the synagogue school, and supervise the readers, teachers, and those who prayed. **Zodhiates** adds "As there were several elders in each synagogue, one of them was chosen, or appointed, ruler or rector of the synagogue. He governed all its affairs, such as preserving order, and selecting and inviting persons to read or speak in the assembly. The presiding elder was called **archisunagōgos**, though the name is sometimes applied to all elders (Mt. 5:22, 35, 36, 38; Lk 8:49; 13:14; Acts 13:15; 18:8, 17). We do not know how many such rulers were in each synagogue, but it seems that there were more than one. Multiple rulers of the synagogue are mentioned in Mark 5:22 (cf. Acts 13:15)." (Complete Word Study Dictionary)

THOUGHT - Notice that **fell at Jesus' feet** clearly implying that Jairus the ruler of the synagogue was doing so as an act of worship. And just as important to note is that Jesus received this "act of worship." Contrast the reaction of the angel addressing the apostle John who wrote "Then I (JOHN) fell at his feet to worship him. But he said to me, "**Do not do** ([present imperative with a negative](#)) that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; **worship** ([proskuneo](#) in the [aorist imperative](#)) **God**. For the testimony of Jesus is the spirit of prophecy." (Rev 19:10+) Again John writes "I, John, am the one who heard and saw these things. And when I heard and saw, **I fell down to worship** at the feet of the angel who showed me these things. But he *said to me, "Do not do that. I am a fellow

servant of yours and of your brethren the prophets and of those who heed the words of this book. **Worship** ([proskuneo](#) in the [aorist imperative](#)) **God.**" (Rev 22:8–9+) So not only are angels not to be worshiped but men are not to be worshiped Luke recording that "When Peter entered, Cornelius met him, and **fell** ([pipto](#)) at his feet and **worshiped** ([proskuneo](#)) him. But Peter raised him up, saying, '**Stand up** ([aorist imperative](#)); I too am just a man.'" (Acts 10:25-26+). So what is the clear conclusion of Jairus' act/action? Jesus is not a mere man, but is the God-Man, the only Man Who is worthy to be bowed down to and worshiped! How many times do we hear skeptics declare "Jesus never claimed to be God." Clearly, in this passage Jesus' action of receiving the worship of Jairus is tantamount to His declaration that He is in fact God!

**MARK 5:21-43: TWO MIRACLES
TWO CONTRASTING PERSONALITIES
TWO THINGS IN COMMON
A DESPERATE NEED & FAITH IN JESUS**

A Man	A Woman
Wealthy	Poor
Respected	Rejected
Synagogue Ruler	Anonymous "Nobody"
Honored	Ashamed
Leader of synagogue	Shut out of the synagogue
Wealthy	Bankrupt
Came to Jesus submissively	Came to Jesus secretly
One with 12yo child	One with 12 yr hemorrhage
12 years of Delight	12 years of Despair
All His Needs Met At the Feet of Jesus	All Her Needs Met At the Feet of Jesus
DEAR READER: ALL YOUR NEEDS MET AT THE FEET OF JESUS!	

Mark 5:23 and implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live."

Wuest and begs Him earnestly, saying, My little daughter is at the point of death. Come, place your hands upon her in order that she might be saved and live.

NET Mark 5:23 He asked him urgently, "My little daughter is near death. Come and lay your hands on her so that she may be healed and live."

GNT Mark 5:23 κα παρακαλε α τ ν πολλ λ γων τι τ θυγτρι ν μου σχ τως χει, να λθ ν πιθ ς τ ς χε ρας α τ να σωθ κα ζ σ .

NLT Mark 5:23 pleading fervently with him. "My little daughter is dying," he said. "Please come and lay your hands on her; heal her so she can live."

KJV Mark 5:23 And besought him greatly, saying, My little daughter lieth at the point of death:*I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

ESV Mark 5:23 and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live."

NIV Mark 5:23 and pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live."

ASV Mark 5:23 and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

CSB Mark 5:23 and kept begging Him, "My little daughter is at death's door. Come and lay Your hands on her so she can get well and live."

NKJ Mark 5:23 and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live."

NRS Mark 5:23 and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live."

YLT Mark 5:23 and he was calling upon him much, saying -- 'My little daughter is at the last extremity -- that having come, thou mayest lay on her thy hands, so that she may be saved, and she shall live;'

NAB Mark 5:23 and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live."

NJB Mark 5:23 and begged him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her that she may be saved and may live.'

GWN Mark 5:23 He begged Jesus, "My little daughter is dying. Come, lay your hands on her so that she may get well and live."

BBE Mark 5:23 And made strong prayers to him, saying, My little daughter is near to death: it is my prayer that you will come and put your hands on her, so that she may be made well, and have life.

- **and implored Him earnestly:** Mk 7:25-27 9:21,22 2Sa 12:15,16 Ps 50:15 107:19 Lu 4:38 7:2,3,12 Joh 4:46,47 11:3
- **lay Your hands on her):** Mk 6:5,6,13 16:18 2Ki 5:11 Mt 8:3 Lu 4:40 13:13 Ac 28:8 Jas 5:14,15
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:18+ While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

Luke 8:41+ And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house; 42 for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

A PLAINTIVE PRAYER FROM A PARENT IN PAIN

And implored Him earnestly - In essence he was begging Jesus. Have you ever begged Jesus, fallen on your knees with your face on the ground and cried out...I mean **REALLY BEGGED HIM**? Notice that Jesus does not tell Jairus to stop crying out, to stop [demeaning](#) himself (after all he is a respected synagogue official and begging is not becoming), but in fact responds to his heart-felt cries -- Jesus was/is able to run to our aid upon hearing our cry too beloved ([meditate](#) on Hebrews 2:18+)...and He is the same yesterday, today and tomorrow, beloved. **Cry out to him beloved!** ([Take 3 minutes and praise Him that you can CRY OUT!](#)) (Heb 13:8+)

Daniel Akin says "His little girl is dying, and in spite of the growing opposition of the religious establishment, he bucks the trend and comes to the only one He believes can save her." ([Sermon](#))

NLT says "pleading fervently." Luke 8:41+ says Jairus" **"Began to implore** ([imperfect tense](#) = again and again) **Him to come to his house."** **Implored** here in Mark is in the [present tense](#) indicating [Jairus](#) was continually imploring Jesus, which recalls Jesus' words in the Sermon on the Mount in which He gave the Jews three commands - "**Ask** ([present imperative](#) calling for the asking, seeking and knocking to be continual), and it will be given to you; **seek**, and you will find; **knock**, and it will be opened to you." (Mt 7:7+) The idea of **implored** pictures Jairus as appealing to Jesus in supplication, even beseeching and begging Him with a deep sense of urgency. **Fervently** is the adjective [polus](#) which means many, numerous, of great magnitude, plentiful, all descriptions which would aptly describe Jairus' "large petitions." Jairus' "large petitions" reminds me of the words of John Newton's great hymn **Come My Soul, Thy Suit Prepare** ([listen to this vocal and be blessed!](#))

Come, my soul, thy suit prepare,
Jesus loves to answer pray'r.
He Himself has bid thee pray,
rise and ask without delay.

Thou art coming to a King,
large petitions with thee bring,
for his grace and pow'r are such,
none can ever ask too much.

With my burden I begin,
Lord, remove this load of sin!
Let Thy blood, for sinners spilt,
set my conscience free from guilt.

Lord! I come to Thee for rest,
take possession of my breast;
there Thy blood-bought right maintain,
and without a rival reign.

While I am a pilgrim here,
let Thy love my spirit cheer;
as my Guide, my Guard, my Friend,
lead me to my journey's end.

Show me what I have to do;
ev'ry hour my strength renew;
let me live a life of faith;
let me die Thy people's death.

Implored (3870) (**parakaleo** from **para** = side of, alongside, beside + **kaleo** [[word study](#)] = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. See the following discussion for elaboration on the nuances of this great Greek verb. **Kent Hughes** illustrates the root idea of **parakaleo** "to come alongside and encourage" with the following example - I see this exemplified every time my church has a roller skating party, and the parents put their little ones on skates for the first time. Mom and Dad skate with their child, holding on to his or her hands, sometimes with the child's feet on the ground and sometimes in the air. But all the time the parents are alongside **encouraging**....[exhortation] is a wonderful gift, and we are to place it at Christ's feet and be willing to be worn out in its use.

Point of death (2078) (**eschatos** from **ek** = from, primarily as it relates to place) means last in time or space/place (most remote). The idea pertains to being at the very end, extremely, i.e., in extremity, to be at the last gasp, at the point of death.

Lay (2007) (**epitithemi** from **epi** = upon + **tithemi** = to place, put) means literally to place or put upon, to lay upon.

Saying, "My little daughter is at the point of death" (Literally, is at the last point; in [extremis](#); at the last extremity, the "**last gasp**") - Note that Matthew's version condensed the story to present at the outset what was really true before Jesus reached his house. (Mt 9:18+). Luke 8:42+ says she was his only daughter adds she **was dying** in the [imperfect tense](#) which could be translated "*she was beginning to die*" or "*was approaching death*." ([echo](#) + **eschatos** = having reached a critical stage) At this point in the Mark's version either she is not yet dead or Jairus does not know she has died since he left his house. Luke 8:42+ adds that this Jairus' **only daughter about twelve years old**. It is notable that at **twelve years old** she would have been in her first year of womanhood according to Jewish custom.

Jesus hears the cries of the distressed.

We can come to Jesus with our request
-- Mark Akin

Bengel - It was great faith which impelled Jairus to leave her when just breathing her last.

Vincent observes that the phrase **my little daughter** is "an endearing touch in the use of the [diminutive](#) is peculiar to Mark." (cf diminutives by Mark in Mark 5:41 "damsel," or "little girl;" in Mark 7:27, "dogs" = "little dogs," "whelps;" in Mark 8:7, a few "small

fishes;" in Mark 14:47, his ear, literally "a little ear.")

Hiebert adds "'My little daughter"—the diminutive form, used only by Mark, heightened the [pathos](#). **My** underlines the personal relationship and reveals the father's deep affection for his little loved one....Matthew's statement that she "is even now dead" (Mt 9:18+) is due to his abbreviated account, which leaves out all reference to the further communication coming from the ruler's house." (Ibid)

McKenna says by bowing down **Jairus** was "willing to risk religious ridicule and public embarrassment by kneeling at Jesus' feet and begging Him to come to his home and heal his daughter." (Communicator's Commentary)

THOUGHT - Beloved, when I was in active medical practice, I worked closely with a Jewish gastroenterologist, who was always such a joy to be around. Then one day, his only precious daughter was immediately killed in a tragic car accident. This man's countenance and demeanor were never, ever the same in all the following years that we interacted professionally. When he was in my office, I would always sense his ongoing grief and indeed I grieved with him for this unspeakable tragedy. Please pray for this man Tom L to meet his Messiah before he passes on. Perhaps this personal story will give you some sense of how dramatic and desperate was the scene on that fateful day in Capernaum.

Point of death (2079) (**eschatos** from **ek** = from, primarily as it relates to place or time; eschatology = study of last things) is an adverb related to the noun [eschatos](#) (2078), meaning extremely, to be in the last extremity, and here in the only NT use figuratively to be very sick, be at the point of death. to be at the last gasp

JAIRUS CAME TO JESUS IN FAITH

Please come and lay Your hands on her, so that she will get well and live- The KJV adds a phrase not in the Greek "*I pray thee.*" Later in Mk 6:5+ Mark records Jesus "**could do no miracle (IN HIS HOMETOWN NAZARETH) except that He laid His hands on a few sick people and healed them.**" Presumably **Jairus** had heard about Jesus laying His hands on sick people and healing them. Obviously Jesus could have healed without laying on hands but the laying on of hands associated the power of the healer with the one needing healing. (cf other examples of Jesus laying on hands to heal- Mk. 7:32; Mk. 8:23; Mk. 8:25) **Hiebert** adds that Jairus' "request indicated his faith in Jesus' power to heal, but erroneously assumed that His personal presence was necessary. Neither in the Old Testament nor in rabbinic literature was the laying on of hands associated with physical healing. Jesus' frequent symbolic use of the practice apparently had caused the popular association of it with His healings."

Lay (2007) ([epitithemi](#) from **epi** = upon + **tithemi** = to place, put) means literally to place or put upon, to lay upon (Mt 23:4; 27:29; Mk 4:21; Luke 15:5; Jn 9:15; Acts 15:10; 28:3; Ge 21:14; Ex 25:21, 30; Jos 10:24). **Epitithemi** was frequently used of laying on of hands (20 of 40 uses), including Jesus laying His hand on to heal (Mk 5:23, 6:5; 7:32; 8:23, 8:25, Mt. 9:18; Mt. 19:13, 15; Mk 8:25; Lk 4:40; 13:13; Acts 9:12; 28:8), of Jesus laying His hand on to bless (Mt 19:13, cf similar sense of benediction/ordination - Acts 8:17, 6:6; 8:19; 13:3; 19:6; 1Ti 5:22), of apostles Peter and John laying on of hands to "impart" the Spirit (Acts 8:17ff), associated with ordination (Acts 6:6), associated with imparting gifts by ordination (1 Ti 4:14).

So that she will get well and live - Get well is literally, "that she may be saved," in this case saved from death **and live** as a result of His action. Jairus use of get well (be saved) suggests he knew her death was imminent unless Jesus intervened. **James Brooks** comments that "The verb ([sozo](#)) translated "healed" (**get well**) elsewhere means save. It appears again in Mk 5:28, 34. Certainly in Mk 5:34 its meaning borders on salvation in the theological sense. In all the miracles of Mark 5, physical healing is a parable of spiritual deliverance." (NAC-Jn) Lane adds that "What was unusual (ABOUT JAIRUS' REQUEST) was his confidence that if Jesus would come, his daughter's life would be saved." (NICNT-Mk)

Daniel Akin - The man Jarius came to Jesus because he believed Jesus could do for him what no one else could! His humble faith is a model we all should emulate. His request was straight forward and to the point delivered in dependency and urgency ([Sermon](#))

MacArthur has an interesting observation that "The authenticity of Jairus's faith in Christ is never questioned by any of the gospel writers. In fact, his faith was so strong that, according to Matthew 9:18, he believed Jesus could not only heal his daughter but, if necessary, even raise her from the dead."

Spurgeon - This was great faith, yet it was also little faith, for he limits Christ's power to his bodily presence, and he stipulates about the way in which the cure is to be wrought: "I pray thee, come and lay thy hands on her, that she may be healed." Yet we never like to criticize faith, there is so little of it, and it is so precious a thing that we are glad to see it anywhere, and especially in a ruler of the synagogue. Oh, that we all prayed thus for our little daughters and our little sons: "Lord, come and lay thy hands on them! There is

sin in them, and sin means spiritual death, come and lay thy hands on them, that they may be healed, and live forever.”

Alexander Maclaren - Desperation makes men bold. Conventionalities are burned up by the fire of agonised petitioning for help in extremity. Without apology or preliminary, Jairus bursts in, and his urgent need is sufficient excuse. Jesus never complains of scant respect when wrung hearts cry to Him. But this man was not only driven by despair, but drawn by trust. He was sure that, even though his little darling had been all but dead when he ran from his house, and was dead by this time, for all he knew, Jesus could give her life. Perhaps he had not faced the stern possibility that she might already be gone, nor defined precisely what he hoped for in that case. But he was sure of Jesus’ power, and he says nothing to show that he doubted His willingness. A beautiful trust shines through his words, based, no doubt, on what he had known and seen of Jesus’ miracles. We have more pressing and deeper needs, and we have fuller and deeper knowledge of Jesus, wherefore our approach to Him should be at least as earnest and confidential as Jairus’s was. If our Lord was at the feast when this interruption took place, His gracious, immediate answer becomes more lovely, as a sign of His willingness to bring the swiftest help. ‘While they are yet speaking, I will hear.’ Jairus had not finished asking before Jesus was on His feet to go. ([Sermon](#))

Hendriksen - A considerable measure of faith! The man believes in the effectiveness—even now with death so close—of the touch of Jesus’ hands.....Repeatedly and in varying phraseology the Gospels speak of **the healing touch of Christ’s hands**. To Mark 1:41 add Mark 7:33; cf. Matt. 8:3, 15; 9:29; 17:7; Mt 20:34; Luke 5:13; 7:14; 22:51. Sometimes, however, the sick touched Jesus (Mark 3:10; Mk 5:27–31; Mk 6:56). Either way the afflicted ones were healed. Evidently in connection with such physical contact healing power issued from the Savior and was transmitted to the person in need of it (Mark 5:30; Luke 8:46). This, however, was no magic! The healing power did not originate in his fingers or his garment. It came straight from the divine and human Jesus, from his almighty will and infinitely sympathetic heart. There was healing power in that touch because he was, and is, “touched with the feeling of our infirmities” (Heb. 4:15). It should not escape the reader that according to Mark 1:41 Jesus was “moved with compassion” when he stretched out his hand and touched the leper. The leper’s need and faith found an immediate response in the Savior’s eagerness to help. And this readiness was one in which his power and his love embraced each other. (BNTC-Mk)

Guzik - This man had great confidence in Jesus and he believed that Jesus had all power to heal his daughter. But he also believed that Jesus should be there for it to happen (come and lay Your hands on her). It may be that the man held a firm superstition in his mind, believing that the healer had to be present. It may be that he was just accustomed to thinking that way and never really thought about a person being healed in a different way. Whatever the reason, his thinking put Jesus in a box. “To heal my daughter, You have to come and lay Your hands on her.” When a Roman Centurion came to Jesus in a similar situation (Luke 7:1–10), Jesus didn’t even go to the centurion’s house to heal the servant. He simply pronounced him healed from a distance. But here, Jesus did not demand that Jairus show the same faith the centurion had. Jesus responded to the faith Jairus had. Jesus asks us to give to Him the faith that we have.i. “This was weakness of faith, far short of that of the centurion, who yet was a Roman soldier; whereas Jairus was a learned Jew. Knowledge is therefore one thing, faith another; and the greatest scholars are not always the holiest men.” (Trapp)

R C H Lenski on get well (KJV = be healed) - The passive of [sozo](#) means “saved” through the intervention of Jesus, and this verb always combines the idea of rescue and the idea of being placed permanently into the condition of safety. The [zao](#) states what this condition is, the present tense implies that she may go on living.

Get well ([4982](#))([sozo](#)) has the basic meaning of rescuing one from great peril. Additional nuances include to protect, keep alive, preserve life, deliver, heal, be made whole. **Sozo** is sometimes used of physical deliverance from danger of perishing (see Mt 8:25; Mt 14:30; Lk 23:35; Acts 27:20, Acts 27:31), physical healing from sickness (Mt 9:21, 22; Mk 5:23, Acts 4:9), and deliverance from demonic possession (Lk 8:36).

Sozo in Mark - Mk. 3:4; Mk. 5:23; Mk. 5:28; Mk. 5:34; Mk. 6:56; Mk. 8:35; Mk. 10:26; Mk. 10:52; Mk. 13:13; Mk. 13:20; Mk. 15:30; Mk. 15:31; Mk. 16:16

Live ([2198](#))([zao](#)) refers literally to natural physical life (opposite of death, Acts 22:22, 25:24, 28:4, Ro 7:1-3, 1Cor 7:39, of Adam = 1Cor 15:45; 2Cor 4:11 = refers to natural lives of believers; Php 1:22 - "to live on in the [physical] flesh"; 1Th 4:15,17 = believers physically alive at time of Rapture; Heb 2:15; Heb 9:17; James 4:15 = "we shall live" physically if God so wills it!), to come to life after death (Mt 9:18), to recover life after sickness (Jn 4:50). **Zao in Mark** - Mk. 5:23; Mk. 12:27; Mk. 16:11

Hendriksen - The best refuge for any troubled heart is Jesus:

From every stormy wind that blows,
From every rising tide of woes
There is a calm, a sweet retreat,
'Tis found beneath the mercy seat.
Thomas Hastings

Related Resources:

- [Who was Jairus in the Bible?](#)
- [How many people were raised from the dead in the Bible?](#)
- [What does the Bible say about coping/dealing with a terminal illness?](#)

[Jesus, What A Friend For Sinners](#)

Matthew Smith

Jesus! What a friend for sinners
Jesus, lover of my soul
Friends may fail me, foes assail me
He, my savior, makes me whole

Hallelujah! What a savior!
Hallelujah! What a friend!
Saving, helping, keeping, loving
He is with me to the end

Jesus! What a strength in weakness
Let my hide myself in Him
Tempted, tried, and often failing
He my strength, my victory wins

Hallelujah! What a savior!
Hallelujah! What a friend!
Saving, helping, keeping, loving
He is with me to the end

Jesus! What a help in sorrow
While the billow over me roll
Even when my heart is breaking,
He, my Comfort, helps my soul

Hallelujah! What a savior!
Hallelujah! What a friend!
Saving, helping, keeping, loving
He is with me to the end

Jesus! I do now receive him
More than all in Him I find
He has granted me forgiveness,
I am His and He is mine

Hallelujah! What a Savior!
Hallelujah! What a friend!
Saving, helping, keeping, loving
He is with me to the end

Hallelujah! What a Savior!
Hallelujah! What a friend!
Saving, helping, keeping, loving
He is with me to the end

LAYING ON OF HANDS - Bob Utley

This gesture of personal involvement is used in several different ways in the Bible.

- A. Passing on the family leadership (cf. Gen. 48:18)
- B. Identifying with the death of a sacrifice as a substitute

1. priests (cf. Ex 29:10, 15, 19; Lev. 16:21; Nu 8:12)

2. laypersons (cf. Lev. 1:4; 3:2, 8; 4:4, 15, 24; 2 Chr. 29:23)

C. Setting persons aside to serve God in a special task or ministry (cf. Nu 8:10; 27:18, 23; Dt. 34:9; Acts 6:6; 13:3; 1 Ti 4:14; 5:22; 2 Ti 1:6)

D. Participating in the judicial stoning of a sinner (cf. Lev. 24:14)

E. Receiving a blessing for health, happiness, and godliness (cf. Mt. 19:13, 15; Mk 10:16)

F. Relating to physical healing (cf. Mt. 9:18; Mk 5:23; 6:5; 7:32; 8:23; 16:18; Lk 4:40; 13:13; Acts 9:17; 28:8)

G. Receiving the Holy Spirit (cf. Acts 8:17-19; 9:17; 19:6)

FROM [GOTQUESTIONS](#)

Question: "Laying on of hands - what does the Bible say?"

Answer: "Laying on of hands" is a biblical action; however, there is no biblical mandate requiring the physical laying on of hands for a particular spiritual ministry. Jesus certainly laid His hands on many of those He healed; however, He also healed without laying His hands on people. In fact, there were times when He was nowhere in the vicinity of those He healed. Matthew 8:8+ describes Jesus healing the servant of the centurion without going near the centurion's house.

Here are two instances to consider: in one case the Holy Spirit bestows the gift of speaking in tongues with the act of an apostle's laying on of hands, and in the other case He does so without the laying on of hands, but simply through the apostle's preaching.

"Paul said, 'John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.' On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied" (Acts 19:4-6+).

"While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God" (Acts 10:44-46+).

1 Timothy 5:22 says, "Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure." The thought here is not so much in cautioning the physical action of laying on of hands but to urge care in bestowing the responsibility of spiritual leadership (however it is done). It is not to be done "suddenly" or without due consideration.

Undoubtedly, the laying on of hands in the early church was a means of connecting the message with the messenger, or the spiritual gift with the gifted giver. It provided a "sign" authenticating him through whom the physical manifestation of a spiritual gift was bestowed. We need to understand very carefully that there are no magical biblical formulas for the ministry of the church. Laying on of hands has no power in itself. Laying on of hands is only used by God when it is done in agreement with God's Word.

Mark 5:24 And He went off with him; and a large crowd was following Him and pressing in on Him.

Wuest And He went off with him. And there kept on following Him a large crowd, and they kept on pressing upon Him almost to the point of suffocation.

NET Mark 5:24 Jesus went with him, and a large crowd followed and pressed around him.

GNT Mark 5:24 καὶ πᾶν ἄνθρωπον μετ' αὐτοῦ. Καὶ ὁλοκατέχοντες αὐτὸν πολλοὶ καὶ συνθλίβοντες αὐτόν.

NLT Mark 5:24 Jesus went with him, and all the people followed, crowding around him.

KJV Mark 5:24 And Jesus went with him; and much people followed him, and thronged him.

ESV Mark 5:24 And he went with him. And a great crowd followed him and thronged about him.

NIV Mark 5:24 So Jesus went with him. A large crowd followed and pressed around him.

ASV Mark 5:24 And he went with him; and a great multitude followed him, and they thronged him.

CSB Mark 5:24 So Jesus went with him, and a large crowd was following and pressing against Him.

NKJ Mark 5:24 So Jesus went with him, and a great multitude followed Him and thronged Him.

NRS Mark 5:24 So he went with him. And a large crowd followed him and pressed in on him.

YLT Mark 5:24 and he went away with him. And there was following him a great multitude, and they were

thronging him,

NAB Mark 5:24 He went off with him, and a large crowd followed him and pressed upon him.

NJB Mark 5:24 Jesus went with him and a large crowd followed him; they were pressing all round him.

GWN Mark 5:24 Jesus went with the man. A huge crowd followed Jesus and pressed him on every side.

BBE Mark 5:24 And he went with him; and a great number of people went after him, and came round him.

- **went:** Lu 7:6 Ac 10:38
- **a large crowd was following Him and pressing in on Him** Mk 5:31 3:9,10,20 Lu 8:42,45 12:1 19:3
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Matthew 9:19+ Jesus got up and began to follow him, and so did His disciples.

Luke 8:42+ for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

And He went off with him - The Greek has it, "went off with him promptly." Jesus responded immediately to Jairus' request. So He left the seashore and headed off toward Jairus' home. **Hiebert** makes the interesting comment that "No reply by Jesus is recorded; His prompt action was His answer."

Spurgeon on Jesus **went off with him** - He will always regard true prayer; if we can believe, Jesus will come....

Spurgeon - This is an incident on the road, a wonder by the way. While the Lord is moving towards the chamber of the ruler's dying daughter, he works a miracle without a word. He was intent on his design to raise a girl; but without designing it he cures an older woman. The very spillings and overflows of Christ's power are precious.

And a large crowd was following Him and pressing in on Him- Wuest = "they kept on pressing upon Him almost to the point of suffocation." The detail of **the large crowd** prepares us for the other miracle in this section, for a woman would emerge from **the large crowd** as noted below. Presumably the **crowd** heard Jairus' plaintive plea and sought to follow with the thought they would see Jesus perform another miracle for the daughter of this respected official. Mark uses the vivid [imperfect tense](#) for **pressing in** which pictures the crowd surging again and again, like waves continually rolling onto the shore. **Hiebert** adds that "**Thronged** (in KJV), is a strong term used by Mark alone and only in connection with this story (Mk 5:24, 31), which pictures the crowd as exerting a suffocating pressure on Jesus which impeded His rapid movements. The remark prepares for the next stage in the narrative." Luke 8:42+ uses the word [sumpnigo](#) (also in the vivid [imperfect tense](#)) which means to press round or throng one so as almost to suffocate him. They were pressing Jesus so that he could hardly move because of the jam, or even to breathe ([sumpnigo](#)).

John Phillips - The multitudes, with a well-developed appetite for miracles, came along, pushing and jostling, each one eager to be close so as to get the best view. Everyone knew Jairus and his little girl-at least everyone in Capernaum and all those who attended the synagogue.

R C H Lenski - Jesus accedes to the petition of Jairus. The faith which the man displayed in hurrying to Jesus will be tried most severely as the sequel shows. All medical help had failed; the child was sinking away in death, and even the time needed to bring Jesus to her bedside might be too long to enable him to reach her while she was still alive. Jesus could not go rapidly enough for the anxiety of Jairus. The multitude that had gathered at the house of Matthew was following, curious to see what would happen, and the crowd was not considerate, for it kept pressing him on all sides (this is the force of $\sigma\upsilon\alpha$ in the verb). This point is mentioned because of the action that now intervenes.

Following ([190](#))([akolouthéo](#) from **a** = expresses union with, likeness + **keleuthos** = a road, way) means to walk the same road (Ponder that simple definition dear believer - Am I willing to walk the same road as Jesus?) Literally to follow (like the crowds followed Jesus) and in a figurative sense to follow Jesus as a disciple. To follow (closely) and was used of soldiers, servants and pupils. To go after someone or something (not as a true disciple however as we see with the crowds who physically followed Jesus, following however without a willingness to commit wholly to Him! cf John 6:60-65, 66)

Pressing in ([4818](#))([sunthlibo](#) from **sún** = an intensifier + **thlíbo** = press) means to press together, to crowd on all sides, to press closely on all sides as a crowd upon a person. Of a crowd throng, press in on someone. **BDAG** - "to crowd around so as to leave little room for movement." The preposition **sun** together indicates the united pressure of the crowd in Mark 5:24.

Guzik - Adam Clarke noticed four things displayed by Jairus that are necessary for answered prayer.

1. We must put ourselves in the presence of Jesus (one of the rulers of the synagogue came).
2. We must humble ourselves sincerely before Jesus (he fell at His feet).
3. We must lay open our request with a holy earnestness (and begged Him earnestly).
4. We must have total confidence in the power and the goodness of Jesus (Come and lay Your hands on her, that she may be healed, and she will live).

Mark 5:25 A woman who had had a hemorrhage for twelve years,

Wuest And a woman who had a flow of blood for twelve years, a

NET Mark 5:25 Now a woman was there who had been suffering from a hemorrhage for twelve years.

GNT Mark 5:25 καὶ γυνὴ ὅσα ἔσκει αἱματὸς ὃ δέκα τῇ

NLT Mark 5:25 A woman in the crowd had suffered for twelve years with constant bleeding.

KJV Mark 5:25 And a certain woman, which had an issue of blood twelve years,

ESV Mark 5:25 And there was a woman who had had a discharge of blood for twelve years,

NIV Mark 5:25 And a woman was there who had been subject to bleeding for twelve years.

ASV Mark 5:25 And a woman, who had an issue of blood twelve years,

CSB Mark 5:25 A woman suffering from bleeding for 12 years

NKJ Mark 5:25 Now a certain woman had a flow of blood for twelve years,

NRS Mark 5:25 Now there was a woman who had been suffering from hemorrhages for twelve years.

YLT Mark 5:25 and a certain woman, having an issue of blood twelve years,

NAB Mark 5:25 There was a woman afflicted with hemorrhages for twelve years.

NJB Mark 5:25 Now there was a woman who had suffered from a haemorrhage for twelve years;

GWN Mark 5:25 In the crowd was a woman who had been suffering from chronic bleeding for twelve years.

BBE Mark 5:25 And a woman, who had had a flow of blood for twelve years,

- **A woman** ,: Mt 9:20-22 Lu 8:43,44
- **who had had a hemorrhage** : Lev 15:19,20,25-27
- **for twelve years**: Lu 13:11 Joh 5:5,6 Ac 4:22 9:33,34
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:20+ And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak;

Luke 8:43+ And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,

THE UNTOUCHABLE WOMAN WHO TOUCHED JESUS

Untouchability, in its literal sense, is the practice of ostracising a minority group by segregating them from the mainstream by social custom or legal mandate. The "legal mandate" in this woman's sad case was specified in the Law of Moses (Lev. 12:4-8+; Lev 15:19-33+). As **Cole** says this poor woman "was perpetually ceremonially unclean." But she was about to be the center of attention of a miracle within another miracle!

A woman who had had a hemorrhage for twelve years - "A certain woman" (KJV). She did not only have a hemorrhage but had been suffering for twelve years. Quite a contrast ([table](#)) between Jairus and this nameless woman - "Jairus had enjoyed twelve years of delight; this poor woman had endured twelve years of despair." (Phillips) **Had a hemorrhage** is literally 'being ([present](#)

[tense](#)) in a flow of blood (the present participle describes a state begun in the past and still in effect in the present)." "It is not to be inferred that the woman had had an unchecked hemorrhage lasting twelve years: what is said is that she suffered from hemorrhage during these twelve years without being cured." (USBH-Mk)

THOUGHT - This is a great picture of what **sin** does for you. It is a terrible disease. It is terminal. It is a tremendous drain. It takes away our life blood. **Sin** never gives, only takes. It never adds life, only diminishes it. **Sin** always takes you farther then you want to go; It will keep you longer then you want to stay; It will cost you more than you want to spend. Or as **Samson** learned at the end of his life, *Sin will find you, blind you, bind you, & grind you.* [Jdg16:21 So the Philistines captured him and gouged out his eyes(blind)... he was bound with bronze chains(bind) & forced to grind grain in the prison(grind)] ([Brian Bell](#))

Akin - she is probably unmarried and childless, 2 additional curses to her pitiful state. ([Sermon](#))

Spurgeon - There were many in the throng around Jesus who did not touch him, and there were many who touched him, but not as she did; so she is singled out from the crowd: "A certain woman."

Hiebert - Mark's elaborate description of the woman, consisting of seven participial clauses (vv. 25–27), forms the longest single sentence in his Gospel. (Ibid)

John Phillips notes that "there was about to be an interruption, one that would drive poor Jairus to distraction. Yet, the woman who caused the interruption was desperate too. Under the Mosaic Law, her affliction rendered her untouchable, if not an actual outcast (Lev. 12:4-8+; Lev 15:19-33+). Her disease was defiling and debilitating. It cut her off from society and from the sanctuary. And it had gone on for twelve years." (Exploring Mark)

Spurgeon - There were many in the throng around Jesus who did not touch him, and there were many who touched him, but not as she did; so she is singled out from the crowd: "A certain woman,"

G Campbell Morgan - "By the very law of her people, she was divorced from her husband, and could not live in her home; she was ostracized from all society, and must not come into contact with her old friends; she was excommunicated from the services of the synagogue, and thus shut out from the women's courts in the temple."

Spurgeon has an interesting note on **twelve years** - Was this woman sent, do you think, to encourage the faith of Jairus? It has been well said that the child of Jairus had been twelve years living, but this woman had been twelve years dying, so, if Christ could heal the woman who had been twelve years dying, he could raise the child who had been twelve years living. It is significant that there should have been this equalization of the number of years in the two cases. Although Jairus seemed strong in faith, he was not really so. He put the best side of his faith forward; while this woman, who was strong in faith, yet coming behind Christ, and touching him as it were by stealth, put the worst side of her faith forward. We have known this to be the case in others, some who seem to be strong in faith are none too strong, and some who seem to be very weak in faith are much stronger than they seem.

Hemorrhage ([4311](#)) (**rhusis** from **rhéo** = flow) refers to flux (of blood), a flowing. In NT blood (Mk 5:25; Lk 8:43,44).

Steven Cole on the gravity of this woman's **hemorrhage** - According to the Law of Moses (Lev 15:19-31+), she was perpetually ceremonially unclean. Whoever touched her was unclean, so that even her own family had to keep their distance unless they wanted to be defiled. Whatever she lied or sat on became unclean, so that whoever touched those objects also became unclean. If her husband had relations with her, he became unclean for a week. For a woman especially, relationships with her family and friends are the very stuff of life. In that culture, all of life revolved around the various religious feasts and celebrations at the temple, not to mention the weekly synagogue meetings. This poor woman was an outcast, cut off from her family, friends, and culture....When Mark 5:26 reports that she had endured much at the hands of many physicians, he wasn't kidding. **The Talmud proposes eleven different remedies, including drinking a goblet of wine containing a powder made from rubber, alum, and garden crocuses. Another potion was made from Persian onions cooked in wine** (Alfred Edersheim, *The Life and Times of Jesus the Messiah* [Eerdmans], 1:620). She had tried them all, but none of them had worked. And, as with doctors in our day, there was no refund if the cure didn't work. The woman was broke. This woman's ceremonial defilement is a graphic picture of how sin defiles us all. It creates distance between us and God, as well as distance from our family and friends. Often, like her problem, our sin is an embarrassing sort of thing. We'd rather not discuss it or have anyone know about it. We clear our throats and try to change the subject if anyone dares ask about anything that might bring it out into the open. Like this woman's problem, sin is often costly. Sins such as drunkenness, drug abuse, and gambling can reduce a family to poverty and can cost a person his employment, his health, and his life. Emergency rooms are filled with victims of sin—beaten, abused, raped, stabbed, or shot because of anger, greed, and disregard for human life. Like this woman's disease, sin is also degenerative. Her disease was slowly killing her, draining her strength and her very lifeblood from her body. That is how sin works in the human heart, starting at first perhaps almost imperceptibly, but sapping our strength as it continues, leading us toward a slow but certain death. And, like this woman's illness, sin

is a hopeless problem apart from the Lord. Try as we will, we cannot extricate ourselves from its tentacles. Like climbing up an icy slope, we seem to make progress for a while, but then we slip and fall back to the bottom. We may compare ourselves with others and think that we're not so bad. But when we recognize that we must compare ourselves with God in His absolute holiness if we want to be accepted into His heaven, we despair. There is no human remedy. We are defiled by our sin; we need to be cleansed; we cannot cleanse ourselves; nothing we try can rid us of our guilt. What can we do? ([Jesus' Cleansing Power](#))

Mark 5:26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse—

Wuest - and had endured much suffering under the hands of many doctors, and had spent all of the things which she had, and was not even one bit bettered but rather grew worse.

NET Mark 5:26 She had endured a great deal under the care of many doctors and had spent all that she had. Yet instead of getting better, she grew worse.

GNT Mark 5:26 κα πολλ παθο σα π πολλ ν ατρ ν κα δαπαν σασα τ παρ α τ ς π ντα κα μηδ ν φεληθε σα λλ μλλον ε ς τ χει ρον λθο σα,

NLT Mark 5:26 She had suffered a great deal from many doctors, and over the years she had spent everything she had to pay them, but she had gotten no better. In fact, she had gotten worse.

KJV Mark 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

ESV Mark 5:26 and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse.

NIV Mark 5:26 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.

ASV Mark 5:26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

CSB Mark 5:26 had endured much under many doctors. She had spent everything she had and was not helped at all. On the contrary, she became worse.

NKJ Mark 5:26 and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.

NRS Mark 5:26 She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.

YLT Mark 5:26 and many things having suffered under many physicians, and having spent all that she had, and having profited nothing, but rather having come to the worse,

NAB Mark 5:26 She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse.

NJB Mark 5:26 after long and painful treatment under various doctors, she had spent all she had without being any the better for it; in fact, she was getting worse.

GWN Mark 5:26 Although she had been under the care of many doctors and had spent all her money, she had not been helped at all. Actually, she had become worse.

BBE Mark 5:26 And had undergone much at the hands of a number of medical men, and had given all she had, and was no better, but even worse,

- **and had endured:** Job 13:4 Jer 8:22 30:12,13 51:8
- **not helped at all:** Ps 108:12
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:20+ And a woman who had been suffering from a hemorrhage for twelve years, came up behind

Him and touched the fringe of His cloak;

Luke 8:43+ And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,

BLEEDING, BROKEN, BANKRUPT

And had endured much at the hands of many physicians, and had spent all that she had and was not helped at all(yet profiting nothing) - "She had suffered a great deal under the care of many doctors" (NIV) So not only suffering from her malady but also from the medics! Treatments in ancient medicine were varied and at times as grievous as the original condition sometimes even making the original condition worse! **Endured much** ([polus](#)) could be rendered suffered long (cf Jn 5:6 = "long [[polus](#)] time", Acts 15:32 = "a lengthy [[polus](#)] message"), for all three synopists record this had been going on for 12 years! Twelve years is a long time to suffer from [menometrorrhagia](#)! Mark's version makes it sound like the physicians were the cause of her distress (I am a physician so am being a bit defensive!). Luke a physician does not denigrate physicians but simply says she "could not be healed by anyone." Matthew says nothing about her experience with the doctors. Nevertheless, the reality is her malady cost her everything she had. And very likely she was not married. This poor woman was as we say at the "[end of her rope](#)," (and bank account) and perhaps even at the end of all hope, which makes the story more wonderful for even though she is bleeding, broken and bankrupt she is about to meet the Great Physician ([Jehovah Rapha](#)) Who is Himself the epitome of hope (see 1 Ti 1:1b) and He Himself takes care of the "medical bill!"

Bratcher - 'and suffering ... and spending ... and not improving a bit but ... getting (worse)': all four aorist participles describe the condition of the woman during the twelve years... Flow of blood (or as in the AV "fountain of blood") has frequently been badly translated. In one language the translator had employed a literal 'fountain of blood,' which people assumed was a miraculous source of blood which the woman had, apparently in her courtyard or somewhere on her property. However, the people could not understand why the woman would be so poor, since blood in that region was sold at a good price for use in preparing food. In another language the translation referred not to menstrual flow, but to blood coming from a wound, and to have had an open wound for twelve years seemed entirely incredible to the people. Accordingly, it must be made quite clear—though not vulgarly so—that this flow of blood refers to a menstrual disorder. (USB)

Adam Clarke - The ancient rabbis had many different formulas to help a woman afflicted like this. "Rabbi Jochanan says: 'Take of gum Alexandria, of alum, and of corcus hortensis, the weight of a zuzee each; let them be bruised together, and given in wine to the woman that hath an issue of blood. But if this fail, Take of Persian onions nine logs, boil them in wine, and give it to her to drink: and say, Arise from thy flux. But should this fail, Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and affright her, and say, Arise from thy flux. But should this do no good ...' "

MacArthur- The stigma and humiliation of such a hemorrhage were perhaps second only to those of leprosy (Read Lev 15:25-29-). Such affliction was not uncommon, and the Jewish Talmud prescribed eleven different cures for it. (MNTC-Mt)

Alan Carr adds "An example of their "medical" techniques can be found in the Talmud. There are eleven remedies prescribed in the Talmud. Some are potions, most are simply superstitious nonsense. Everything from carrying various concoctions of herbs; to frightening the sufferer; to having her stand over a ditch while someone says "Arise from thy flux" was suggested as a possible cure. One remedy even called for the woman to carry an ear of corn taken from the dung of a white donkey. It is hard for us to imagine the kinds of indignities those doctors put her through (ED: NOT TO MENTION SHE HAD TO PAY FOR IT!)." (Sermon)

David Guzik - When a soul is sick today, they often go to different doctors and spend a great deal of time and money, only to suffer many things from many physicians. A sick soul may go to "Doctor Entertainment," but find no cure. They may pay a visit to "Doctor Success" but he is no help in the long run. "Doctor Pleasure," "Doctor Self-Help," or "Doctor Religion" can't bring a real cure. Only "Doctor Jesus" can.

Wuest on of many physicians. - The preposition is hupo "under." She had suffered much under the hands of many doctors. "Luke's professional pride as a physician kept him from such a statement - Lk 8:43." (Vincent)

Endured ([3958](#))([pascho](#)) means essentially what happens to a person experience. It means to undergo something; to experience a sensation, to experience an impression from an outside source, to undergo an experience (usually difficult) and normally with the implication of physical or psychological suffering. **Pascho** can refer to experiencing something pleasant, but in the present context (and most NT contexts) it refers to experiencing something trying, distressing or painful.

Physicians ([2395](#)) ([iatros](#) from [iaomai](#)= to cure) is "one who undertakes the cure of physical ailments" (BDAG). It is used to refer to those in the healing profession. Physicians in Christ's day were viewed with honor (cf. Colossians 4:14). Christ is referred to as a "physician" of the body and soul in Christian literature, although this title is not used for Him in the New Testament other than possible figurative implications (Mark

2:17; Luke 4:23). Luke, who traveled with Paul and wrote the Gospel which bears his name, was a physician (Colossians 4:14). In Greek writings "when physicians refuse to help, the god Amenothis intervenes with a miracle." (BDAG) Matthew 9:12 But when Jesus heard this, He said, "It is not those who are healthy who need a **physician**, but those who are sick.

Mark 2:17 And hearing this, Jesus *said to them, "It is not those who are healthy who need **a physician**, but those who are sick; I did not come to call the righteous, but sinners."

Mark 5:26 and had endured much at the hands of many **physicians**, and had spent all that she had and was not helped at all, but rather had grown worse—

Luke 4:23 And He said to them, "No doubt you will quote this proverb to Me, **Physician**, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well."

Luke 5:31 And Jesus answered and said to them, "It is not those who are well who need **a physician**, but those who are sick.

Colossians 4:14 Luke, the beloved **physician**, sends you his greetings, and also Demas.

Spent (1159) (**dapanao** from **dapane** = expense, cost; BDAG says it is from **dapto** = devour, of wild beasts) means to spend freely. The most common meaning of this verb is "to spend money." It is used more broadly, however, to mean spending other things, such as time, energy, or one's strength.

Helped (5623) (**opheleo** from **ophéllo** = heap up or from **ophelos** = increase, profit) means to provide assistance, with emphasis upon the resulting benefit which in the woman's case was non-existent and of no profit to her regarding her hemorrhage.

But rather had grown worse - Mark does not say in what way she **had grown worse**, but as a physician who used to deal with hematological maladies, there is little doubt that her hemoglobin levels had declined significantly from **iron deficiency anemia**. One of the most common causes of iron deficiency in women is heavy menses and/or irregular bleeding independent of her monthly cycle. In such case the iron deficiency anemia usually comes on slowly and so the body does "acclimate" to a degree, but invariably these individuals are easily fatigued and have little energy. It probably took all the energy this woman could muster to push her way through the throng to get to Jesus.

Worse (5501) (**cheiron** irregular comparative of **kakos** = bad) is an adjective used to compare degrees of evil, such as worsening spiritual or physical condition.

Vincent - . What she may have suffered will appear from the prescription for the medical treatment of such a complaint given in the Talmud. "Take of the gum of Alexandria the weight of a zuzee (a fractional silver coin); of alum the same; of crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit, take of Persian onions three logs (pints); boil them in wine, and give her to drink, and say, 'Arise from thy flux.' If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her, and say, 'Arise from thy flux.' But if that do no good, take a handful of cummin (a kind of fennel), a handful of crocus, and a handful of fenugreek (another kind of fennel). Let these be boiled in wine and give them her to drink, and say, 'Arise from thy flux!' " If these do no good, other doses, over ten in number, are prescribed, among them this: "Let them dig seven ditches, in which let them burn some cuttings of vines, not yet four years old. Let her take in her hand a cup of wine, and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another, saying to her at each remove, 'Arise from thy flux!' " (Quoted from Lightfoot by Geikie, "Life and Words of Christ").

Mark 5:27 after hearing about Jesus, she came up in the crowd behind Him and touched His cloak.

Wuest - Having heard the things concerning Jesus, having come in the crowd behind, touched His garment.

NET Mark 5:27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak,

GNT Mark 5:27 κο σασα περ το ησο , λθο σα ν τ χλ πισθεν ψατο το ματ ου α το .

NLT Mark 5:27 She had heard about Jesus, so she came up behind him through the crowd and touched his robe.

KJV Mark 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

ESV Mark 5:27 She had heard the reports about Jesus and came up behind him in the crowd and touched his

garment.

NIV Mark 5:27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak,

ASV Mark 5:27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

CSB Mark 5:27 Having heard about Jesus, she came behind Him in the crowd and touched His robe.

NKJ Mark 5:27 When she heard about Jesus, she came behind Him in the crowd and touched His garment.

NRS Mark 5:27 She had heard about Jesus, and came up behind him in the crowd and touched his cloak,

YLT Mark 5:27 having heard about Jesus, having come in the multitude behind, she touched his garment,

NAB Mark 5:27 She had heard about Jesus and came up behind him in the crowd and touched his cloak.

NJB Mark 5:27 She had heard about Jesus, and she came up through the crowd and touched his cloak from behind, thinking,

GWN Mark 5:27 Since she had heard about Jesus, she came from behind in the crowd and touched his clothes.

BBE Mark 5:27 When she had news of the things which Jesus did, went among the people coming after him, and put her hand on his robe.

- **touched:** Mk 6:56 2Ki 13:21 Mt 14:36 Ac 5:15 19:12
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:20+ And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; 21 for she was saying to herself, "If I only touch His garment, I will get well."

Luke 8:44+ came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.

In the [Catacombs of Marcellinus and Peter](#)

COMING TO HIS CLOAK "JUST ONE TOUCH"

After hearing about Jesus, she came up in the crowd behind Him- Jesus ([lesous](#)) has the definite article for there were many named Jesus at this time, but this was "THE JESUS." (see note by Wuest below) **KJV** has "came in the press behind" which emphasizes the tightly compressed throng of people. This was a large **crowd** and they were pressing in on Jesus so it was not as if she could just say "Excuse me (I am an untouchable), I need through so I can touch Jesus' garment!" And so it would have taken some work to get through the crowd close enough to touch **His cloak**. This woman was desperate!

Desperation is commonly the prelude to Grace!

Wuest - The definite article appears before the name "**Jesus**," marking Him out as a particular Jesus. The English name "**Jesus**" is the transliteration of the Hebrew name [Jehoshua \(Yehoshua\)](#). The name "**Joshua**" was very common in Palestine, and the definite article is used by the Gospel writers often to distinguish our Lord from others of the same name. The use of the article here points to the fact that our Lord's fame had spread so that He was known as **The Jesus**.

Spurgeon - **Great fear kept her from facing Him: great faith led her to believe that a touch of his robe behind him would cure her.** She was ignorant enough to think that healing went from him unconsciously; but **yet her faith lived despite her ignorance**, and **triumphed despite her bashfulness**. It was her own idea to make a dash for it, and steal a cure: **She said within herself.**" It was her wisdom that at once she carried out her resolve. Poor soul! it was her only chance, and she would not lose it. It happened that our Lord's dress was drawn backward by the throng, and she was able with her finger to reach its hem. She believed that this would be enough, and so it proved. **Oh, that we were as eager to be saved as she was to be healed** Oh, that we had such confidence in Jesus as to be sure that if we come into contact with Him, even by the least promise, and the smallest faith, He can and will save us! My soul, when thou art in urgent need, be brave to come nigh unto thy Lord; for if a touch of His garment will heal, what virtue must lie in His own self! Amen

Others see her faith as not as "great" as does Spurgeon. Brian Bell suggests "It was weak, timid, and perhaps even superstitious."

David Guzik - Since we have no evidence in the Bible that Jesus healed this way before, it seems that the woman acted at least partially on superstition. Her faith had elements of err and superstition, yet she did believe in the healing power of Jesus, and the border of His garment served as a point of contact for that faith. There were many things that we could find wrong with this woman's faith. Nevertheless, her faith was in Jesus, and the object of faith is much more important than the quality of faith.

Wiersbe - she let nothing stand in her way as she pushed through the crowd and came to Jesus. She could have used any number of excuses to convince herself to stay away from Him. She might have said: "I'm not important enough to ask Jesus for help!" or "Look, He's going with Jairus, so I won't bother Him now." She could have argued that nothing else had helped her, so why try again? Or she might have concluded that it was not right to come to Jesus as a last resort, after visiting all those physicians. However, she laid aside all arguments and excuses and came by faith to Jesus. (BEC)

Barclay - "Every devout Jew wore an outer robe with four tassels on it, one at each corner. These tassels were worn in obedience to the command in Numbers 15:38-40, and they were to signify to others, and to remind the man himself, that the wearer was a member of the chosen people of God."

A TASSEL ([tzitzit](#))

And touched His cloak - Her faith in Jesus' power motivated her to push through the people packed like sardines. Indeed as is often said "faith is an action verb!" Her faith spurred her to action! (And it should do the same for us beloved!) Luke 8:44+ says she "touched the fringe of His cloak." (See [Wikipedia article](#) regarding the traditions that grew out of this miracle). Her touch was prompted by her faith. Do we go to Jesus today with such bold faith, not to physically touch Him of course, but to be in touch with His word and His will for our lives? Luke says she "**touched the fringe** (see *kraspedon*) **of His cloak**." While we cannot be absolutely certain, this suggests that Jesus was wearing a large, square outer garment which had tassels ([tzitzit](#)) attached at the corners, so that there were two tassels in front and two in the back (cf. Nu 15:37-40; Dt. 22:12). She may have thought "Surely He will not perceive it if I just lightly touch a tassel." How great was this woman's faith! (cf Mk 5:34).

There are different ways of "touching" Jesus - outwardly, or inwardly (by faith).

That makes all the difference in the world.

- William Hendriksen

THOUGHT- After hearing about Jesus is a wonderful word, for that is what every broken, bankrupt soul in this world needs to hear -- the [good news](#) that Jesus is able to heal "the brokenhearted, and bind up their wounds." (Ps 147:3+, cf Isa 53:5b+, 1 Pe 2:24+). Have you told any broken, bankrupt souls about the good news that Jesus heals all who come to Him in faith from the uniformly fatal "infection" of the "sin virus" passed down from Adam (Ro 5:12+).

Jesus (2424) ([Iesous](#)) is [transliteration](#) of the Greek *Iesous*, which in turn is the transliteration of the Hebrew name [Jehoshua](#) (*Yehoshua*) or [Jeshua](#) (*Yeshua*) which mean *Jehovah is help* or *Jehovah is salvation*. Stated another way the Greek *Iesous* corresponds to the OT [Jehoshua](#) (*Yehoshua*) which is contracted as [Jeshua](#) (*Yeshua*). **NET Note** on **Jesus** - The Greek form of the name *Iēsous*, which was translated into Latin as *Jesus*, is the same as the Hebrew *Yeshua* (Joshua), which means "Yahweh saves" (Yahweh is typically rendered as "LORD" in the OT). ([Play the beautiful ballad Yeshua](#) by Messianic believer [Marty Goetz](#) and sung by his daughter Misha - you will be blessed with their deep worship of the Holy One of Israel!)

Touched (681) ([hapto/haptomai](#)) where *haptomai* is the [middle voice](#) which constitutes the majority of uses) means to grasp, to lay hold of with the basic meaning of touching for the purpose of manipulating. **Hapto** conveys the sense handling of an object as to exert a modifying influence upon it or upon oneself. The majority of the 39 uses are in the Gospels and are associated with Jesus touching someone (or someone touching Him) usually with a beneficial effect. Mk. 1:41; Mk. 3:10; Mk. 5:27; Mk. 5:28; Mk. 5:30; Mk. 5:31; Mk. 6:56; Mk. 7:33; Mk. 8:22; Mk. 10:13.

Cloak (2440) ([himation](#)) describes a garment of any sort, but especially an outer garment and in the plural (*ta himatia*) for clothes in general. In contrast the Greek word [chitin](#) refers to the garment worn under the outer cloak. The **himation** was something thrown over the inner tunic (*chitin*) and in secular Greek was sometimes used for the Roman toga. The outer garments were often laid aside (Mt. 21:7, 8; Acts 7:58; 22:20; Ex. 22:26, 27; 1Sa 21:9; Is. 3:6, 7).

Wuest - For she kept saying, If I touch even His garments, I shall be saved.

NET Mark 5:28 for she kept saying, "If only I touch his clothes, I will be healed."

GNT Mark 5:28 λεγεν γ ρ τι ν ψωμαι κ ν τ ν ματ ων α το σωθ σομαι.

NLT Mark 5:28 For she thought to herself, "If I can just touch his robe, I will be healed."

KJV Mark 5:28 For she said, If I may touch but his clothes, I shall be whole.

ESV Mark 5:28 For she said, "If I touch even his garments, I will be made well."

NIV Mark 5:28 because she thought, "If I just touch his clothes, I will be healed."

ASV Mark 5:28 For she said, If I touch but his garments, I shall be made whole.

CSB Mark 5:28 For she said, "If I can just touch His robes, I'll be made well!"

NKJ Mark 5:28 For she said, "If only I may touch His clothes, I shall be made well."

NRS Mark 5:28 for she said, "If I but touch his clothes, I will be made well."

YLT Mark 5:28 for she said -- 'If even his garments I may touch, I shall be saved;'

NAB Mark 5:28 She said, "If I but touch his clothes, I shall be cured."

NJB Mark 5:28 'If I can just touch his clothes, I shall be saved.'

GWN Mark 5:28 She said, "If I can just touch his clothes, I'll get well."

BBE Mark 5:28 For she said, If I may only put my hand on his robe, I will be made well.

- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:21+ for she was saying to herself, "If I only touch His garment, I will get well."

Luke - no parallel

UNCLEAN OF BODY BUT CONFIDENT IN CHRIST

For she thought, "If I just touch His garments, I will get well." - This verse is [parenthetical](#) to show why the woman did what she did. Mt 9:21+ has "she was saying ([imperfect tense](#)) to herself." **Thought** is [lego](#) (speak) which pictures her "saying to herself" and in the [imperfect tense](#) shows she was saying this to herself over and over, [mulling](#) this over and over in her mind. Obviously she is speaking to herself and not out loud, for she was trying to remain unnoticed by the crowd. Her ritual uncleanness continually brought her enough shame! On the other hand her assurance of healing is a clear indication of her faith or trust in Jesus' ability and also His willingness to make her well. Think about what she is saying -- she is not saying if I ask Him, He will heal me. **Jairus** had asked Jesus, but her faith in Jesus is such that she simply seeks a touch of **His garments**. Some writers think that she was being a bit superstitious and ignorant and thus her faith was weak and lacking. (cf Peter's shadow = Acts 5:15+, handkerchiefs = Acts 19:11-12+) It is interesting that many commentators see her faith as weak, [C H Spurgeon](#) saw it as great! Had she heard about the leper who was touched by Jesus (Mt 8:3+, see also Lu 6:19+)? In any event she had a **hope** which was not like the world's "hope so" but like hope in the Bible which is "hope sure." ([absolute assurance that God will do good in the future](#)). Her **hope** and **faith** were founded on the fame of **Jesus our Hope** (1 Ti 1:1b), indeed our **Blessed Hope** (Titus 2:13+).

Guzik - Roberston says that Jesus more literally said, "Who touched me on my clothes." Her goal wasn't to touch the clothes of Jesus, but to touch Jesus. The clothes just happened to be the part of Jesus she could touch....You can come to church week after week and "bump into" Jesus. That isn't the same as reaching out to touch Him in faith. "It is not every contact with Christ that saves men; it is the arousing of yourself to come near to him, the determinate, the personal, resolute, believing touch of Jesus Christ which saves." (Spurgeon)

Morgan - "Augustine long ago said of this story, 'Flesh presses, faith touches.' ... He can always distinguish between the jostle of a curious mob, and the agonized touch of a needy soul."

Daniel Akin - Jesus is not too busy in one task to stop and help someone else who is hurting, especially one who is determined, humble and hopeful (has faith) in Him. Spiritually and physically desperate, she did the unthinkable, incredible and unacceptable touching Him (v. 27) and doing so in faith (v. 28). ([Sermon](#))

She reminds us of the **four men** in (Mk 2:3+) who thought that if they could only get the paralytic to Jesus, he would be healed (see Mark 2:1-12+).

THOUGHT - There is a good lesson here for all of us. Not everybody has the same degree of faith, but Jesus responds to faith no matter how feeble it might be. When we believe, He shares His power with us and something happens in our lives. There were many others in that crowd who were close to Jesus and even pressing against Him, but they experienced no miracles. Why? Because they did not have faith. It is one thing to throng Him and quite something else to trust Him. (Wiersbe)

John Phillips comments "She thought that even His garments exuded power. Nor was she far wrong. On the Mount of Transfiguration His garments became white and glistening. They partook of His glory. Why should they not partake of His power? After all, our garments partake of our diseases. Who would want to don the dress of a leper? So this woman's faith soared. She stands alone in her expression of utter confidence in Christ." (Exploring Mark)

Touch (681) see note on [hapto/haptomai](#)

Garments (2440) see note on [himation](#)

Get well (4982) see note on [sozo](#) used of the act of saving, either from a physically ill condition, or a spiritually evil state.

Bill Gaither wrote the words of the famous song [He touched Me](#) in 1963 being inspired by Jesus' touch healing the leper (in Mark 1:41+). The words of the song are surely applicable to what happened to this nameless woman.

[He touched Me](#)

Shackled by a heavy burden
'Neath a load of guilt and shame
Then the hand of Jesus touched me
And now I am no longer the same.

He touched, oh, he touched me
And oh the joy that floods my soul!
Something happened, and now I know
He touched me, and made me whole.

Since i've met this blessed savior
Since he's cleansed and made me whole
I will never cease to praise him
I'll shout it while eternity rolls.

Oh! he touched me! Oh! he touched me!
He touched me! And Oh the joy that floods my soul!
Something happened, and now I know
He touched me, and made me whole.

Mark 5:29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.

Wuest - And immediately there was dried up the fountain of her blood, and she suddenly came to feel in her body that she had been healed and was at that moment in a state of health.

NET Mark 5:29 At once the bleeding stopped, and she felt in her body that she was healed of her disease.

GNT Mark 5:29 καὶ ἐθὺς ξηρὴν ἔθηκε τὸ αἷμα αὐτῆς καὶ ᾔγνω τὸ ματὶ τὸ αἰσθητὸν αὐτῆς.

NLT Mark 5:29 Immediately the bleeding stopped, and she could feel in her body that she had been healed of her terrible condition.

KJV Mark 5:29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

ESV Mark 5:29 And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease.

NIV Mark 5:29 Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

ASV Mark 5:29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

CSB Mark 5:29 Instantly her flow of blood ceased, and she sensed in her body that she was cured of her affliction.

NKJ Mark 5:29 Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

NRS Mark 5:29 Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease.

YLT Mark 5:29 and immediately was the fountain of her blood dried up, and she knew in the body that she hath been healed of the plague.

NAB Mark 5:29 Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction.

NJB Mark 5:29 And at once the source of the bleeding dried up, and she felt in herself that she was cured of her complaint.

GWN Mark 5:29 Her bleeding stopped immediately. She felt cured from her illness.

BBE Mark 5:29 And straight away the fountain of her blood was stopped, and she had a feeling in her body that her disease had gone and she was well.

- **Immediately** : Ex 15:26 Job 33:24,25 Ps 30:2 103:3 107:20 147:3
- **the flow of her blood was dried up**: Lev 20:18
- **affliction**: Mk 5:34 3:10 1Ki 8:37 Lu 7:21
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:22+ But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well.

Luke 8:44+ came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.

WONDER WROUGHT BY THE WONDERFUL ONE

Play **Paul Wilbur's [Wonderful One](#)**. While this woman did come into Jesus' presence secretly, she also came boldly and confidently and so should we beloved (cf Heb 4:16⁺, Heb 10:19-23⁺).

Wonderful one
Holy and mighty
Wonderful one
We give you praise
Boldly we come
Into your presence
Drawn by your wonderful love
You are the wonderful one

Immediately the flow of her blood was dried up - **Immediately** means she was healed instantaneously and completely with one

touch! **KJV** = "**the fountain of her blood**" is a vivid expression! The **flow** ([pege](#)) gives us a vivid picture of the dynamic aspect of her hemorrhage, which became like a spring that was instantly dried up! While she was not exsanguinating, this word **flow** suggests she was actively bleeding, even at the time she touched Jesus' cloak. **Dried up** indicated her flow of blood stopped immediately and completely. And don't miss Mark's little touch of **dried up** in the [passive voice](#) which is a clear example of the wonderful **divine passive**.

Flow ([4077](#))([pege](#)) refers to a source that is not stagnant (like a well) but a source that gushes out or flows like a spring

Dried up ([3583](#))([xeraino](#) from **xeros** = dry) means to become dry, to dry up. Of fluids dried up (Mk 5:29; Rev. 16:12; Lxx = Ge 8:7 = "until the water was dried up from the earth."; 1 Ki 17:7 = "the brook dried up"; Isa. 19:5 = "The waters from the sea will dry up").

Immediately ([2117](#))([euthus](#)) is used as an adverb three times in these two miracles (Mk 5:29, Mk 5:30, Mk 5:42) to mean immediately, right away, at once. Mark also used euthus in Mark 5:2 "When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him."

Euthus is a key word in Mark - Mk. 1:3; Mk. 1:10; Mk. 1:12; Mk. 1:18; Mk. 1:20; Mk. 1:21; Mk. 1:23; Mk. 1:28; Mk. 1:29; Mk. 1:30; Mk. 1:42; Mk. 1:43; Mk. 2:8; Mk. 2:12; Mk. 3:6; Mk. 4:5; Mk. 4:15; Mk. 4:16; Mk. 4:17; Mk. 4:29; Mk. 5:2; Mk. 5:29; Mk. 5:30; Mk. 5:42; Mk. 6:25; Mk. 6:27; Mk. 6:45; Mk. 6:50; Mk. 6:54; Mk. 7:25; Mk. 8:10; Mk. 9:15; Mk. 9:20; Mk. 9:24; Mk. 10:52; Mk. 11:2; Mk. 11:3; Mk. 14:43; Mk. 14:45; Mk. 14:72; Mk. 15:1

David Guzik - According to the thinking of the day, when this unclean woman touched Jesus it would make Him unclean. But because of the nature of Jesus and the power of God, that wasn't how it worked. When she touched His garment, Jesus wasn't made unclean; the woman was made whole. When we come to Jesus with our sin and lay it upon Him, it doesn't make Him a sinner, but it makes us clean.

And she felt in her body that she was healed of her affliction- **She felt** is the verb [ginosko](#), meaning she "knew" from experience, that she was wholly healed. **Wuest** adds "She was conscious of the fact that the flow had stopped. The verb ([ginosko](#)) is ingressive aorist, speaking of entrance into a new condition. The fact that she was healed, dawned suddenly upon her." Exactly what she felt in her body is not certain, but given 12 years of irregular bleeding she undoubtedly suffered from severe iron deficiency anemia which classically is associated with extreme fatigue and weakness. Presumably these (and any other symptoms such as intense abdominal cramping) were rectified immediately by just one touch of Jesus garments. **Healed** is again in the [passive voice](#) (divine passive) and the [perfect tense](#), which speaks of the permanency of her healing. **Affliction** ([mastix](#)) means a whip or scourge and depicts the fact that her irregular bleeding was associated with significant pain and cramping (men we cannot identify, but women can definitely identify with her)!

Wuest on affliction ([mastix](#)) - It is used of distressing bodily diseases. It is used also of afflictions which are regarded as a scourge from God. How this illness had whipped and scourged her. But now she was healed.

John Phillips remarks that this woman "had begun with **fact**. The Lord's power was so absolute, He was so mighty to save, that a touch would do, even a touch of His robe, even a touch of its hem. **Fact** had been followed by **faith**. She came! She touched! It worked! It was **faith**, her personal faith in Christ, that distinguished her from all of the others who thronged Him. They touched Him, too, but nothing happened to them. Even today, many people brush up against Him, but they go away the same as they came. Finally, she had **feelings**. Many people want the feelings to come first. Salvation, however, is not based on **feelings**. **Feelings** are the result of a transformed life. She knew, deep down inside her, that something wonderful had happened to her. She felt it in her body. She would never be the same again. (Exploring Mark)

She was healed ([2390](#))([iaomai](#)) is used literally of deliverance from physical diseases and afflictions and so to make whole, restore to bodily health or heal. It is interesting that most of the NT uses in the Gospels refer to physical healing by Jesus (excepting the physical healing that resulted by release from demonic oppression). However in the OT (Lxx) uses **iaomai** refers primarily to spiritual healing by the Messiah (Isa 53:5, Isa 61:1, et al).

Affliction (KJV = plague)([3148](#))([mastix](#)) is a whip (used especially to urge on horses or laborers), a scourge (Acts 22:24 = Paul was going to "be examined by scourging"; Heb. 11:36; 1 Ki 12:11, 14; Pr. 26:3). Figuratively it referred to a condition of great distress, a distressing bodily condition and thus described torment, suffering, illness (Mk 3:10, Mk 5:29, Mk 5:34, Lk 7:21). In the Septuagint of Ps 32:10 it described a sinner's afflictions ("Many are the **sorrows** [Lxx = mastix] of the wicked").

Spurgeon - "Immediately the flow of her blood was dried up

One of the most touching and teaching of the Savior's miracles is before us to-night. The woman was very ignorant. She imagined that virtue came out of Christ by a law of necessity, without his knowledge or direct will. Moreover, she was a stranger to the generosity of Jesus' character, or she would not have gone behind to steal the cure which he was so ready to bestow. Misery should always place itself right in the face of mercy. Had she known the love of Jesus' heart, she would have said, "I have but to put myself where he can see me—his omniscience will teach him my case, and his love at once will work my cure." We admire her faith, but we marvel at her ignorance. After she had obtained the cure, she rejoiced with trembling: glad was she that the divine virtue had wrought a marvel in her; but she feared lest Christ should retract the blessing, and put a negative upon the grant of his grace: little did she comprehend the fulness of his love! We have not so clear a view of him as we could wish; we know not the heights and depths of his love; but we know of a surety that he is too good to withdraw from a trembling soul the gift which it has been able to obtain. **But here is the marvel of it: little as was her knowledge, her faith, because it was real faith, saved her, and saved her at once.** There was no tedious delay—faith's miracle was instantaneous. If we have faith as a grain of mustard seed, salvation is our present and eternal possession. If in the list of the Lord's children we are written as the feeblest of the family, yet, being heirs through faith, no power, human or devilish, can eject us from salvation. If we dare not lean our heads upon his bosom with John, yet if we can venture in the press behind him, and touch the hem of his garment, we are made whole. Courage, timid one! thy faith hath saved thee; go in peace. "Being justified by faith, we have peace with God."

Mark 5:30 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?"

Wuest - And immediately, Jesus, having had a personal and clear knowledge in Himself of the experience of power going out from Him, having turned around in the crowd, was saying: "Who touched Me on my garments?"

NET Mark 5:30 Jesus knew at once that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

GNT Mark 5:30 κα ε θ ς η ς ο ς πι γνο ς ν αυ τ ν ξ α το δ να μιν ξε λθο σαν πισ τρα φε ς ν τ χ λ λε γεν, Τ ς μου ψ α το τ ν μα τ ω ν;

NLT Mark 5:30 Jesus realized at once that healing power had gone out from him, so he turned around in the crowd and asked, "Who touched my robe?"

KJV Mark 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

ESV Mark 5:30 And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?"

NIV Mark 5:30 At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"

ASV Mark 5:30 And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?

CSB Mark 5:30 At once Jesus realized in Himself that power had gone out from Him. He turned around in the crowd and said, "Who touched My robes?"

NKJ Mark 5:30 And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?"

NRS Mark 5:30 Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?"

YLT Mark 5:30 And immediately Jesus having known in himself that out of him power had gone forth, having turned about in the multitude, said, 'Who did touch my garments?'

NAB Mark 5:30 Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?"

NJB Mark 5:30 And at once aware of the power that had gone out from him, Jesus turned round in the crowd

and said, 'Who touched my clothes?'

GWN Mark 5:30 At that moment Jesus felt power had gone out of him. He turned around in the crowd and asked, "Who touched my clothes?"

BBE Mark 5:30 And straight away Jesus was conscious that power had gone out of him; and, turning to the people, he said, Who was touching my robe?

- virtue (KJV): Lu 6:19 8:46 1Pe 2:9
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:22+ But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well.

Luke 8:46+ But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."

Immediately Jesus - Immediately ([euthus](#)) Is first in the Greek for emphasis. When the woman was **immediately** healed and Jesus **immediately** knew.

Perceiving in Himself that the power proceeding from Him had gone forth - "Jesus knew at once" (NET) **Power** ([dunamis](#)) describes Jesus inherent ability to carry out supernatural works. It is **power** in the sense of that which overcomes resistance or effects a change. It was some of His supernatural **power** which He felt leaving Him in the accomplishing of the miraculous cure." (Wuest)

Hiebert has an interesting note on Jesus' **power** - This does not mean that the power went forth independently of His own knowledge or will. His healing power did not work automatically, like a battery discharging its power when accidentally short-circuited. Jesus perceived in Himself, without any external suggestion, the significance of the woman's touch, and, actively willing to honor her faith, He was immediately conscious of His healing power going toward her. His power, the inherent ability to perform, was always under the control of His conscious volition. His consciousness of that power going forth from Him suggests that His healing ministries cost Jesus much spiritual energy. It would explain why He found it necessary at times to escape the crowds to find time for refreshing through fellowship with the Father. ([Gospel of Mark: An Expositional Commentary](#))

Brian Bell quips "You've heard of Dine-n-Dash, well this was a failed attempt at Heal-n-Dash. Oh, what a contact that was made between a believing sufferer & an Almighty Savior. When her dilemma met His dedication, a miracle occurred. 3 reasons Jesus asked Who touched my clothes? (1) For her sake – He wanted to be more than a "healer" to her. He wanted to be her savior & friend. He wanted her to look into His face; feel His tenderness; & hear His loving words. [She'd never have heard vs.34] She became the only woman to receive the endearing title of daughter from his lips! (2) For those around her sake – He helped her to share her testimony & thus glorify the Lord. (3) For Jairus' sake – He needed all the encouragement he could get. I wonder, how many attend church every week & yet fail to touch the hem of Jesus garment by faith for spiritual blessing? ([Sermon](#))

John MacArthur- That Jesus perceived the power proceeding from Him reveals an important truth about the nature of God. Divine power is not an impersonal cosmic force somehow detached from its sovereign source. Rather, God is personally engaged in every act of power—from creation to redemption to the providential sustaining of the universe (cf. Heb. 1:3). He feels it all. For this woman, the personal expression of the Lord's power immediately healed her physical infirmity. Jesus knew her spiritual condition still needed to be addressed. (MNTC-Mk)

Daniel Akin has this thought on why Jesus received a "power outage" so to speak - Why? Because He had taken on her uncleanness and sickness and imparted to her His purity and health! The Suffering Servant of Isaiah 53 strikes again! (cf. esp. Isa 53:3-4+) ([Sermon](#))

Perceiving (1921)([epiginosko](#)) means to know exactly and completely **Wuest** adds in this context it is "knowledge gained by experience," thus, a personal knowledge. This is the meaning of the simple verb. The prefixed preposition epi (ἐπὶ) is perfective in meaning, intensifying the already existing idea in the verb. Thus, the compound verb means, "personal knowledge gained by experience and which is clear."

Power (Miracle working power) (1411)([dunamis](#) from [dunamai](#) = to be able, to have power) power especially achieving power. It refers to intrinsic power or inherent ability, the power or ability to carry out some function, the potential for functioning in some way (power, might, strength, ability, capability), the power residing in a thing by virtue of its nature. This is Mark's first use of **dunamis** - Mk. 5:30; Mk. 6:2; Mk. 6:5; Mk. 6:14; Mk. 9:1; Mk. 9:39; Mk. 12:24; Mk. 13:25; Mk. 13:26; Mk. 14:62. **Dunamis** is used in Mark in three ways: (1) in the sense of 'power' as such, Mk 5:30, 9:1, 12:24, 13:26; (2) with the meaning 'miracle': singular - Mk 6:5, 9:39,

plural - Mk 6:2, 14 (3) personalized, 13:25 ('the powers in the heavens') and Mk 14:62 ('the Power,' i.e. God).

Immediately (2117) see note on [euthus](#)

Turned around in the crowd and said Who touched My garments? - Only Mark gives the detail that Jesus **turned around in the crowd**. She was an unclean woman in the ritualistic Jewish mindset and yet Jesus said nothing about her making Him ceremonially unclean by touching Him. Jesus knew who she was but now sought a public confession.

It is one thing to **throng** Him, and quite another to **trust** Him!

Augustine said, "Flesh presses, faith touches!"

Phillips - Only one person in that throng knew why He asked that, and she froze in her tracks. Her heart stood still. (Ibid)

Hiebert - He asked not because of ignorance but to bring the one that touched into personal communion with the one touched. He wanted to give more than just physical healing. (Ibid)

Later it was a common practice for the crowds to touch the hem of Christ's garments and be healed, Mark recording that "Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured." (Mark 6:56+).

Brian Bill - 'Who touched my garments?'" The reminds me of the title of a book I saw recently: "Questions from the God who needs no Answers." Jesus knew exactly who touched Him but He asked the question for the woman's benefit. I can think of three reasons why he may have done so.

1. To enable her to give testimony of what Jesus had done. Belief is personal but must also go public. That's one of the purposes behind baptism – it gives us the opportunity to publicly identify with Jesus Christ. Luke 12:8: "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God."
2. To build her belief and fortify her faith.
3. To show the crowd that she is now clean and is to be accepted back into society. Her shame is now gone. Romans 10:11: "For the Scripture says, 'Everyone who believes in him will not be put to shame.'" ([Sermon](#))

Hendriksen on the "interruption" by **a woman** - Again and again during his earthly ministry Jesus was interrupted; namely, in his speaking to a crowd (Luke 5:17-19), conversing with his disciples (Lk 12:12ff.), sleeping (Lk 8:22-24), praying (Mark 1:35 ff.), and traveling (Mark 10:46 ff.). The fact that none of these intrusions floor him (not for a moment is he at a loss as to what to do or what to say), shows that we are dealing here with the Son of man who is also the Son of God! What we would call an "interruption" is for him a springboard or take-off point for the utterance of a great saying or, as here, for the performance of a marvelous deed, revealing his power, wisdom, and love. What for us would have been a painful exigency is to him a golden opportunity. (BNTC-Lk)

Touched (681) see above on [hapto/haptomai](#)

Garments (2440) see note on [himation](#)

Mark 5:31 And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'"

Wuest - And the disciples kept on saying to Him, You are seeing the crowd pressing hard around you from all sides; yet you are saying, Who touched Me?

NET Mark 5:31 His disciples said to him, "You see the crowd pressing against you and you say, 'Who touched me?'"

GNT Mark 5:31 κα λέγον α τ ο μαθητα α το , Βλ πεις τ ν χλον συνθλ βοντ σε κα λ γεις, Τ ς μου ψατο;

NLT Mark 5:31 His disciples said to him, "Look at this crowd pressing around you. How can you ask, 'Who touched me?'"

KJV Mark 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

ESV Mark 5:31 And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'"

NIV Mark 5:31 "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who

touched me?"

ASV Mark 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

CSB Mark 5:31 His disciples said to Him, "You see the crowd pressing against You, and You say, 'Who touched Me?'"

NKJ Mark 5:31 But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'"

NRS Mark 5:31 And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'"

YLT Mark 5:31 and his disciples said to him, 'Thou seest the multitude thronging thee, and thou sayest, 'Who did touch me!'

NAB Mark 5:31 But his disciples said to him, "You see how the crowd is pressing upon you, and yet you ask, 'Who touched me?'"

NJB Mark 5:31 His disciples said to him, 'You see how the crowd is pressing round you; how can you ask, "Who touched me?"'

GWN Mark 5:31 His disciples said to him, "How can you ask, 'Who touched me,' when you see the crowd pressing you on all sides?"

BBE Mark 5:31 And his disciples said to him, You see the people round you on every side, and you say, Who was touching me?

- **You see** Lu 8:45 9:12
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew - no parallel

Luke 8:45+ And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You." 46 But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."

JESUS IS JOSTLED CRAMMED BY THE CROWD

Jostle is a good verb to picture this scene for it means to come in rough contact while moving; pushing and shoving: To come into rough contact with while moving: To force by pushing or elbowing: To vie with for an advantage or position.

And His disciples ([mathetes](#)) said to Him, "You see ([blepo](#)) the crowd pressing in ([jostling](#)) on You, and You say, 'Who touched Me?'"- As was too often the case, His disciples did not "have a clue" what was transpiring! **Pressing in** is in [present tense](#) depicting the throng as continually pressing Jesus. Luke 8:45+ reports **Peter** was the spokesman for the disciples. Jesus makes no reply to Peter's statement in Mark's version but in Lk 8:46+ He says "Someone did touch Me, for I was aware that power had gone out of Me." By saying that power had gone out from Him, He made it clear that He was not speaking of the accidental touching that undoubtedly occurred many times as they walked along. Nineham comments, "The common sense of what they say only serves to emphasize the wonder of Jesus' ability to distinguish the healing-touching from any ordinary touch." ([Gospel of St Mark](#))

John Phillips - His disciples were astonished. The Lord had been hardly able to walk toward poor Jairus's house because of the throng! What kind of a question was that? The Lord, however, wasn't talking to them. Between Him and them, disciples though they were, was a great gulf fixed. It had been the same when He talked to the woman at the well, when He commented on the disappointed hopes of the rich young ruler, when mothers brought their little ones to Him, when He talked about the bread of heaven, and when they quarreled among themselves as to who was to be the greatest even with Calvary just hours ahead. It was the same when He told them that, far from being crowned, He was going to be crucified. Indeed, they seem to have understood very little at all. It is the same with us; we question His ways with us all of the time. (Exploring Mark)

Brian Bill on the disciple's response - This shows once again that they just don't get it. They are impatient and don't understand

what just happened. I'm often the same way.

Pressing in (4818) see previous note on [sunthlibo](#) - Wuest adds " In Mk 3:9 Mark uses [thlibo](#) "to press hard." It is used of the pressing of grapes in the making of wine. That means crushing them. Here Mark uses the compound form, prefixing the preposition sun which implies a concerted pressure on the part of the people, a greater crowd, and a more eager pressure around Jesus."

Touched (681) see previous note on [hapto/haptomai](#)

Mark 5:32 And He looked around to see the woman who had done this.

Wuest And He kept on looking around about to see the woman who had done this.

NET Mark 5:32 But he looked around to see who had done it.

GNT Mark 5:32 κα περιεβλ πετο δε ν τ ν το το ποι σασαν.

NLT Mark 5:32 But he kept on looking around to see who had done it.

KJV Mark 5:32 And he looked round about to see her that had done this thing.

ESV Mark 5:32 And he looked around to see who had done it.

NIV Mark 5:32 But Jesus kept looking around to see who had done it.

ASV Mark 5:32 And he looked round about to see her that had done this thing.

CSB Mark 5:32 So He was looking around to see who had done this.

NKJ Mark 5:32 And He looked around to see her who had done this thing.

NRS Mark 5:32 He looked all around to see who had done it.

YLT Mark 5:32 And he was looking round to see her who did this,

NAB Mark 5:32 And he looked around to see who had done it.

NJB Mark 5:32 But he continued to look all round to see who had done it.

GWN Mark 5:32 But he kept looking around to see the woman who had done this.

BBE Mark 5:32 And on his looking round to see her who had done this thing,

- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:22+ But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." -

Luke 8:47+ When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.

And He looked around to see the woman who had done this - Note that Jesus knew this was a **woman**. Jesus knew the difference between touch and touch (Bruce). **Looked around** is in the [imperfect tense](#), picturing Jesus as looking from one side to another with a long, searching gaze of the people's faces. The woman's interruption resulted in a delay that would prove fatal to Jairus' daughter. That is the way we see the story unfold, but we do not see the end of the story yet and Jesus is the Master of bringing suffering and death to a wonderful conclusion!

Wuest - The verb (**looked around**) is imperfect in tense, speaking of continuous action, and middle in voice, speaking of action done in one's own interest. That is, Jesus kept on looking around for the woman, and He was doing it for Himself, regardless of what the disciples had said. His scrutinizing gaze was His answer to the protest of the disciples.

Phillips - Even as He looked, she was making up her mind. She had faith enough to come, but would she have courage enough to confess? Secret disciples are weak disciples. We are to "confess with [our] mouth the Lord Jesus" as well as "believe in [our] heart that God hath raised him from the dead" (Rom. 10:9). (Ibid)

This woman reminds us of the four friends (Mk 2:3+) in Mk 2:5+ where Mark records "**Seeing their faith.**"

Looked around (4017)(**periblepo** from **peri** = around + **blepo** = to look) means literally to glance at or look around in various directions. All but one of the 7 NT uses describe Jesus looking around. In the NT **periblepo** is found only in the **middle voice** (reflexive voice) meaning to look round about oneself. NT uses - Mk. 3:5; Mk. 3:34; Mk. 5:32; Mk. 9:8; Mk. 10:23; Mk. 11:11; Lk. 6:10

The looks of Jesus

"And He looked round about to see her that had done this thing."

The record in this Gospel of the looks of Christ is very remarkable. Let us gather them together and by their help think of Him whose meek, patient eye is still upon them that fear Him.

I. The welcoming look of love and pity to those who seek Him. There are two recorded instances-that of our text and that of the young ruler.

II. The Lord's looks of love and warning to those who found Him. There are three instances of this class- Mark 3:34; Mark 8:32; Mark 10:23-27. The stooping love which claims us for His brethren, shines in His regard none the less tenderly though He reads and warns us with His eye.

III. The Lord's look of anger and pity on His opponents. This took place in the synagogue (Mark 3:1-5).

IV. The look of the Lord on the profaned temple (Mark 11:11). How solemn that careful, all-comprehending scrutiny of all that He found there. (A. Maclaren, D. D.)

Mark 5:33 But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth.

Wuest And the woman, fearing and trembling, knowing that which had been done for her, came and fell down before Him, and told Him all the truth.

NET Mark 5:33 Then the woman, with fear and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth.

GNT Mark 5:33 ὁ γυν φοβηθε σα κα τρ μουσα, ε θυ α γ γονεν α τ , λθεν κα προσ πεσεν α τ κα ε πεν α τ π σαν τ ν λ θειαν.

NLT Mark 5:33 Then the frightened woman, trembling at the realization of what had happened to her, came and fell at his feet and told him what she had done.

KJV Mark 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

ESV Mark 5:33 But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth.

NIV Mark 5:33 Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.

ASV Mark 5:33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

CSB Mark 5:33 Then the woman, knowing what had happened to her, came with fear and trembling, fell down before Him, and told Him the whole truth.

NKJ Mark 5:33 But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.

NRS Mark 5:33 But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.

YLT Mark 5:33 and the woman, having been afraid, and trembling, knowing what was done on her, came, and fell down before him, and told him all the truth,

NAB Mark 5:33 The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth.

NJB Mark 5:33 Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth.

GWN Mark 5:33 The woman trembled with fear. She knew what had happened to her. So she quickly bowed in front of him and told him the whole truth.

BBE Mark 5:33 The woman, shaking with fear, conscious of what had been done to her, came and, falling on her face before him, gave him a true account of everything.

- **the woman:** Mk 4:41 Lu 1:12,29 8:47
- **and told:** Ps 30:2 66:16 Ps 103:2-5 116:12-14
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew - no clear parallel

Luke 8:47+ When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.

COMING CLEAN AFTER JESUS MADE HER CLEAN

To "come clean" means to confess, to bring it into the open.

But the woman fearing and trembling, aware of what had happened to her - Luke says "When the woman saw that she had not escaped notice." (Lk 8:47+) She had heard the question (Who touched Me?) and now felt His gaze and the emotion of fear set in and like many people do when she began to fear, she then began **trembling** ([present tense](#)). **Aware** describes her consciousness of what had happened and the fact that she could not longer hide it. **Happened** is in the [perfect tense](#), indicating that it was a complete and a permanent cure.

Robertson - She had to come and confess, for something "has happened" (gegonen], second perfect active indicative, still true) to her."

Morrisson - "It seemed cruel, but it was really kind. It sent her home with loftier thoughts of Him. She would never talk of the wonder of the tassel; she would always talk of the wonder of the Lord. Permitted to walk away without confession, she would have said exultantly, 'I've found a cure.' Now the woman cried, 'I've found a friend.' "

Hiebert on fearing and trembling - the inner feeling which gripped her and its outward manifestation. Upon being detected, she was seized with a feeling of fear (aorist tense); the resultant trembling continued to show itself visibly (present tense). She feared His displeasure because the healing had been secured without His permission. She may also have dreaded His anger because her touch had made Him ceremonially unclean until the evening (Lev. 15:19). ([Gospel of Mark: An Expository Commentary](#))

Brian Bill - She is terrified because she knows that she should not have been in the crowd because of her impurity, much less touching the garments of Jesus. She fears rejection...again. Don't miss what happens next. The man with some fame fell down before Jesus and now this woman with shame falls down as well. Listen. It doesn't matter who you are or what position you hold, your posture before Christ must be one of broken humility and deep reverence. Jesus came for those who have fame and for those who live in shame. ([Sermon](#))

Spurgeon - Jesus knew all that was going on behind Him. If His back be towards us now, it need not always be; for He "turned Him about." Even when fear would hide from Jesus, He spies out the trembler. His eye found her speedily, for He knew where to look. "He saw her." (Mt 9:22) His voice cheered her with joyful tones of acceptance. He did not chide the blundering of her ignorance, but He commended the bravery of her faith, and consoled her trembling heart. **A piece of fringe and a finger sufficed to form a contact between a believing sufferer and an Almighty Saviour. Along that line faith sent its message, and love returned the answer.** She "**was made whole**", and she knew it; but she feared when she was found out lest she should lose the blessing and earn a curse. This fear soon vanished: Jesus called her "**daughter**." He fathered her because He had created faith in her. He gave her "good comfort" because she had good faith. It was His garment which she touched, but it was her faith which had touched it; therefore our Lord said, "Thy faith hath made thee whole"; and thus He put the crown upon the head of her faith, because her faith

had already set the crown on His head. The moment we touch Jesus we are made whole; yea, "from that hour." May we touch Him now, and may this hour be as memorable to us as that hour was to her!

Spurgeon's exposition - The miracle had been wrought in her, yet she was fearing and trembling because she perceived the imperfection of her way of approaching the Saviour. Probably, after we are saved, we see more of our mistakes than we did before; and when the blessing really comes to us, we begin to be anxious lest we should lose Christ because of some misapprehension in our way of finding him. The woman "fell down before him, and told him all the truth."

Came and fell down before Him - This was her "expression of humility and reverence toward her benefactor. It acknowledged the unworthiness of her stealthy way in securing the healing from Him." (Hiebert)

And told Him the whole truth - The woman confessed everything - her condition, clandestine touch, and total cure. Luke gives a fuller account of the whole truth writing she "**declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.**" (Lk 8:47+)

Trench explains, "This woman would have borne away a maimed blessing, hardly a blessing at all, had she been suffered to bear it away in secret and unacknowledged, and without being brought into any personal communion with her Healer."

Hendriksen - Faith concealed must become faith revealed. The woman is impelled to bring her testimony: (a) for her own strengthening in the faith, (b) for the benefit of others, and (c) for the glory of God.

Warren Wiersbe notes that the woman's "witness (of her complete healing) was a rebuke to the multitude. You can be a part of the crowd and never get any blessing from being near Jesus! It is one thing to "**press Him**" and another thing to "**touch Him**" by faith. We may not have strong faith, but we do have a strong Saviour, and He responds even to a touch at the hem of His garment. When the inventor of chloroform, [Sir James Simpson](#), was dying, a friend said to him, "You will soon be resting on His bosom." Simpson humbly replied, "**I don't know as I can do that, but I think I have hold of the hem of His garment**" (BEC)

Phillips - She told Him the whole sad story. Twelve years of misery! Hopeless doctors! All of her money gone! Her condition-so unclean, so debilitating, so embarrassing, and so socially damning-was only getting worse and worse. She told how she had heard Him and seen Him at work. Her new hope! Her little scheme! And now she was completely cured! But now she had a new set of fears lest, having stolen her cure, it might be taken away from her. (Ibid)

Steven Cole - Whatever your problem, however great your sin, you can come to Jesus and know that He will treat you with compassion and kindness. As Isaiah 42:3 prophesied of Jesus, "A bruised reed He will not break, and a dimly burning wick He will not extinguish" (see Mt 12:20+). Like a skillful doctor, He may have to wound in order to heal. But He always does it tenderly. He welcomes every sinner who comes to Him to cleanse his dirty wounds. Because Jesus is the sufficient Savior, you can know that He has adequate power to cleanse your sin. Because He is the sympathetic Savior, He will treat you with gentleness and understanding. You can know for sure that if you come to Him in faith, He will instantly forgive all of your sins, because He has promised it. You will be cleansed of all defilement if you lay hold of Jesus by faith. ([Jesus' Cleansing Power](#))

Fell down (4363)([prospipto](#) from **pros** = to, against + **pipto** = to fall) means to fall towards or upon something. Mark used this same verb to describe the unclean spirits who would fall down before Him (Mk 3:11+). Later, another woman fell down before Him, Mark recording "after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and **fell** at His feet." (Mk 7:25+) All NT uses of [prospipto](#) - Matt. 7:25; Mk. 3:11; Mk. 5:33; Mk. 7:25; Lk. 5:8; Lk. 8:28; Lk. 8:47; Acts 16:29

David Guzik suggests 6 reasons Jesus had the woman publicly confess...

1. Jesus did it so that she would know she was healed. It is true that Mark tells us she felt in her body that she was healed of the affliction, but this woman was like any other person. Soon she would begin to doubt and fear, wondering if she really was healed. She would wonder when the ailment might return. But Jesus told her "Go in peace, and be healed of your affliction." Jesus called her out so that she would absolutely know that she was healed.
2. Jesus did it so that others would know she was healed. This woman had an ailment that no one could see and that made her a public outcast. It would sound suspicious to many if she just announced that she was healed. They would think that she made it up just to be considered "clean" again. Jesus called her out so that others would absolutely know that she was healed.
3. Jesus did it so that she would know why she was healed. When Jesus said, "Daughter, your faith has made you well," it showed the woman that it really wasn't touching the clothing of Jesus that healed her. Instead, it was her faith in Jesus and what He could do for her.
4. Jesus did it because He didn't want her to think she stole a blessing, that she could never look Jesus in the eye again. She didn't steal anything; she received it by faith and Jesus wanted her to know that.

5. Jesus did it so that Jairus could see this woman's faith and be encouraged regarding his daughter. Jesus "called her out" to encourage someone else in faith.
6. Jesus did it because He wanted to bless her in a special way. He called her "Daughter." Jesus never called any other person by this name. Jesus wanted her to come forth and hear this special name of tenderness. When Jesus calls us forward, it is because He has something special to give us.

The Best of All Places "Sitting at the feet of Jesus" Luke 10:39+

We learn in the Gospels of nine prostrations before the Saviour.

- 1, Wise men (Matthew 2:11+);
- 2, Jarius (Mark 5:22+);
- 3, Women healed (Mark 5:33+);
- 4, Syrophenician women (Mark 7:25+);
- 5, Peter, (Luke 5:8+);
- 6, The Leper (Luke 5:12+);
- 7, The Gadarene (Luke 8:28+);
- 8, The Samaritan (Luke 17:16+);
- 9, Mary (John 11:32).

I. Mary Learned the Secret of His Person at Jesus Feet(Luke 10:42)

Only at His feet can we be taught by Him. Cumbered and worried with much service we will never have time to be at His feet. If we have not time to sit there we will not have time to learn.

II. Mary Learned the Secret of His Purpose at Jesus Feet(John 11:32)

Only there could she understand why Lazarus died and why Martha and herself must be plunged into the deepest sorrow. To the grave she led him and there at the very place of deepest sorrow, came the highest joy.

III. Mary Learned the Secret of His Passion at Jesus Feet

This was revealed when she anointed Him for His burial. The secret was out and everywhere her testimony has been told. See Matthew 26:12-13. As I write this I help to fulfil the Lord's prophecy.

Do you sit at Jesus feet? Have you learned these three secrets? - Ian Paisley

At His Feet in Trouble

"For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet" (Mark 7:25).

There are four distinct persons described in the Gospel who came to the Lord in the time of their trouble and sought help at the Master's feet.

1. The first is that of the Syrophenician. This woman had a young daughter who was possessed of an unclean spirit. She threw herself at the Master's feet and besought Him in her daughter's behalf. Because she was a Greek, the Lord said unto her, "It is not meet to take the children's bread, and to cast it unto the dogs." She answered and said unto him, "Yes, Lord; yet the dogs under the table eat of the children's crumbs."

This woman was truly at the Lord's feet. She was willing to take her place with the little dogs gathering crumbs from beneath the table. No marvel that she received her request.

2. The next is Jairus. Jairus was a ruler of the synagogue. He had only one daughter about twelve years of age and she lay a dying. This ruler threw himself down at Jesus' feet and pled for his little girl. As he spake there came one from his house saying, "Thy daughter is dead; trouble not the Master." But Jesus encouraged him and said, "Fear not; believe only, and she shall be made whole" (Luke 8:50).

What a beautiful picture! Jesus and Jairus walking together to the chamber where the dead lay. As they came along, those who bewailed and wept for the child laughed Christ to scorn, but the Lord Jesus said, "Maid, arise." And her spirit came again, and she arose straightway.

3. The third is that of the woman with an issue. She came and touched the hem of the garment of Christ. Even as Jairus lay at the

Master's feet and as Jairus sought him in behalf of his little daughter, the woman thought within herself, "If I may touch but His clothes, I shall be whole." She touched and was healed of her plague. Jesus spoke to her and then she came and fell down before Him and told Him all the truth (see Mark 5:33).

4. The last instance is that of Mary, the sister of Martha and of Lazarus. Lazarus had been four days dead before Jesus came in response to the call of the two sisters. When Mary saw Him, she fell down at His feet saying, "Lord, if Thou hadst been here, my brother had not died" (John 11:32).

From the four instances above have we not learned the place to go to in the time of trouble? Whether it be in behalf of one who is sick or in behalf of our own great need or in behalf of one who is dead, the place for the troubled heart is down at Jesus' feet.

David Guzik - This woman hoped to receive something from Jesus without drawing any attention to herself or her embarrassing problem. Jesus insisted on making public notice of her, and He did this for good reasons.

- He did it so she would know that she was healed, having heard an official declaration of it from Jesus.
- He did it so others would know she was healed, because her ailment was private in nature.
- He did it so she would know why she was healed, that it was by her faith and not because of a superstitious touch in and of itself.
- He did it so that she would not think she had stolen a blessing from Jesus, and so she would never feel that she needed to hide from Him.
- He did it so that the ruler of the synagogue would see the power of Jesus at work and therefore have more faith himself for his ill daughter.
- He did it so that He could bless her in a special way, giving her an honored title that we never see Jesus give to any other: daughter.

Steven Cole gives us 5 principles of what it means to lay hold of Jesus by faith: ([click here for discussion of each of the following principles](#))

- A. Faith is active, not passive.**
- B. Faith works best when human solutions fail.**
- C. Faith accepts the simplicity of the gospel.**
- D. Faith need not be perfect to be effective.**
- E. Faith must be confessed.**

Mark 5:34 And He said to her, "Daughter, your faith has made you well; go in peace and be healed of your affliction."

Wuest - And He said to her, "Daughter, your faith has saved you. Be going in peace. Be continually sound in body from your affliction."

NET Mark 5:34 He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your disease."

GNT Mark 5:34 ὁ εἰπὼν αὐτῇ, Θυγαῖτήρ, πίστες σου σέσωκέν σε· πάγε εἰς εἰρήνην καὶ σθι γίς π τς μ σιγς σου.

NLT Mark 5:34 And he said to her, "Daughter, your faith has made you well. Go in peace. Your suffering is over."

KJV Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

ESV Mark 5:34 And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

NIV Mark 5:34 He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

ASV Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

CSB Mark 5:34 "Daughter," He said to her, "your faith has made you well. Go in peace and be free from your affliction."

NKJ Mark 5:34 And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction."

NRS Mark 5:34 He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

YLT Mark 5:34 and he said to her, 'Daughter, thy faith hath saved thee; go away in peace, and be whole from thy plague.'

NAB Mark 5:34 He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

NJB Mark 5:34 'My daughter,' he said, 'your faith has restored you to health; go in peace and be free of your complaint.'

GWN Mark 5:34 Jesus told her, "Daughter, your faith has made you well. Go in peace! Be cured from your illness."

BBE Mark 5:34 And he said to her, Daughter, your faith has made you well; go in peace, and be free from your disease.

- **Daughter** : Mt 9:2,22 Lu 8:48
- **faith** : Mk 10:52 Lu 7:50 8:48 17:19 18:42 Ac 14:9
- **go** : 1Sa 1:17 20:42 2Ki 5:19 Ec 9:7
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:22+ But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well.

Luke 8:48+ And He said to her, "Daughter, your faith has made you well; go in peace."

We see similar statements....

Mark 2:5 (healing of paralytic) And Jesus seeing their faith *said to the paralytic, "Son, your sins are forgiven."

Mark 10:52 And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and began following Him on the road.

NO BLAME!
ONLY BLISS!

And He said to her, "Daughter, your faith has made you well- KJV has "thy faith hath made thee whole." From John 2:23-25+ we know Jesus could "see" into hearts to the point that "He knew all men (and women)" and "knew what was in man (in this case woman)." Jesus saw her effort to fight through the pressing crowd as evidence that she believed He could heal her. This is the only record of Jesus addressing a woman as **Daughter**. (recorded in all 3 synoptic accounts) and it clearly was an endearing term for Jesus to use.

Jesus called her "daughter." He fathered her because he had created faith in her.
-- C H Spurgeon

Jesus saw her heart and realized she was fearful (and of course He could see her trembling), and tenderly comforts her with words of encouragement found only in Matthew ""Daughter, **take courage** ([tharseo](#) in the [present imperative](#)); your faith has made you well." (Mt 9:22+)

Hiebert on Jesus' addressing her as **daughter** - It affectionately assured her of the spiritual relationship with Him into which she had entered. Her faith had not only resulted in physical healing but also brought her into a relationship with Him as His own spiritual child (Isa. 53:10). (Ibid)

Theron Brown puts it so beautifully "The restored sufferer would never forget the friendly benignity that assailed her with one

indulgent [epithet](#) (DAUGHTER) or the sympathy in that endearing term by which the Messiah of Israel recognized her as His own.... She cherished her debt to the Man of Galilee." (Lockyer)

John MacArthur- Jesus' words transcended her physical condition, indicating that this physical **daughter** of Abraham had become a spiritual **daughter** of God (cf. John 1:12+). The common Greek word for physical healing was [iaomai](#). (Mk 5:29) That is the term Mark used when he wrote that the woman was healed of her affliction. Luke used a synonymous term, [therapeuo](#) (from which the English word "therapeutic" is derived), when he noted that this woman "could not be healed by anyone" (Luke 8:43). But the word used for being **made well** in verse 34 (cf. Matt. 9:21–22; Luke 8:48) is [sozo](#), a term usually used in the New Testament for being saved from sin. (MNTC-Mk)

Hendriksen writes Jesus "gave her an opportunity to change "faith concealed" (Matt. 9:21) to "faith revealed" (Mark 5:33), which resulted in further encouragement (Mk 5:34)....Her **faith**, though not the basic cause of her cure, had been the channel through which the cure had been accomplished. It had been the instrument used by Christ's power and love, to effect her recovery....Moreover, by saying, "Your faith has made you well," was he not also stressing the fact that it was his *personal response* to her *personal faith* in him that cured her, thereby removing from her mind any remnant, however small, of superstition, as if his clothes had contributed in any way to the cure? (Baker New Testament Commentary – Exposition of the Gospel According to Mark)

NOTE - Some feel that the context indicates that Jesus was talking about the woman's faith resulting in her physical deliverance, but was not an expression of full salvation (Constable, NET Notes). I would respectfully disagree as do John MacArthur, Warren Wiersbe, D Edmond Hiebert, et al. Heaven will be a most interesting place primarily because of Jesus but also because we could be surprised (if such an emotion exists in Heaven) by who we see there and also (sadly) surprised (shocked if such an emotion can exist in Heaven) by who we do not see there!

Here is MacArthur's note on the parallel phrase (**your faith has made you well**) in Luke 8:48+ - The phrase made you well translates a form of the verb [sozo](#), which is the common New Testament word for salvation. This same phrase in the Greek text appears in Luke 7:50+, where it clearly refers to salvation from sin. It is also used in Luke 17:19+ to describe one of the ten lepers who returned to worship Jesus. While all ten were healed, he alone was saved. Further, the Lord's calling her daughter indicates that He received her as a child of His kingdom (John 1:12+). She was restored, physically, socially, and spiritually through the grace and personal power of the Lord Jesus Christ.

Daughter ([2364](#)) (**thugater**) literally a female as it relates to a parent = daughter. Someone treated as a **daughter** (Mt 9:22, Mk 5:34, Lk 8:48). Metaphorically as expressing a relation of kindness and tenderness (2 Cor. 6:18)

Friberg - daughter; (1) literally, as parents' female offspring (Mt 9:18); (2) figuratively; (a) plural, as female descendants of one ancestor, the female members of a tribe or clan (Lk 1.5); (b) as a friendly address to a girl or woman (Mt 9.22); (c) plural, as female inhabitants of a city (Lk 23.28); (d) as female followers of God (2Co 6.18); (e) as a poetic designation for Jerusalem and its inhabitants - daughter (of) Zion (Mt 21.5 quoting Zech 9:9; Jn 12.15, Isa 3:16, 17, 4:4) (Analytical Lexicon)

27v in NT - Matt. 9:18; Matt. 9:22; Matt. 10:35; Matt. 10:37; Matt. 14:6; Matt. 15:22; Matt. 15:28; Matt. 21:5; Mk. 5:34; Mk. 5:35; Mk. 6:22; Mk. 7:26; Mk. 7:29; Lk. 1:5; Lk. 2:36; Lk. 8:42; Lk. 8:48; Lk. 8:49; Lk. 12:53; Lk. 13:16; Lk. 23:28; Jn. 12:15; Acts 2:17; Acts 7:21; Acts 21:9; 2 Co. 6:18; Heb. 11:24

Faith ([4102](#)) (**pistis**) is synonymous with trust or belief and is the conviction of the truth of anything, but in Scripture usually speaks of belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it.

Has made you well ([4982](#)) (see note above on [sozo](#)) has the basic meaning of rescuing one from great peril. Jesus used the [perfect tense](#) which emphasizes that her healing was permanent. **Sōzō** is often used to demonstrate a connection between a faith and salvation as when the penitent prostitute washed Jesus' feet with her tears, He told her the same thing He told this woman, "Your faith has **saved** ([sozo](#)) you" (Luke 7:50+ context = Lk 7:37-49 cf. Mk 10:52+ = made you well [\[sozo\]](#) ; Lk 17:19+ = made you well [\[sozo\]](#)).

Perhaps, dear reader, you need to touch the hem of His garment today. Don't delay!....

She only touched the hem of His garment,

As to His side she stole,
Amid the crowd that gathered around Him;
And straightway she was whole.

Oh, touch the hem of His garment,
And thou, too, shalt be free!
His healing pow'r this very hour
Shall give new life to thee!

She came in fear and trembling before Him,
She knew her Lord had come,
She felt that from Him virtue had healed her,
The mighty deed was done.

He turned with "Daughter, be of good comfort,
Thy faith hath made thee whole";
And peace that passeth all understanding
With gladness filled her soul.

-- G F Root

Lockyer - It is encouraging to know that His saving power this very hour can give new life to all who by faith take hold of His skirt. "Thus says the LORD of hosts, 'In those days ([Messianic Kingdom on earth](#)) ten men from all the nations will grasp the garment of a Jew, saying, "Let us go with you (TO SEE THE MESSIAH), for we have heard that God is with you."' (Zechariah 8:23).

MacArthur - While Jesus healed many people who did not exhibit genuine faith (and thus were made well only in a physical sense), there were also those who expressed saving faith in Him. In such cases, their bodies were not only delivered but also their souls. Jesus' response to this woman, connecting the word *sōzō* with her faith, suggests she was healed of more than just a physical affliction. Because she had been saved, she could now truly go in peace. (Ibid)

Go in peace and be healed of your affliction - KJV = "Be whole of thy plague" **Go** is in the [present imperative](#) = keep going in peace, indicating that both the peace was to be her continued state. The phrase **go in peace** was the usual Hebrew blessing at dismissal (Ex 4:18; Jdg 18:6; 1 Sa 1:17; 25:35; 1 Sa 29:7; 2 Sa 15:9; 2Ki 5:19; Lk 7:50; Lk. 8:48 Acts 16:36; Jas 2:16, 1 Sa 20:13, 42 = *go in safety*, where safety = shalom)

Robertson on Go in peace - She found sympathy, healing, and pardon for her sins, apparently. Peace here may have more the idea of the Hebrew ([shalom](#)), health of body and soul.

Hendriksen on go in peace - that is, with the smile of God upon her and the joyful inner knowledge of this smile. Cf. Isa. 26:3; 43:1, 2; Rom. 5:1.

Stein notes that **Go in peace** "was a common formula for dismissal, as Lk 7:50 and Acts 16:36 reveal (cf. Jdg 18:6; 1 Sa1:17; 20:42; 29:7). But these words from Jesus contain a blessing as well.

Hiebert makes an interesting point based on the preposition Jesus used ([eis](#) = **into**) writing - **Go in peace**—literally, "go **into** peace," somewhat stronger than "*go in peace*." **In peace** would imply that the peace was a reality at the time of her departure; **into peace** connects her sense of rest and well-being with the life that lay before her. This assurance of future peace stands in contrast to the disquiet and suffering she had experienced to this moment. The benediction of her Healer also freed her conscience from the guilty feeling that she had stolen the healing without His consent. (Ibid)

Vincent adds " Lit., **into** peace. Contemplating the peace in store for her."

Wuest adds on **go in peace** -- The preposition is not en "in," but eis "into," literally, "Go into peace," contemplating the new door just opened to her, the peace in store for her.

William Lane on peace - The peace with which she departed signified more than release from agitation over a wretched existence or from fear of recrimination for having touched Jesus. It was the profound experience of well-being which is related to salvation from God. When Jesus declares, "Be whole from your affliction," he confirms that her healing was permanent and affirms his active participation with the Father's will to honor the woman's faith. (NICNT-Mk)

Philips - "**Daughter!**" He said, as He put her in His family and sealed her faith, "thy faith hath saved thee. Go in peace!" He stilled her fears. "Be whole!" He said and secured her future. Just a dozen and a half words, but they set the joy bells ringing in her soul.

Wiersbe says Jesus had her confess publicly because He "wanted to be to her something more than a healer: He wanted to be her Saviour and Friend as well. He wanted her to look into His face, feel His tenderness, and hear His loving words of assurance. By the time He finished speaking to her, she experienced something more than physical healing. He called her "daughter" and sent her on her way with a benediction of peace (Mark 5:34). To "be made whole" meant much more than receiving mere physical healing.

Jesus had given her spiritual healing as well!...Jesus dealt with her publicly that she might have the opportunity to share her testimony and glorify the Lord. "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy ... He sent His word, and healed them ... Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Ps. 107:2, 20–21) (BEC)

Brian Bill - Mark 5:34 tells us that she wasn't just healed but was also saved: "And He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'" I love that He calls her, "daughter." He does so because she has just entered the family of God through faith. She goes from living with shame to having a name as a daughter of the King! For twelve terrible years she had been a nobody and now she is a somebody! It was her "faith" that made her well, not something inherent in his clothing. ([Sermon](#))

David Guzik - This whole account is so wonderful that later Christians couldn't help but embellish the story. Some said the woman's name was Berenice, and others said it was Veronica. One said outside her door she set up a statue of her bowing down before Jesus, and at the foot of the statue a strange plant grew that could miraculously heal diseases. (See some of the [strange non-Biblical traditions](#)).

Spurgeon - As if such a suppliant really did trouble him! Still, if you have been praying long, and your case appears to be hopeless, despair will whisper, "Trouble not the Master." But Christ is never troubled by our prayer; it is our want of prayer that troubles him. Even after the worst has come to the worst, we shall never trouble him if we continue our prayers. But if, on any account, we cease from them, then indeed is his heart grieved.

Peace (1515)([eirene](#) from verb **eiro** = to join or bind together that which has been separated) literally pictures the binding or joining together again of that which had been separated or divided and thus setting at one again, a meaning conveyed by the common expression of one "having it all together". It follows that peace is the opposite of division or dissension. Peace as a state of concord and harmony is the opposite of war. Peace was used as a greeting or farewell corresponding to the Hebrew word shalom - "peace to you".

- Compare Hebrew word for peace - [shalom](#)

Healed (5199)([hugies](#) which is the root of [hugiaino](#); English = **hygiene, hygienic**) literally refers to being physically (and mentally) well or sound (emphasizes the absence of disease, weakness, or malfunction), healthy (implies full strength and vigor as well as freedom from signs of disease). **Hugies** describes that which balanced and ordered throughout.

Affliction (3148) see note on [mastix](#)

Hendriksen - A few days after a certain minister preached on this section of Scripture (Mark 5:25-34 and parallels), he received the following poem from a lady who had composed it after hearing the sermon:

"Who touched me?"

'Twas the voice of the Master,

And the woman's heart beat faster and faster.

Trembling she came and bowed her head.

"I touched thee, Lord," was what she said.

But the Master answered, "Go thy way,

Thy faith has made thee whole this day."

"Have you touched me?"

I heard it. 'Twas the voice of the Master,

And O my heart beat faster and faster.

"You came with the throng to God's house today,

But I felt not your touch as you went your way."

I was ashamed and bowed my head.

"Reach out a bit farther next time," he said.

John MacArthur writes "Throughout His earthly ministry thousands of people came in contact with Jesus, and many hundreds of them talked with Him and **touched Him**; but many of them **were not touched by Him**. Throughout the history of the church, countless others—such as Mahatma Gandhi...have also come in close contact with Jesus; and many of them, too, have remained untouched by Him. He knows the difference between the person who approaches Him out of mere religious curiosity or a sense of adventure and the one who comes to Him in desperation and genuine faith (read Jn 2:23-25+). (MNTC-Mt)

Perhaps no man in modern times has seemed before the eyes of the world to have been more at peace with himself and others than **Mahatma Gandhi**. He was the image of a tranquil soul who possessed perfect inner harmony. Fifteen years before he died, he wrote, *"I must tell you in all humility that Hinduism as I know it entirely satisfies my soul. It fills my whole being and I find a solace in the Bhagavad and Upanishad that I miss even in the Sermon on the Mount."* (ED: GANDHI MISSED THE PURPOSE OF THE SERMON ON THE MOUNT - IT WAS NOT PRIMARILY GIVEN TO "GIVE US PEACE" BUT TO "DISTURB OUR PEACE," TO MAKE US REALIZE THAT WE COULD NEVER KEEP THE COMMANDS IN JESUS' GREAT SERMON IN OUR OWN NATURAL POWER. ULTIMATELY IT WAS GIVEN TO DRIVE ALL HEARERS TO CONFESS THEIR NEED FOR A SAVIOR WHO WOULD GIVE HIS SPIRIT WHO WOULD IN TURN ENABLE US TO LIVE OUT THE SERMON ON THE MOUNT!) But just before his death he wrote, *"My days are numbered. I am not likely to live very long, perhaps a year or a little more. For the first time in fifty years I find myself in the slew of despond."* (ED: THE VERY PHRASE USED BY JOHN BUNYAN IN PILGRIM'S PROGRESS. GANDHI'S USE IS NOT ACCIDENT! HE KNEW WHAT THESE WORDS MEANT AND THAT HINDUISM COULD NEVER DELIVER HIM FROM THE "**SLEW OF DESPOND**!" HOW TRAGIC! HOW CLOSE GANDHI CAME TO TOUCHING JESUS!) Even the tranquil Gandhi had to face the reality of death and the inability of his man-made religion to give him answers or comfort in face of it. (SEE [Who was Gandhi?](#)) (ED: NOTE THE COMMAND JESUS GAVE THE WOMAN GO AND KEEPING ON GOING INTO PEACE. JESUS NEVER COMMANDED SOMETHING HE DID NOT ENABLE. ULTIMATELY I BELIEVE HE WAS REFERRING TO THE PEACE WITH GOD THAT IS FOUND ONLY IN SALVATION IN HIM - cf Ro 5:1+).

Brian Bell HER DELIVERANCE

WHEN JESUS DOESN'T MAKE SENSE?

- All this time Jairus was waiting! He had to be experiencing impatience!
- But Jesus was delaying, while the child was dying.
- Who touched me? – "who cares", "my daughter is dying, remember?"
- Is this a multi-tasking issue? – A priority issue? – I was here 1st!

Illustration: Some years back I was sitting w/ Mical in emergency room at Rancho Springs. We had already waited a few hours, when they brought a drunk in who didn't want care, was cussing, screaming; and we were told his injuries were serious and they'd have to attend to him first. To say this most mildly, "I was bitter at this man." (I was here 1st!)

But the Lord has such a wonderful way of running the whole world at one time.

- Jesus is like the sun shining as it rolls onward in its orbit.
- (Rose illus.) You can never exhaust the fragrance of His love and healing, as you could never smell the fragrance completely off a flower!
- Jesus wasn't a cool cup of water that once drunk it is finished; but an endless fresh stream, that will never run dry!
- Rev 22:17 "Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life."

HER DECLARATION!

Jesus would not permit her to steal away & remain anonymous.

- Jesus doesn't like undercover Believers. He likes blowing their cover.
- She would never had the opportunity to Worship Him(fell down at His feet)
- Nor, glorify God by her testimony "he healed me!"
- And, she would never have heard His special words of blessing(48)
- Daughter – (a tender word) meaning she's now in the family!
- Go in Shalom – Oh, blessed peace.

Q: For what area of your life do you need to reach out & touch His hem for today?

- Do you need a physical healing? A spiritual healing (Salvation)?

- An emotional healing that only Jesus could ever fix?
- A mental healing (you feel like you're losing it)?

Q: Would your life be more like those in the crowd that might occasionally brush by Jesus in the rush hour of religious activity? (Ken Gire)

- Close to His presence but far from His power?

When Jesus Comes In

Daughter, your faith has made you well. Go in peace, and be healed of your affliction. —Mark 5:34

Today's Scripture: Mark 5:1-20

In 1932, as the US was undergoing a financial breakdown, missionary Robert Cummings was suffering an emotional breakdown. As he carried on his evangelistic ministry with his wife in India, he became obsessed by blasphemous and sinful thoughts so overwhelming that he felt cast aside by God and eternally lost. Hospital care and therapy were of no help. His wife brought him back to the US where he was placed in a private mental facility.

For 2 more years Robert underwent indescribable emotional agony. Then one morning he knelt beside his bed begging for relief. God answered dramatically with the words of a poem by James Procter: My soul is night, my heart is steel—I cannot see, I cannot feel; for light, for life I must appeal in simple faith to Jesus. ((c) Renewal 1937 Hope Publishing Company).

As Robert repeated those lines, peace surged through his soul. Dread vanished from his heart and he was filled with joy and gratitude. Then a hymn by William Sleeper welled up from the depths of his memory, which he sang with one significant change. For him it wasn't, "[Jesus, I come to Thee](#)," but "Jesus has come to me."

Into my bondage, sorrow, and night,
Jesus has come, Jesus has come;
Bringing His freedom, gladness, and light—
Jesus has come to me.

By God's grace we may have been spared from extreme emotional distress. But all of us can join in singing praise to the One who has come to bring peace to our souls. By: Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

God's dawn of deliverance often comes when the hour of trial is darkest.

Mark 5:35 While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?"

Wuest - While He was still speaking, they come from the home of the ruler of the synagogue saying: Your daughter died. Why are you still bothering the Teacher?

NET Mark 5:35 While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter has died. Why trouble the teacher any longer?"

GNT Mark 5:35 τὸ λαλοῦντος ῥχονται πρὸς τοὺς ἀρχισυναγῶγους λέγοντες· τί θύγῃς σου, πῦθάνεν· τί σκλλεῖς τὸν διδασκαλόν;

NLT Mark 5:35 While he was still speaking to her, messengers arrived from the home of Jairus, the leader of the synagogue. They told him, "Your daughter is dead. There's no use troubling the Teacher now."

KJV Mark 5:35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

ESV Mark 5:35 While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?"

NIV Mark 5:35 While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "Why bother the teacher any more?"

ASV Mark 5:35 While he yet spake, they come from the ruler of the synagogue's house saying, Thy daughter is dead: why troublest thou the Teacher any further?

CSB Mark 5:35 While He was still speaking, people came from the synagogue leader's house and said, "Your daughter is dead. Why bother the Teacher anymore?"

NKJ Mark 5:35 While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?"

NRS Mark 5:35 While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?"

YLT Mark 5:35 As he is yet speaking, there come from the chief of the synagogue's house, certain, saying -- 'Thy daughter did die, why still dost thou harass the Teacher?'

NAB Mark 5:35 While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?"

NJB Mark 5:35 While he was still speaking some people arrived from the house of the president of the synagogue to say, 'Your daughter is dead; why put the Master to any further trouble?'

GWN Mark 5:35 While Jesus was still speaking to her, some people came from the synagogue leader's home. They told the synagogue leader, "Your daughter has died. Why bother the teacher anymore?"

BBE Mark 5:35 And while he was still talking, they came from the ruler of the Synagogue's house, saying, Your daughter is dead: why are you still troubling the Master?

- **they came from the house of the synagogue official,**¹ Lu 8:49
- **daughter:** Joh 5:25 11:25
- **why trouble** : Lu 7:6,7 Joh 11:21,32,39
- **the Teacher anymore:** Mk 10:17 Mt 26:18 Joh 11:28
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew - no clear parallel

Luke 8:49+ While He was still speaking, someone *came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore."

A TRAGIC SITUATION TURNS INTO AN IMPOSSIBLE ONE!

While He was still speaking - So urgent is their message that they actually interpret Jesus! Jesus does not rebuke them for interrupting Him. "Another vivid touch in Mark and Luke 8:49+. The phrase is in Ge 29:9." (Robertson) This also serves to highlight the close chronology of these two miracles.

Hiebert - The interruption caused by the woman further served to bring into display the fact that, as Jehovah's Servant, Jesus was also the Lord of life. This is the only instance of a resurrection by Jesus in this Gospel.

They came from the house of the synagogue official, saying - Luke 8:49+ says "**someone came**," while Mark has **they came**. Both are true, but clearly one was the lead speaker.

Wuest on they came - The verb is present in tense, speaking of a past event with the vividness of a present reality.

Synagogue officials (752) see note on [archisunagogos](#)

Your daughter has died; why trouble the Teacher anymore? - They are addressing the ruler himself. Imagine his heart sinking in his chest! And it is notable that none of the accounts record Jairus as saying something like "I knew this was taking too long. I knew Jesus shouldn't have wasted His time on this silly woman."

As noted above Matthew 9:18+ condensed this story of the death of Jairus' daughter. The ones who brought the report say for Jairus not to bother Jesus, not believing that He had power over death. **The Teacher** has the definitive article setting Jesus apart from other teachers indicating He was well known among the people as the noted Rabbi ([Was Jesus a rabbi?](#)). They knew He could teach, but had no idea He could restore life! It is interesting to note that Mary and Martha would later have a similar reaction when

their brother Lazarus died saying "Lord, if You had been here, my brother would not have died." (John 11:21, 32).

Hiebert on why trouble the Teacher - the verb troublest implies that, under the circumstances, still to desire the busy Teacher to come to the house would be an annoyance and an irksome imposition on Jesus. Their suggestion to Jairus, politely expressed in the form of a question, shows that they felt that the girl's death had ended all hope that Jesus could help. Why bother Him any further?

Died (599)(**apothnesko** from **apo** = marker of dissociation implying a rupture from a former association, separation, departure, cessation + **thnesko** = die) literally means to die off (that is, to die and thus be away from this earthly realm). Cp Mark 5:39, Mk 9:26, Mk 12:19, 20, 21, 22, 15:44

Trouble (4660)(**skullo**) in classic writing like Aeschylus *skullō* meant to flay, skin, to tear, mangle or, lacerate. The 4 NT uses are metaphorical, meaning to harass, trouble, weary, annoy, bother, weary (passive in Lk 7:6+ "trouble yourself"). The cognate **skullon** means spoil, plunder, booty as if torn or stripped off from an enemy (Lk 11:22+, Lxx = Isa 53:12, Zech 14:1)

Matthew 9:36+ Seeing the people, He felt compassion for them, because they were **distressed** and dispirited like sheep without a shepherd.

Mark 5:35 While He was still speaking, they *came from the house of the synagogue official, saying, "Your daughter has died; why **trouble** the Teacher anymore?"

Luke 7:6+ Now Jesus started on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not **trouble** Yourself further, for I am not worthy for You to come under my roof;

Luke 8:49+ While He was still speaking, someone *came from the house of the synagogue official, saying, "Your daughter has died; do not **trouble** the Teacher anymore."

Teacher (1320)(**didaskalos** from **didasko** = teach) is one who provides instruction or systematically imparts truth. The **teacher** teaches in such a way as to shape will of one being taught by content of what is taught.

Steven Cole points out several hindrance to faith were experienced by **Jairus** - "When Jairus came to Jesus, he believed that Jesus could heal his daughter. But there were several hindrances or hurdles that Jairus had to overcome. (1) I've already mentioned the **hindrance of public opinion**. What would the rabbis and others think of this synagogue ruler bowing before Jesus? There was also (2) the **hindrance of his own pride and reputation**, which he would have felt the need to protect. He also had to overcome (3) the **hindrance of interruptions**, as the woman interrupted Jesus on His way to Jairus' house (Mk 5:25ff). Jairus must have thought, "Why did this woman have to touch Jesus now, of all times? Let her touch Him tomorrow! My daughter is dying! Every second matters!" Then his worst fears were realized as his friends came to tell him that his daughter had already died. (4) **That's another hindrance to faith: Well-meaning, but misguided doomsayers** who discourage us from clinging to the only source of hope. What they say may be true—Jairus' daughter was dead. But they never add the mighty power of Jesus into their calculations. With Him there is hope even when human hope is lost! ([From Fear to Faith](#) - Steven Cole)

Don Francisco tells the story of Jairus' daughter in his powerful song [Gotta Tell Somebody](#)

She kept on getting weaker as day dragged into day
The doctors gave no hope for her; she seemed to fade away
My hours were filled with constant dread; time became a knife
That slowly and relentlessly cut the cord of life

There was a teacher in the region then some of us had heard
That He'd healed the paralytic by the power of just His Word
So with hope again rekindled I went at once to see
If I could find a man named Jesus from a town in Galilee

I began to search the city and soon I saw the crowd
They were pressing in to touch Him and they called His Name out loud
But with the strength of desperation I pushed them all aside
I through myself before Him and from my knees I cried

"Lord, come and heal my daughter, even now she's close to death
Her fever's uncontrollable, she fights for every breath
But God's given You the power; life is Yours to give
If you'll just lay Your hands on her I know that she will live"

(She will live, she will live)

Well, He'd just begun to go with me when a face I saw with fear
Came towards me with the news I knew I didn't want to hear
And although I tried to steel myself I trembled when he said
"Why bother the Teacher anymore, your little girl is dead."

Then Jesus touched my shoulder and He told me not to grieve"
The trembling stopped when He looked at me and said, "Only believe"
Then He sent the crowds away except His closest men
And they followed right behind us as we started off again

But we were still a long ways down the road when I heard the sounds and cries
Of the mourners and musicians as they strove to dramatize
My grief they had no business with beneath their loud disguise
My wife just sat there silently and stared through empty eyes

Then Jesus asked the mourners, "Why is it that you weep?
She isn't dead as you suppose, the child is just asleep."
It only took a moment for their wails to turn to jeers
"Who does this man think he is? Get him out of here!"

With authority I've never heard in the lips of any man
He spoke and every sound rolled out with the thunder of command
And in the sudden silence they all hurried for the door
Wondering what the reasons were they'd ever come there for

Then He called his three disciples that were with Him on the way
He led them and my wife and me to where our daughter lay
He took her by the hand; He told her "Child, arise"
And the words were barely spoken when she opened up her eyes

She rose and walked across the room and stood there at our sides
My wife knelt down and held her close and at last she really cried
And then Jesus told us both to see that our daughter had some food
But as to how her life was saved, not to speak a word...

Not to speak a word...

I got to tell somebody
I got to tell somebody
I got to tell somebody
I got to tell somebody

I got to tell somebody, got to tell somebody, what Jesus did for me
I got to tell somebody, got to tell somebody, what Jesus did for me
I got to tell somebody, got to tell somebody, what Jesus did for me
I got to tell somebody, got to tell somebody, what Jesus did for me

THOUGHT - Does this song's ending not make you want to go and tell somebody what Jesus did for you? It should! So go and tell somebody what Jesus did for you!

Why Trouble the Master? - Vance Havner

Thy daughter is dead: why troublest thou the Master any further? Mark 5:35.

"The little girl is dead. It is too late now. Why bother the Master and take up His time?"

Have you come to a place where the case seems hopeless, where the prospect is "dead"? That loved one for whom you have prayed so long seems in direr straits than ever. The hope long deferred now seems impossible.

But Jesus had no funerals. And when the world says the issue is as dead as a corpse, remember that Jesus can break up funerals.

We are so prone to give up and attend the interment of our hopes when God would raise the dead.

Jesus said to the ruler, "Be not afraid, only believe." And so He says to you. When ordinary logic, when undiscerning friends say, "It is too late," be not afraid to "trouble the Master."

Only believe....

All things are possible,

Only believe!

Never Too Late

Overhearing what they said, Jesus told him, "Don't be afraid; just believe." Mark 5:36

Today's Scripture & Insight: Mark 5:35–43

During the anxious moments that followed my mother-in-law's heart attack, she was fortunate to receive immediate medical care. Later, her doctor told me that treatment within fifteen minutes of a heart attack results in a survival rate of 33 percent for critical patients. But just 5 percent survive if treated beyond that time frame.

On the way to heal Jairus's desperately ill daughter (someone definitely needing immediate medical care), Jesus did the unthinkable: He paused (Mark 5:30). He stopped to identify who touched Him, and then spoke gently with the woman. You can imagine what Jairus was thinking: There's no time for this, my daughter is dying! And then, his worst fears came true—Jesus appeared to have delayed too long and his daughter passed away (v. 35).

But Jesus turned to Jairus and offered a word of encouragement: "Don't be afraid; just believe" (v. 36). Then, calmly ignoring the mockery of onlookers, Christ spoke to Jairus' daughter and she came back to life! He revealed that He can never be too late. Time can't limit what He's able to do and when He chooses to do it.

How often do we feel like Jairus, thinking that God was simply too late to accomplish what we had hoped for. But with God, there's no such thing. He's never too late in fulfilling His good and merciful work in our lives. By: Chin, Peter ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

How have you recently experienced the reality of God's timing? Why is it vital for you to rest in God's sovereignty—acknowledging that His plans are the best?

Jesus, help me to remember that You're sovereign even over time itself, and that You're never too late to accomplish Your perfect plans.

Inconvenient Times

I desire mercy and not sacrifice. — Matthew 12:7

Today's Scripture: Mark 5:21-43

A suicidal woman stood on a bridge in Seattle for 3 hours ready to jump. The situation created such a colossal traffic jam that some motorists, caught in the delay, began to curse the woman and screamed at her to jump. She did—and she survived the 160-foot fall into a canal. Many residents later sent flowers and cards to her in the hospital, apologizing for what had happened. But some of the angry drivers phoned the local newspaper and blamed the woman for not choosing a less-traveled place to end her life.

People with urgent needs seldom intersect our lives at convenient times. Each situation demands immediate attention, often upsetting our own cherished plans.

Jesus was mobbed by needy people as He walked this earth, and we can learn from His response to them. When Jairus begged Him to come and heal his daughter, Jesus went with him (Mark 5:22-24). On the way, when a woman interrupted the procession, Jesus stopped and took the time to speak a healing word to her (Mk 5:25-34).

Are we willing to reach out to someone in need today? Like our Lord, do we have the compassion to bring help and healing to people who feel hopeless? God grant us the grace to be available to others for His sake today. — David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, grant me a heart of compassion

So burdened for others' needs,

That I will show them Your mercy

In attitudes, words, and deeds.

—Fitzhugh

Compassion never goes out of fashion.

Interruptions

The counsel of the Lord stands forever, the plans of His heart to all generations. —Psalm 33:11

Today's Scripture & Insight: Mark 5:21-34

My sister and I were looking forward to our holiday in Taiwan. We had purchased our plane tickets and booked our hotel rooms. But 2 weeks before the trip, my sister learned she had to stay at home in Singapore to handle an emergency. We were disappointed that our plans were interrupted.

Jesus' disciples were accompanying Him on an urgent mission when their trip was interrupted (Mark 5:21-42). The daughter of Jairus, a ruler of the synagogue, was dying. Time was of the essence, and Jesus was on His way to their home. Then, suddenly, Jesus stopped and said, "Who touched My clothes?" (v.30).

The disciples seemed irritated by this and said, "You see the multitude thronging You, and You say, 'Who touched Me?'" (v.31). But Jesus saw it as an opportunity to minister to a suffering woman. Her illness had made her ceremonially unclean and unable to participate in community life for 12 years! (see Lev. 15:25-27).

While Jesus was talking to this woman, Jairus' daughter died. It was too late—or so it seemed. But the delay allowed Jairus to experience an even deeper knowledge of Jesus and His power—even power over death!

Sometimes our disappointment can be God's appointment. By: Poh Fang Chia ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Disappointment—His appointment

No good thing will He withhold;

From denials oft we gather

Treasures of His love untold.

—Young

Look for God's purpose in your next interruption.

Mark 5:36 But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe."

Wuest - And Jesus overhearing the word being spoken, says to the ruler of the synagogue, Stop fearing, only be believing.

NET Mark 5:36 But Jesus, paying no attention to what was said, told the synagogue ruler, "Do not be afraid; just believe."

GNT Mark 5:36 ὁ ἡσοῦς παρὰ τοῦ ῥαββινοῦ λαλοῦντος αὐτῷ, λέγει, Μὴ φοβοῦ, μόνον πιστεύε.

NLT Mark 5:36 But Jesus overheard them and said to Jairus, "Don't be afraid. Just have faith."

KJV Mark 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

ESV Mark 5:36 But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe."

NIV Mark 5:36 Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe."

ASV Mark 5:36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

CSB Mark 5:36 But when Jesus overheard what was said, He told the synagogue leader, "Don't be afraid. Only believe."

NKJ Mark 5:36 As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe."

NRS Mark 5:36 But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe."

YLT Mark 5:36 And Jesus immediately, having heard the word that is spoken, saith to the chief of the synagogue, 'Be not afraid, only believe.'

NAB Mark 5:36 Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith."

NJB Mark 5:36 But Jesus overheard what they said and he said to the president of the synagogue, 'Do not be afraid; only have faith.'

GWN Mark 5:36 When Jesus overheard what they said, he told the synagogue leader, "Don't be afraid! Just believe."

BBE Mark 5:36 But Jesus, giving no attention to their words, said to the ruler of the Synagogue, Have no fear, only have faith.

there came (KJV): Lu 8:49

- **only believe:** Mk 5:34 9:23 2Ch 20:20 Mt 9:28,29 17:20 Lu 8:50 Joh 4:48-50 11:40 Ro 4:18-24
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew - no clear parallel

Luke 8:50+ But when Jesus heard this, He answered him, '**Do not be afraid** any longer; only **believe**, and she will be made well.'

CEASE FEARING CONTINUE BELIEVING!

Lockyer - The grief-stricken father had the best of promises whispered by Jesus, "Fear not, only believe." What a staff to lean upon that was in the shadow of death! How faith receives strength from the divine promises! (2 Pe 1:4; 2 Pe 3:13).

But Jesus, overhearing what was being spoken - Some versions translate overhearing as "ignoring" (NIV, RSV) or "paid no attention to" (GNB). **Overhearing** is παρακούω used only here and Mt 18:17 meaning to hear without the speaker's awareness or intent, to hear something not directly intended for one's ears, in this case the ears of Jesus. But Jesus has very good hearing! And obviously, Jairus had remained close to Jesus as the miracle of the woman had transpired. Surely that must have encouraged him.

Said to the synagogue official, "Do not be afraid any longer, only believe." - The sensitivity of Jesus to the need of the moment is clear. (And He has not changed - of what are fearful or anxious? Go to Jesus!) When the official heard that his daughter had died, he began to be fearful. Fear is a very unpleasant or disturbing feeling caused by the presence or imminence of danger. Notice Jesus then gives two commands, the first is for him to stop fearing ([present imperative with a negative](#)) and the second for him to be believing ([present imperative](#)). With these dual commands, Jesus gives us His "[antidote](#)" for fear, and that antidote is belief. While the object of the belief is not clearly stated in Mark, clearly in context it was for the official to believe the Word spoken by Jesus, even in the face of his daughter's death! Luke 8:50+ makes this clear for Jesus gives the official the reason he is to believe declaring "**and she will be made well** ([sozo](#))." This official was walking through the valley of the shadow of death and Jesus the Good Shepherd told him not to fear for He was with him to comfort him. (Ps 23:4) : "With tender compassion, rather than waiting until He arrived at Jairus's home, the Lord reassured this distraught man." (MacArthur) When we are fearful we too have access to Jesus' Word which stimulates and encourages faith (cf Ps 27:1-3, Ps 46:1, 2, Ro 10:17). Satan traffics in fear, while God triumphs in faith!

Bratcher has an interesting note - the further injunction 'only believe' shows that 'do not be afraid' in this particular context has the meaning 'do not be unbelieving,' 'do not doubt.'

Only believe, and thou shalt see

That Christ is all in all to thee.

—John S. B. Monsell

Hiebert - The faith which Jairus had shown in coming to Jesus for help he must steadily maintain; it was the only fitting response in his helplessness. Luke noted that Jesus added a word of assurance, "Believe only, and she shall be made whole" (Lk 8:50+). Jesus spoke with perfect self-assurance about the outcome.

THOUGHT - However fearful your situation, Jesus' word is for you: **'Don't fear, just trust Me.'** He wants you to move from fear to faith in Him. Jesus is the only One who can calm our fears (including the greatest fear of death), because He alone has conquered death (cf Heb 2:15+). On another occasion He said, "Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also" (Jn 14:1-3). ([From Fear to Faith](#) - Steven Cole)

Synagogue officials (752) see note on [archisunagogos](#)

Do not be afraid (5399)(**phobeo** from **phobos** = fear; English phobia) means to be in an apprehensive state that can range from mild uneasiness to stark terror as when one is frightened, terrified or alarmed. Mark's uses of **phobeo** - Mk. 4:41; Mk. 5:15; Mk. 5:33; Mk. 5:36; Mk. 6:20; Mk. 6:50; Mk. 9:32; Mk. 10:32; Mk. 11:18; Mk. 11:32; Mk. 12:12; Mk. 16:8;

Believe (4100)(**pisteuo** from **pistis**; **pistos**; related studies [the faith](#), the [obedience of faith](#)) means to consider something to be true and therefore worthy of one's trust. To accept as true, genuine, or real. To have a firm conviction as to the goodness, efficacy, or ability of something or someone. To consider to be true. To accept the word or evidence of. Mark's uses of **pisteuo** - Mk. 1:15; Mk. 5:36; Mk. 9:23; Mk. 9:24; Mk. 9:42; Mk. 11:23; Mk. 11:24; Mk. 11:31; Mk. 13:21; Mk. 15:32; Mk. 16:13; Mk. 16:14; Mk. 16:16; Mk. 16:17;

Ron Dunn - Faith is enough. Faith is all God asks. Faith is all Jesus asks: "Ye believe in God, believe also in me." When the ruler of the synagogue was told that his daughter was dead, Jesus steadied his faith, saying, "Fear not: only believe"; and when the distraught father of the demoniac boy cried out against his own despair, our Lord assured him that "all... things are possible to him that believeth." Without faith man can do nothing with God, and God can do nothing with man.

David Guzik - Jesus told Jairus to only believe. Don't try to believe and be afraid at the same time. Don't try to believe and figure it all out. Don't try to believe and make sense of the delay. Instead, only believe.. Jairus was supposed to believe the word of Jesus. Everything else told him the situation was hopeless, but the word of Jesus brought hope.

Vance Havner - We must not only believe God, we must believe we believe God. Like the silly habit of going back to see if you really did lock that door, an unsettled state of spiritual indecision is developed by doubting souls. They never "close the gate" behind them, they are forever reconsidering their decisions. They are never sure of their conversion or their consecration.

ILLUSTRATION - **G. Campbell Morgan**, lost his firstborn daughter and even 40 years later when preaching on the story of Jairus said, "I can hardly speak of this matter without becoming personal and reminiscent, remembering a time forty years ago when my own first lassie lay at the point of death, dying. I called for Him then, and He came, and surely said to our troubled hearts, **"Fear not, believe only."** He did not say, **"She shall be made whole."** She was not made whole on the earthly plane. She passed away into the life beyond. He did say to her, "Talitha, cumi," **"little lamb, arise"**; but in her case, that did not mean, stay on the earth level. It meant that He needed her, and He took her to be with Himself. She has been with Him for all those years, as we measure time here, and I have missed her every day; but His word, **"Believe only,"** has been the strength of the passing years. (Jill Morgan, *A Man of the Word*) (See sermon by Steven Cole - [From Fear to Faith](#))

The Call for Faith. - J D Jones

"Fear not, only believe!" So simple are the words! So hard and difficult is the lesson they inculcate! "Fear not," He said to Jairus, when all Jairus' worst fears had been confirmed. "Only believe," He said, when there seemed to be no longer any room for faith or hope. And He speaks the same word to us, in our dark and troubled days; in the days when sorrows threaten us, and all our hopes seem thwarted and broken; in the days when our prayers seem to go unanswered, and Heaven seems deaf to our appeal. "Fear not, only believe." For in spite of all apparent silence and neglect, God never forgets. In spite of seeming delay, no prayer goes unanswered. "Fear not, only believe." Stick to your faith in God. Even though He slay you, continue to trust in Him, and your righteousness shall come forth as brightness, and your salvation as a lamp that burneth. The discipline of delay is hard to bear. But the delay is not due to the fact that God grudges to bless; it is because He has other and better blessings in store for us than those for which we ask. "Only believe," He said to Jairus, when his last hope seemed shattered. And was not Jairus' faith justified? Was it not worth while to believe? Was not his child, raised and restored, the justification of this appeal? And so, in our darkest days we still hold to our trust, we too shall one day be gloriously justified. "I waited patiently for the Lord"—it is not easy to wait

patiently—"and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God" (Psa. 40:1-3).

"Only Believe" - Vance Havner (from "Don't Miss Your Miracle") - Different text but same principle

When the father of a demon-possessed boy brought his son to Jesus, he said, "If thou canst do any thing...." Jesus replied, "If thou canst believe" (Mark 9:22, 23). There are no "ifs" about what God can do. The "if" is with us. Anything is possible within the limits of God's Word and God's will, our need and our faith. Believing God is not religious auto-suggestion. It is not the flesh engaged in positive thinking. It is the Christian, the one in whom Christ lives, taking God at His Word.

God's Word and will, our need and our faith do impose certain restrictions. We often want what we do not need. God did not remove Paul's thorn in the flesh but He did something better, perfecting His strength in Paul's weakness. Within these limitations there are blessings innumerable if we only believe.

Chanting, "I believe," does not guarantee results as though we had a magic password. Exploring God's Word we will discover blessings we did not know were in His will. And we need some intensive investigation of what we really need. There are rich people riding around in limousines who have never found out what they really need. And there are sickly Christians living on crackers and cheese when they have a standing invitation to the feast of the grace of God. What a shake-up in status there is when we find out what is ours now in Christ Jesus!

Positive thinking will not do it unless we balance it with some good negative thinking that says "no" to the devil while it says "yes" to God. To put on the Lord Jesus and make no provision for the flesh is a good sample of true positive-negative thinking. "Only believe" depends on whom you believe and why.

Fear Not—Only Believe Text: Luke 8:40-56 Mark 5:36 - David Cooper - Preaching Through the Year

During his 1933 Inaugural Address, President Franklin Roosevelt sought to calm a troubled America in the throes of depression by saying, "There is nothing to fear but fear itself." Fear is a feeling of dread, alarm, panic and anxiety. Fear ranges from mild anxiety to panic attacks. The Psychiatric Association has categorized a variety of phobias, such as acrophobia, claustrophobia, agoraphobia.

Research indicates that we are born with only two fears—the fear of falling and the fear of loud noises. All other fears are learned responses.

Fear takes on many forms—the fear of success, the fear of failure, the fear of rejection, the fear of disease, the fear of the future, the fear of life after death. Jesus described the last days as times of intense, worldwide fear (Luke 21:26).

Fear produces negative effects. Fear paralyzes decision making, immobilizes action, hinders prayer, limits faith, restricts relationships, lowers productivity, jeopardizes health, stifles joy.

Because of fear...

- Adam and Eve hid from God in the Garden (Genesis 3:8-10).
- Israel forfeited Canaan (Numbers 14:20-25).
- Ephraim turned back in the day of battle (Psalm 78:9).
- Saul's army fled from Goliath (1 Samuel 17:8-10).
- Gideon lost 22,000 of 32,000 fighting men (Judges 7:3).
- Elijah suffered depression (1 Kings 19:3-5).
- Jonah ran from the call of God (Jonah 1:3).
- The man with one talent buried it in the ground (Matthew 25:24).
- Christ's disciples cried out, "Master, do You not care that we perish?" (see Mark 4:38).
- Christ's disciples deserted Him at the cross (see Matthew 26:56).

In a world of fear, God speaks: "Fear not; only believe!" (see Luke 8:50). This was Christ's message to Jairus—"Fear not; only believe!" It's been said that fear is the distance between a man and God. Jairus was...

- A devout man—upstanding in the community; ruler of the synagogue. Synagogues developed after the Babylonian Exile were ruled largely by Pharisees, while Sadducees were in the Temple. Perhaps he had heard Jesus speak in his synagogue.
- A desperate man. When people get desperate, they get serious about God. He was willing to transcend his religious prejudice even to the point of going to Jesus.
- A disillusioned man. He receives the worst news: "Your daughter is dead" He is down, his faith disappointed, his hope gone. Jesus spoke four profound, life-changing words: "Fear not; only believe!"

Fear Not... Jesus Is With You. A little girl was awakened by the loud burst of thunder and the flash of lightning. She jumped out of bed and ran across the house to her parents' bedroom. "I want to get in bed with you and Dad," she told her mother. "Now sweetheart," her mother responded, "there's nothing to be afraid of. It's just a storm. Now go back to bed Nothing will harm you. Besides, Jesus is in your room with you. He'll take care of you." The little girl wouldn't move. She said, "Mother, you go in there and sleep with Jesus. I'm sleeping in here with Dad!"

THE PRINCIPLES LEARNED FROM THIS ACCOUNT

I. Accept the Validity of God's Promises

A. At times, we focus more on the circumstances than God's promises. Looking at circumstances can cause fear, like Peter looking at the water when he tried to walk on it. He sank when he took his eyes off Jesus. When we keep our minds focused on God and His promises, we have faith, and that faith gives us perfect peace (see Isaiah 26:3).

An astronaut was about to enter the spacecraft A news reporter asked him, "How do you feel about the mission you're about to take?" The astronaut replied, "How would you feel knowing that this spacecraft consisted of 140,000 parts, each supplied by the lowest bidder?" Now that's the kind of anxiety we feel when we look only at the circumstances.

B. The promises of God are described in Scripture as...

1. Unfailing (1 Kings 8:56)
2. Assured (Romans 4:21)
3. Grounded in Christ (2 Corinthians 1:20)
4. Great and precious (2 Peter 1:4)
5. Everlasting (1 John 2:25).

Faith Through the Word. D.L. Moody said that he used to pray for faith. Then he read Romans 10:17: "Faith comes by hearing, and hearing by the word of God" (NKJV). Meditating on Scripture will fill our hearts with the promises of God, which become the source and power of faith.

II. Commit the Outcome to God

Fear anticipates the worst possible outcome. Fear haunts us with the question "What if?" What if you fail? What if your health fails? What if you lose your job? What if the economy goes sour? Fear can be defined as "False Expectations Appearing Real." But faith knows our lives are in the hands of God. You've got to answer the question "What if?" with "I know!" Paul said, "I know whom I have believed and am persuaded that He is able..." (2 Timothy 1:12, NKJV). Remember the promise of God in Deuteronomy 33:27: "The eternal God is your refuge, and underneath are the everlasting arms."

A. Examples of those who trusted the outcome of their crisis to God:

1. Job in his suffering (Job 13:15)
2. Shadrach, Meshach and Abednego facing death (Daniel 3:16-18)
3. Paul in prison (2 Timothy 4:6-8, 18)

B. The prayer of Jewish children at night: "Father, into Your hands I commit my spirit" (see Luke 23:46). This was how Christ faced the cross. What or whom do you need to commit into the hands of God? Pray, "Father, into Your hands I commit_____." You fill in the blank.

III. Don't Doubt in the Dark What God Has Shown You in the Light

This is Corrie ten Boom's definition of faith. Jairus had to deal with the divine delay (see Psalm 130:5, 6; Habakkuk 2:3). We, too, have to learn to wait on the fulfillment of God's Word. Fear sets in during the delay period between the promise given and the promise fulfilled. Jesus told Jairus that He would heal his daughter, and nothing was going to change that fact.

Note other Biblical examples of those who waited on God in faith during periods of delay:

- A. Abraham waited 10 years for Isaac to be born, then was tested by God at Mount Moriah.
- B. Joseph waited 12 years in prison before his dream was fulfilled.
- C. Joshua and Caleb waited 40 years in the desert because of the unbelief of their generation, but they lived to possess the Promised Land.
- D. David waited for 10 years, being hounded by King Saul in the desert, before he was crowned king. As a fugitive on the run, he wrote: "The Lord is my light and my salvation—whom shall I fear?" (Psalm 27:1).
- E. The disciples waited 10 days in the Temple courts for the Spirit, who came with power on the Day of Pentecost. Remember the adage: "Fear knocked at the door. Faith answered, and there was no one there."

THERE is much comfort for us in the healing of the woman with the issue of blood (Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56) which is so interwoven with the healing of Jairus' daughter that we give here the scripture including both. This poor woman had the double aggravation of being ill and having spent all on doctors in vain, a circumstance familiar to many of us. Doubtless her faith was rather crude and perhaps mixed with some superstition, but it was such faith as she had, and she used it. The Word does not stress the quality of it (except to say that a little will work wonders, Matt. 17:20) but the object of faith, and since Christ was the object here, the blessing followed—as it always does.

Our Lord called her back to make it clear that she had been healed through no magical virtue of His but because of her faith. "According to your faith be it unto you," He declared long ago, but still we do not believe it; we try roundabout methods to secure what comes only by believing.

This was made clear in this same passage in the case of Jairus. He had summoned Jesus to help his daughter who was at the point of death. While our Lord dealt with the woman, someone came from Jairus' house saying, "Thy daughter is dead: why troublest thou the Master any further?" Ah, that is always the attitude of this poor world. "My case is hopeless; why pray?" But our Lord answered, "Be not afraid, only believe." Would that we could hear Him today in the moment when all seems lost, when fondest hopes have perished, when dearest ones lie dead, saying still as still He does, "Be not afraid, only believe." No matter what your circumstance, keep your confidence in Him and He will do what is for the best. There come so many times when, through the voice of others, the evil one says, "What is the use in calling on the Lord? It is a dead prospect; why trouble Him any further?" But there never was a situation in which faith is not the victory. He may not raise our dead as He did then, but He will raise them one day; and there is no occasion to be afraid, for we know that all things work together for good to them who are His.

So He went on into this "impossible" situation, and when He declared the maid not dead but only asleep, they laughed Him to scorn. Still the world laughs at Him as He moves among our "impossible" situations, our sorrows and broken hopes. "What good does it to trust in Jesus? What can He do for you?" But every day those who trust Him know that He still works His wonders if we only believe.

Daniel Hill - But now notice how Jesus intervenes in the situation: The statement shows that while Jesus heard the report, he did not heed the report. The bad news was given to Jairus but now Jesus gives two commands to Jairus: Do not keep on being afraid. Only believe -Jairus had exercised faith in coming to Jesus and now Jesus is telling him to keep on having faith. The word believe (a verb) is the same as faith (noun). The object of faith is Jesus Christ and now Jesus Christ is telling him not to be afraid, only believe, have faith. Here is where we see the strong faith of Jairus. Under the pressure of death he kept on having faith. Now it is easy to have faith in Christ, in His word, to trust God when everything seems to be going your way. But how about when the pressure is on. When all is at loss. Jairus was under the tragic pressure of just hearing that his daughter has died and yet we do not see him asking why, or falling apart, or getting bitter. And this is not because he did not have a great love for his daughter, but he had a greater love for his Lord and he listened to what the Lord said - have faith. ([Mark 5](#))

Be not afraid, only believe

This exhortation has two sides-the negative and the positive.

I. In its negative aspect.

- (1) it does not apply to the reckless and the ungodly, for there is never a period of their lives in which they ought not to fear. They have to fear-life and death, present, past, and future, earth and heaven, time and eternity. The very breath they breathe may be charged with its mission of judicial punishment;
- (2) but to those who are striving to live in accordance with the requirements of the Divine will. When the soul has found her foundation to be the Rock of Ages, and her rest in God; when the earnest of the Divine Spirit is received and felt as a quickening power, then there is no need for alarm.

II. In its positive aspect.

- (1) it indicates a means by which we may obtain release from causes which justify fear. Christ is the central object of trust. He is able to save, and He is willing. Here is a strong and lasting foundation;
- (2) it is just the message needed by those who are turning away from the spirit of the world, who feel it cannot meet their wants when the heart stoops with grief, and when its fondest ties are being broken. It may be, that when they turn to God, great difficulties present themselves. Old habits are strong, the tendencies of the passions are earthward, and religion seems gloomy and unattractive. Besides, a deep sense of guilt and shame oppress the soul. Thus the trial of faith is severe. Still the remedy is simple. Trust wholly in God, and submit yourself to Him. "Only believe" is to acknowledge God's power and one's own helplessness. It is a

Only believe

I. Concerning this fear.

1. Fearfulness is common in applicants to the Saviour, and it springs from such sources as the following:
 - (1) Ignorance of the power and resources of the Saviour. We may believe that He can heal disease, but doubt that He can raise the dead.
 - (2) From morbid imagination of danger and of mischief. These we exaggerate.
 - (3) Hardness of heart towards Christ's chief display of love, especially that manifestation of His mercy which He has given by dying for us.
 - (4) Then there is the memory and the consciousness of sin.
2. There can be nothing in the circumstances of an applicant to Jesus Christ to justify fear. Jesus does not reject you for sin, weakness, sadness-nothing is difficult to Him. He will do all at the right time.
3. Fearfulness when cherished is positively displeasing to the Saviour. It is groundless, dishonouring, injurious to ourselves.

II. Concerning trust.

1. Trust in Jesus is His due.
 2. It is not always easy.
 3. Are you all applicants to Jesus Christ? "Be not afraid." Trust for the knowledge which is essential to life and salvation. (S. Martin.)
-

Believing

I. THE PERSONS TO WHOM THE TEXT IS APPLICABLE. The case of Jairus. There was an evil he wanted to remove. A danger he wanted to prevent. A blessing he wanted to procure.

1. The first qualification of souls coming to Jesus is a sense of want, some evil to be removed, etc.
2. This sense of want brings us out of ourselves-out of dependence on mere external means.
3. The expression of our wants in earnest supplication.
4. Jairus came to Christ in faith.

II. The nature of the delightful duty and privilege.

1. Fear is a painful feeling, arising from the apprehension of some evil. A man at the feet of Jesus need not indulge in tormenting fear, for there is no evil he is in danger of but he may be saved from-no blessing he needs but he may secure. "Fear not," etc.
2. What is this believing-what is faith? Sometimes it is called looking, receiving, etc.

III. The right you have to all the encouragement in the text.

1. If you have the sense of need, and if you are at the feet of Jesus, then you have an absolute, personal, Scriptural right to appropriate the salvation of God as your own. You are just where a sinner ought to be, etc.
 2. You have a right because you comply with the invitation.
 3. You are at the central point of all the promises. All "yea and amen" in Him.
 4. Will you still indulge in tormenting fear? "Yes," says one, "You don't know what reason I have to fear," etc. Enumerate the various sources of fear, and show that no sinner need fear who is truly penitent and at the feet of Jesus. (W. Dawson.)
-

Only believe

Mr. Moody was one night preaching in Philadelphia; near the pulpit sat a young lady, who listened with eager attention, drinking in every word. After he had done talking he went to her. "Are you a Christian?" "No," she replied, "I wish I was; I've been seeking Jesus for three years." Mr. Moody replied, "There must be some mistake." "Don't you believe me?" said the distressed girl. "Well, no doubt you think you have been seeking Jesus; but, believe me, it don't take three years for a seeking soul to meet a seeking Saviour." "What am I to do, then?" "You have been trying to do long enough; you must just believe on the Lord Jesus Christ." "Oh!" said the young lady, "I am so tired of that word: 'Believe,' 'believe,' 'believe!' I don't know what it means." "Then we'll change the word, and say, 'trust.'" "If I say, 'I'll trust Him,' will He save me?" "I don't say that, for you may say ten thousand things; but if you do trust Him, He certainly will." "Well," said she, "I do trust him; but I don't feel any better!" "Ah!" said Mr. Moody, "I see; you've been looking for feelings for three years, instead of looking to Jesus." If the translators of the Bible had everywhere inserted "feelings" instead of "faith," what a run there would be upon the book. But God does not say a word about feelings from Genesis to Revelation. With

men "seeing is believing" but with the believer "believing is seeing." An orphan child was once asked by her little friend, "What do you do without a mother to tell your troubles to?" "Mother told me to go to Jesus; He was mother's Friend, and He's my Friend too," was the simple reply. "But He is a long way off; He won't stop to mind you." Her face brightened, as she said: "I don't know about that, but I know He says He will, and that's enough for me." And should not that be enough for you and me? (Anon.)

Only believe

I. FAITH. It is faith that sends him on this errand; faith in Jesus as a healer, for at first his faith only reached thus far. But Jesus leads him on; and ends with realizing in Him the raiser of the dead. Faith often begins with little and ends in much; it begins with a trickling streamlet, and ends with a full broad river.

II. FAITH GIVING WAY. Does not faith often fail thus? We can go to Him for a little thing; not for a great. Instead of feeling that the worse the case the greater the glory to His power and love, we stop short, and cease to expect anything from Him.

III. FAITH STRENGTHENED. "Fear not," etc.

IV. FAITH VICTORIOUS. The victory is resurrection.

V. UNBELIEF REBUKED. Excluded from the glorious spectacle. (Horatius Bonar, D. D.)

True faith may falter on the brink of great blessing. - F B Meyer

Thus it was with Jairus. When the messengers came from his house to say that it was useless to trouble Jesus further because his child's life had flickered out, it seemed as though he could not dare to hope that Christ would raise even from the dead, and therefore the Lord graciously bade him still believe. If only he would trust Him, the little channel of communion between them would be kept open, and through its narrow orifice the healing energy would raise even the dead. "Only believe," the Master said, "everything depends upon your not letting go your faith." Let us not look on the face of the child over which the death pallor has cast its ashen hue. Let us not think of the impossibility of summoning creature aid. But look to Him, rest in Him, believe in Him.

It would seem as though our Lord's behaviour in the ruler's house was intended to strengthen his faltering confidence. As they entered they were encountered by the doleful music and shrill outcry of the Eastern mourners. These broke in upon the solemnity of death, and were in striking contrast with the majestic presence of the Life-giver, besides greatly interfering with the calm quiet of heart in which faith would most likely be nurtured. The noisy crowd were therefore sent forth with startling curtness. Was it not that our Lord desired to rebuke all hollow and tumultuous scenes, where unreality held riot, especially in the solemn presence of death? And did He not imply that the calm attitude of soul which is divested of the tumult of outward expression is the condition most conducive to faith? Next, He spoke of the child's death as sleep--not that He denied that she was dead, but that He desired it to be understood that death was not more to be dreaded than sleep, and that He could as easily awake her from the one as her mother from the other. He wanted to make as light as possible of death, that Jairus's faith might be encouraged; and the same end was served by the presence of Peter, James, and John, who had so often witnessed His mighty works that they would certainly expect Him to raise her, and their calm, helpful expectancy would do much to quicken the faith of the almost despairing parents.

It is so that Christ comes to us. He longs for nothing so much as to quicken our faith. When it gives signs of faltering, have you not often felt His touch upon your hand, and heard His voice saying, Only believe? Have you not realised that He was minimising the difficulties by which you were confronted, as when He compared death to sleep? Has it not been your experience that in some moment of keen agony wise and true friends have been thrown in your way, who have nerved you to endure and believe? Sometimes it has been the voice of a little child remonstrating with your doubt, sometimes a leaf out of a biography, sometimes a letter written from some distant land, but timed to arrive in the darkest hour of your life! Your Lord knows "that all things are possible to him that believeth," and therefore lends His strength to keep your feet upon the track which they find so difficult, and which is so often veiled in the gloom.

Let me urge you not to look at difficulty, but at Him; not to look down, but up; not to look upon the dead face of the child, but upon Him who stands radiant with life and glory beside her. What can He not do? For what emergency is He not sufficient? All power is His. "Behold," He says, "I am He that liveth and was dead: behold, I am alive for evermore."

Only believe

The circumstances in which our Lord uttered these simple but memorable words ... Did He say this for the sake of Jairus alone? Nay, surely not! I take these precious words of our Lord, and now especially apply them to one who is seeking forgiveness, but who feels as if he need scarcely hope, as if he could never be a child of God, etc. If you have some such feelings, it is just to you I say,

"Be not afraid, only believe!"

1. There are some, many, alas! and the Bible scarcely contains a word which I should not sooner think of addressing to them than, "Be not afraid!" O that I could make them be afraid! Who are they? Persons who are not, and perhaps never were troubled with fear about their souls. God is too merciful to cast them out, or they are not wicked enough to be lest, or they are sure to be converted before they die, or they can make up for past defects by good living for the future.

2. But to thee who like Jairus art troubled in heart and seeking help from Christ, and over whose hopes dark feelings pass, as if it was all in vain, all too late-to thee I say, "Be not afraid!" While a man remains indifferent as to his soul, the great deceiver seeks to persuade him that nothing is so easy as salvation; but the moment conscience becomes awake, and the man begins in earnest to ask, What must I do to be saved? the deceiver changes his voice. Now, nothing is so difficult, so impossible, as salvation. Before, it was too soon; now, it is too late. "Be not afraid, only believe!"

(1) Be not afraid that the day of grace is past. Why are you thinking upon your soul? Because God is still calling you, etc. While you have one desire in your heart to say, "Lord Jesus, if Thou wilt have mercy on such as I, here I lay me at Thy feet, O save me!" your day of grace is not, cannot be, past.

(2) Be not afraid that your sins are too many. I do not believe you have any idea how many they really are. But you must not think that they are greater than the mercies of God.

3. When He said to Jairus, "Only believe," what idea did it convey? Simply, trust to Me. You are not walking with Him side by side; you cannot look into His countenance or hear the unearthly power of His words. But He is as close to you as he was to Jairus. When He said "Only believe," the hopeless father had no alternative but either to feel He is not trusted, or to feel He will save her after all. Had he looked down to the ground, probably he would have felt the first. If he looked full into the face of Jesus, he would feel, He cannot lie: it seems impossible, but I must trust Thee. So with you.

(1) Believe that He is able to save thee. Make out as bad a case against yourself as ever you can. In full knowledge of this, fix your helpless soul upon His atonement, upon His intercession.

(2) Believe that He is willing to save you. The Lord has sealed His willingness with these words, "Him that cometh to Me, I will in no wise cast out."

(3) Believe that He is ready to save you. "But I am not prepared": He is.

(4) Believe that He will save you. This you must do. The woman came saying, "If I may but touch the hem of His garment, I shall be made whole." It was this faith that saved her. (William Arthur, M. A.)

"BE NOT AFRAID, ONLY BELIEVE." Mark 5:36. - James Smith in Handfuls of Purpose

I. Be not afraid—

1. That your sins are too many
2. That His love is too partial.
3. That His mercy is too shallow.
4. That your day of grace is past.
5. That the Word of God will fail.

II. Only believe—

1. That He is able to save.
2. That He is willing to save.
3. That He will save.
4. That He does save.
5. That He has saved.

Encouraging Words

Mark 5:36 "As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe" (Mark 5:36).

This was a pathetic case. A ruler of a synagogue came to Jesus about his daughter who was very sick. Some had discouraged the man and told him basically not to waste his time seeking help from the Lord. But he came to Jesus anyway and received a miracle blessing. We especially focus on the encouraging precepts Christ gave the man. Precepts often precede blessing (if you want the Lord to do something for you, He may first ask you to do something for Him). The precepts were twofold. One said to be not afraid,

the other said to believe. These were not easy precepts to do but they would bring the blessing to the man. We apply them to Gospel salvation.

FIRST—THE PRECEPT ABOUT FEAR "Be not afraid."

When many come to Christ for the salvation of their soul, they do so with many fears about being saved. We note four of them here.

- The fear of sinfulness. Do not fear that your sins are too many to be forgiven. Having your sins forgiven is not dependent on how many sins you have but on whether or not you ask Christ to forgive them.
- The fear of sympathy. Do not be afraid that God's mercy is not great enough to save you. God's mercy and grace is not limited by our sins. It is limited only by our lack of repentance.
- The fear of strength. Some are afraid they cannot change their life for the better after they have been saved. It is not you that will do the changing, it is God that will do the changing, just as He does the saving. Simply come to the Lord and ask Him to change you. He will!
- The fear of slander. So many are so concerned about what others will think of them if they come to Christ. We need to stop being concerned about what man thinks of our actions and start being concerned about what God thinks.

SECOND—THE PRECEPT ABOUT FAITH "Only believe."

These are most encouraging words. "Only believe" says we do not have to cross the palm of God with a large sum of money in order to get salvation or do some great deed in order to be saved. Faith is all that is necessary. This opens the door to anyone. Anyone can believe. Many would be excluded if it required money or some great deed. Faith includes everybody. Believe that Christ can save you, believe that Christ will save you when you call upon him. Martin Luther was impressed by this great truth. He thought he had to do something such as penance to be saved when all that was required was faith. "Being justified by faith, we have peace with God" (Romans 5:1) arrested Luther's heart and caused the great Protestant Reformation. Salvation is not by our works (Ephesians 2:8) but by the work of Christ on the cross. "Only believe." (John Butler - Sermon Starters)

Only Believe!

Read: Mark 5:21-43

Do not be afraid; only believe. —Mark 5:36

One day when Jesus was surrounded by a multitude, a distressed ruler of the synagogue named Jairus pushed his way through the crowd and fell at His feet. With great urgency he pleaded with the Lord to come to his house. His little daughter was dying, and he knew that the Lord could heal her.

Jesus, who was full of compassion, immediately went with him. But on the way, a woman with a chronic disease "came behind Him in the crowd and touched His garment" (Mark 5:27). Recognizing her touch of faith, He stopped to heal her. Just then Jairus received the sad news that his daughter was dead. Jesus, sensing his deep disappointment, said to him, "Do not be afraid; only believe" (Mk 5:36).

Sometimes in our own trials of faith, we experience disappointment and despair. It appears useless to continue to believe. We may feel the need to take things into our own hands. We wonder, What's the use of believing any longer? This is the point at which we are often defeated; yet this is also the time when victory is at the threshold.

Are you discouraged today and ready to give up? Jesus would say to you, "Don't despair. I won't fail you. Only believe!" Your faith will be rewarded. --Henry G. Bosch ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When nothing on which we can lean remains,
When strongholds crumble to dust,
When nothing is sure but that God still reigns,
Then that's the time we should trust!
—Anon.

Faith expects from God what is beyond all expectation.

Mark 5:37 And He allowed no one to accompany Him, except Peter and James and John the brother of James.

Wuest - And He did not permit anyone to follow with Him except Peter, and James, and John the brother of James.

NET Mark 5:37 He did not let anyone follow him except Peter, James, and John, the brother of James.

GNT Mark 5:37 κα ο κ φ κεν ο δ να μετ α το συνακολουθσαι ε μ τ ν Π τρον κα κωβον κα ω ννην τ ν δελφ ν ακ βου.

NLT Mark 5:37 Then Jesus stopped the crowd and wouldn't let anyone go with him except Peter, James, and John (the brother of James).

KJV Mark 5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

ESV Mark 5:37 And he allowed no one to follow him except Peter and James and John the brother of James.

NIV Mark 5:37 He did not let anyone follow him except Peter, James and John the brother of James.

ASV Mark 5:37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

CSB Mark 5:37 He did not let anyone accompany Him except Peter, James, and John, James's brother.

NKJ Mark 5:37 And He permitted no one to follow Him except Peter, James, and John the brother of James.

NRS Mark 5:37 He allowed no one to follow him except Peter, James, and John, the brother of James.

YLT Mark 5:37 And he did not suffer any one to follow with him, except Peter, and James, and John the brother of James;

NAB Mark 5:37 He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James.

NJB Mark 5:37 And he allowed no one to go with him except Peter and James and John the brother of James.

GWN Mark 5:37 Jesus allowed no one to go with him except Peter and the two brothers James and John.

BBE Mark 5:37 And he did not let anyone come with him, but Peter and James and John, the brother of James.

- **He allowed no one:** Lu 8:51 Ac 9:40
- **Except:** Mk 9:2 Mk 14:33 2Co 13:1
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:24+ He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him. 25 But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.

Luke 8:51+ When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.

JESUS INNER CIRCLE OF PRIVILEGED DISCIPLES

And He allowed no one to accompany Him - NET = "He did not let anyone follow him." **No one** is [oudeis](#) mean absolutely no one (except those mentioned in this context). To **accompany** means to follow Him. Early in the history of the Greek language **akoloutheo** came to mean to imitate or follow someone's example, so for Peter, James and John, this was a part of their course in **Discipleship 101** as they watched their Master exert His creative power over death. One has to believe that Jairus and his wife also became followers of Jesus, albeit not in the same sense as Peter, James and John.

Wuest - The definite article appears with the name "Peter," but not with the other two names. It binds the three individuals together as a **unit**. These three were chosen to be witnesses of a great miracle. **The disciples were in training.**

Allowed (863) ([aphiemi](#) from **apo** = speaks of separation, putting distance between + **hiemi** = send) conveys the basic idea of an action which causes separation. Literally **aphiemi** means to send from one's self and conveys the basic idea of an action which causes separation and refers to total separation from a previous condition.

Accompany (4870)(**sunakoloutho** from **sun/syn** = with, speaks of intimate association + **akoloutho** = to walk the same road) means go or travel along with. To follow closely. To **accompany** and so to be or go with, especially as a companion. **BDAG** = to accompany someone, freq. in the interest of maintaining an association. **Gilbrant** says "This verb can be found in classical Greek from the Fifth Century B.C. and means "follow along with or closely." **Louw-Nida** says it means "to accompany someone, with explicit marking of association." Three uses in the NT - Mk. 5:37; Mk. 14:51 = "A young man (PROBABLY MARK) was following Him"; Lk. 23:49+ = "the women who **accompanied** Him from Galilee were standing at a distance." Only in the Apocrypha - 2 Ma. 2:4; 2 Ma. 2:6

Except Peter and James and John the brother of James - This is the first time Jesus picks out these three, who along with Andrew, made up the most intimate group of disciples. This same trio of Peter, James and John (in same order) would later accompany Him in His **Transfiguration** in (Mk 9:2) and then in His agonizing in the **Garden of Gethsemane** (Mk 14:33).

Hiebert comments that "Jesus thoughtfully limited the number admitted into the death chamber to three, the number which legally established the validity of a witness (Deut. 17:6)."

Mark 5:38 They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing.

Wuest - And they come into the home of the ruler of the synagogue, and He looks carefully and with an understanding eye at the tumult, and at those who were weeping and at those who were wailing greatly.

NET Mark 5:38 They came to the house of the synagogue ruler where he saw noisy confusion and people weeping and wailing loudly.

GNT Mark 5:38 καὶ ῥχονται ἐς τὸν οἶκον τοῦ ῤχισυναγῶγου, καὶ θεωρεῖ θρυβὸν καὶ κλαόντας καὶ λαλζόντας πολλοὺς,

NLT Mark 5:38 When they came to the home of the synagogue leader, Jesus saw much commotion and weeping and wailing.

KJV Mark 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

ESV Mark 5:38 They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly.

NIV Mark 5:38 When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly.

ASV Mark 5:38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

CSB Mark 5:38 They came to the leader's house, and He saw a commotion-- people weeping and wailing loudly.

NKJ Mark 5:38 Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.

NRS Mark 5:38 When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.

YLT Mark 5:38 and he cometh to the house of the chief of the synagogue, and seeth a tumult, much weeping and wailing;

NAB Mark 5:38 When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly.

NJB Mark 5:38 So they came to the house of the president of the synagogue, and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly.

GWN Mark 5:38 When they came to the home of the synagogue leader, Jesus saw a noisy crowd there. People were crying and sobbing loudly.

BBE Mark 5:38 And they came to the house of the ruler of the Synagogue; and he saw people running this way and that, and weeping and crying loudly.

- **and He saw a commotion:** Jer 9:17-20 Mt 9:23,24 11:17 Lu 8:52,53 Ac 9:39
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:23+ When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder, 24 He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him.

Luke 8:52+ Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."

They came to the house of the synagogue official; and He saw a commotion- The short delay with the first miracle was sufficient time for mourners to gather on the death scene. Jewish funerals had to be held posthaste as they did not embalm the corpse and the temperatures were often hot and conducive to decay of the body (cf when Jesus commanded them to take away the stone from Lazarus' grave, Martha was horrified and in the old KJV says "*Lord, by this time he **stinketh** for he hath been dead four days.*" - Jn 11:39KJV).

And people loudly weeping and wailing - And so they had already begun the funeral when Jesus arrived at Jairus' home, which was a scene of "controlled chaos" completely unlike our modern funeral services which are solemn and quiet affairs. "They were so sure she was dead that they had actually hired the minstrels for her funeral — so Mark tells us — and the pipers, and the women that made those strange, Oriental lamentations were there, ready to inter her." (Spurgeon)

MacArthur - Three distinctive elements characterized the first-century event. First, those who attended expressed their grief by tearing their clothes. Jewish tradition included thirty-nine regulations on how one's clothes were to be torn. For example, relatives of the deceased were required to rip their garments directly over the heart. The tear could be sewn up loosely, but it was to be worn over a thirty-day period as a sign of prolonged grief. Second, professional mourners were hired to vocalize and broadcast feelings of sadness. Agony was magnified, not shrouded in silence; these professionals had mastered the art of howling and groaning. Their sorrowful histrionics set the mood for everyone who attended. Third, the funeral included the hiring of musicians, most commonly flute-players (cf. Matt. 9:23). Like the mourners, they would play loud, dissonant sounds that symbolized the emotional discord and pain associated with death. According to Jewish tradition, even the poor were required to have at least two flute-players and one wailing woman. Clearly, such occasions were neither quiet nor subdued. (MNTC-Mk)

Robertson - Jesus had dismissed one crowd (verse 37), but finds the house occupied by the hired mourners making bedlam (θορυβος [thorubos]) as if that showed grief with their ostentatious noise.

Bruce - "Mourning, like everything else, had been reduced to a system, two flutes and one mourning woman at the burial of a wife incumbent on the poorest man."

France writes "Professional mourners were hired even by the poorest families (Mishnah Ketuboth 4:4 specifies 'not less than two flutes and one wailing woman')." (NICNT-Mt)

John MacArthur adds that in addition to the lamentations "Others would be playing dissonant music on high-pitched flutes (Mt 9:23 - Ed: "noisy disorder" = [thorubeo](#) = in an uproar, troubled, distressed, making a commotion, all disturbed). The end result was a [cacophony](#) of confusion. Since Jairus was a well-respected leader in the community, the funeral for his daughter would have been even larger and louder than most."

Hiebert - The Mishnah stipulated that even the poorest husband "in Israel should hire not less than two flutes and one wailing woman" when his wife dies (Ketuboth 4. 4). The custom of hiring such mourners went back to ancient times (Jer. 9:17; Amos 5:16). So much was such wailing an assumed part of a scene of sorrow that even the children in their games reproduced it (Matt. 11:17; cf. John 11:33; Acts 9:39).

The wailing of these professional mourners was made to order and carried on according to approved patterns. "Wailing greatly" indicates the shrill, monotonous cries of the mourners, uttered with great volume. Interspersed could be heard the pensive tones of the flute players. Travelers have often observed the practice of using such professional mourners in various parts of the Orient when death comes.

Spurgeon - The funeral wailing had already begun: "the minstrels" had commenced their hideous discords. Mistrustful friends are eager to bury us before the due time; and we are ourselves too apt to fall into the same error about others. Unbelief calls in the undertakers and the hired mourners to bury those who will yet live for years. We give over to hopelessness those whom Jesus will save; or we begin "making a noise" where a gracious, silent work would be far better.

Synagogue officials (752) see note on [archisunagogos](#)

Saw (2334)(**theoreo** from **theaomai** = to look at closely or attentively or contemplatively) usually refers to physical sight but can also refer to perception and understanding, thus to behold intensely or attentively. Wuest says it means "to look at a thing with interest and for a purpose, to examine critically and carefully, and with a practiced eye."

Commotion (uproar) (2351)(**thorubos** from **threoo** - to be troubled, disturbed) describes a noise, uproar, clamor, disturbance. It is a noisy tumult, a state of commotion and noise and confusion. Jesus would soon quieten the commotion and confusion.

Weeping (present tense)(2799)(**klaio**) means to mourn, to weep, to lament or to wail with emphasis upon noise accompanying weeping, lamenting with sobs and loud wailing. **Klaio** was a term frequently used to describe the actions of professional mourners. Josephus reports people in his time hired flute-players to lead lamentations for public mourning. The haunting sound of the flute then became synonymous with death, tragedy and mourning. The custom of employing professional mourners (generally women) is still prevalent in the Middle East.

Wailing (214)(**alalazo** from **alalé** = the military shout of the Greeks before a battle) means literally to raise a war cry but used in Mark 5:38 meaning to raise a death wail, crying out and wailing loudly (surely Jesus and Jairus could hear from quite a distance, which would have confirmed to Jairus that his precious possession had passed). The only other NT use is 1 Cor 13:1 to describe a cymbal as "clanging," signifying it created a loud noise. **Wuest** adds "The word is an **onomatopoetic** word, that is, a word whose sound is logically related to its meaning. It is alalazo "to repeat frequently the cry alala (λαλα)," as soldiers used to do on entering battle. The word is used here of the monotonous wailing of hired mourners."

Zodhiates has an interesting note that **alalazo** "was originally an invocation of the Greeks to their gods to assist them. Even today the Muslims when entering upon action still cry out, "Allah! Allah!" which is the Arabic name for God. It was also the acclamation of the chorus in the hymns of Apollo, alalaí, from which we have the Eng. exclamation of grief, "alas!" To raise the cry of battle (Sept.: Josh. 6:20; Judg. 15:14). To utter a loud cry, e.g., of rejoicing, to shout (Sept.: Ps. 46:2; 65:1). In the NT, to utter a loud but mournful sound, to wail, lament aloud. Used intrans. in Mark 5:38; Sept.: Jer. 4:8; 29:2; 30:3; 32:20; 47:2. To make a disagreeable, inarticulate noise, spoken of a cymbal, to tinkle, clang (1 Cor. 13:1). (Complete Word Study Dictionary – New Testament)

Septuagint uses - Jos. 6:20; Jdg. 15:14; 1 Sam. 17:52; Ps. 47:1; Ps. 66:1; Ps. 81:1; Ps. 95:1; Ps. 95:2; Ps. 98:4; Ps. 98:6; Ps. 100:1; Jer. 4:8; Jer. 25:34; Jer. 47:2; Jer. 49:3; Ezek. 27:30

Mark 5:39 And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep."

Wuest - And having come in He says to them, Why are you wailing tumultuously and weeping? The little girl did not die, but is sleeping.

NET Mark 5:39 When he entered he said to them, "Why are you distressed and weeping? The child is not dead but asleep."

GNT Mark 5:39 κα ε σελθ ν λ γει α το ς, τ θορυβε σθε κα κλα ετε; τ παιδ ον ο κ π θανεν λλ καθε δει.

NLT Mark 5:39 He went inside and asked, "Why all this commotion and weeping? The child isn't dead; she's only asleep."

KJV Mark 5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

ESV Mark 5:39 And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping."

NIV Mark 5:39 He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep."

ASV Mark 5:39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

CSB Mark 5:39 He went in and said to them, "Why are you making a commotion and weeping? The child is not dead but asleep."

NKJ Mark 5:39 When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping."

NRS Mark 5:39 When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping."

YLT Mark 5:39 and having gone in he saith to them, 'Why do ye make a tumult, and weep? the child did not die, but doth sleep;

NAB Mark 5:39 So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep."

NJB Mark 5:39 He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.'

GWN Mark 5:39 When he came into the house, he asked them, "Why are you making so much noise and crying? The child isn't dead. She's just sleeping."

BBE Mark 5:39 And when he had gone in, he said to them, Why are you making such a noise and weeping? The child is not dead, but sleeping.

- **The child has not died:** Da 12:2 Joh 11:11-13 Ac 20:10 1Co 11:30 1Th 4:13,14 5:10
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:24+ He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him.

Luke 8:51+ When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother. 52 Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."

And entering in, He said to them, "Why make a commotion and weep?" - Imagine the scene going from chaos to silence as Jesus speaks these words! This would have gotten their attention and caused some confusion on their faces. But Jesus did not leave them in suspense long, immediately explaining why there was no need for all this lamenting and mourning (not to mention that it would save money because these were paid mourners!)

Make a commotion (2350) ([thorubeo](#) from [thorubos](#) = noise of a tumult) means to throw into disorder, to disturb, set in an uproar, start a riot (Acts 17:5+). **Thorubeō** is used in classical Greek especially of crowds who "make noise."

Weep ([present tense](#)) (2799) see note above on [klaio](#)

Spurgeon - Jesus will have the death-music quieted; for it is premature, and even false in its significance. He says to the minstrels, (In Matthew 9:24+ Jesus tells them) "**Give place.**" (Leave, go away) Many things have to **give place** when Jesus comes on the scene; and he takes care that they shall **give place**; for he puts them out of the room. To him the maid is asleep rather than dead; for he is about to call her back to life. He sees the future as well as the present; and to Him in that light "the maid is not dead, but sleepeth." The Lord Jesus wants not pipers, flute-players, and wailers; His own still voice is more fit for work in the death-chamber with a young girl. Jesus is going to do wonders, and the hired performances of those who mimic woe are not in tune therewith. When Jesus tells the hired performers that there will be no need to proceed with the funeral, for the girl will live, they answer with scoffs, for they are sure that she is dead. It is a shameful thing to laugh at Christ. Yet "He endured such contradiction of sinners against himself" (Heb 12:3KJV+), and was not angry. We need not be dismayed when we are ridiculed; for "they laughed HIM to scorn." (cf Mt 5:11-12+) Nor may we stop our working because of derision; for Jesus went on with His resurrection work despite the mockers.

The child has not died, but is asleep - In saying **the child has not died**, He used [ou](#) which indicates absolute negation. Yes, she was lifeless, but this was absolutely not to be her final state because the Giver of Life had arrived. "Our Lord meant that the child was not dead to stay dead. He spoke of death as sleeping." (Wuest) In essence Jesus redefined death as a temporary state, just a natural sleep is temporary. Jesus' point was that death is not permanent (see Matt. 27:52; Acts 7:60; 1 Cor. 15:6, 20, 51; 1 Thess. 4:13-15; 5:10; 2 Peter 3:4).

The same terminology was used by Him in connection with Lazarus's death...

This He said, and after that He *said to them, "Our friend Lazarus **has fallen asleep**; but I go, so that I may **awaken him out of sleep**." 12 The disciples then said to Him, "Lord, **if he has fallen asleep, he will recover**." 13 Now Jesus had spoken of his **death**, but they thought that He was speaking of **literal sleep**. 14 So Jesus then said to them plainly, "**Lazarus is dead**, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." (John 11:11–15).

Died (599)(**apothnesko** from **apo** = marker of dissociation implying a rupture from a former association, separation, departure, cessation + **thnesko** = die) literally means to die off and here speaks of literal physical death.

Is asleep (2518)(**katheudo** from **katá** = an intensive + **heúdō** = to sleep) means literally to sleep, fall asleep or be fast asleep (Matt. 8:24; 13:25; 25:5; 26:40, 43, 45; Mark 13:36; 14:37, 40, 41; Luke 22:46; 1 Thess. 5:7; Sept.: Gen. 28:13; 1 Sam. 3:2, 3, 5; 2 Sam. 12:3) and figuratively (as here) to die or be dead (Matt. 9:24; Mark 5:39; Luke 8:52 cf. John 11:11-14; 1 Th. 5:10; Da 12:2). Another figurative sense speaks of an attitude of spiritual laziness or indifference, to be spiritually indolent, to be indifferent. The idea is to be "asleep" in your sin, secure and unconcerned in sin, or indolent and careless in the performance of duty (Eph 5:14, 1 Th 5:6, cf. parallel thought but not using **katheudo** in Ro 13:11-13; 1 Cor. 15:34).

Related Resources:

- [What does the Bible say about soul sleep?](#)
- [What happens after death?](#)
- [Is the human soul mortal or immortal?](#)
- [Are there different levels of Heaven?](#)
- [What does it mean to be absent from the body?](#)
- [Will we sleep in heaven?](#)
- [Why is sleep/sleeping necessary? Why did God create us with the need to sleep?](#)

Mark 5:40 They began laughing at Him. But putting them all out, He *took along the child's father and mother and His own companions, and *entered the room where the child was.

Wuest - And they went to laughing and jeering at Him. But, after He Himself had thrown them all out, He takes the father of the little girl and her mother and those with Him under His care, and proceeds in to where the little girl was.

NET Mark 5:40 And they began making fun of him. But he put them all outside and he took the child's father and mother and his own companions and went into the room where the child was.

GNT Mark 5:40 κα κατεγ λων α το . α τ ς δ κβαλ ν π ντας παρολαμβ νει τ ν πατ ρα το παιδ ου κα τ ν μητ ρα κα το ς μετ α το κα ε σπορε εται που ν τ παιδ ον.

NLT Mark 5:40 The crowd laughed at him. But he made them all leave, and he took the girl's father and mother and his three disciples into the room where the girl was lying.

KJV Mark 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

ESV Mark 5:40 And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was.

NIV Mark 5:40 But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was.

ASV Mark 5:40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

CSB Mark 5:40 They started laughing at Him, but He put them all outside. He took the child's father, mother, and those who were with Him, and entered the place where the child was.

NKJ Mark 5:40 And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying.

NRS Mark 5:40 And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was.

YLT Mark 5:40 and they were laughing at him. And he, having put all forth, doth take the father of the child, and the mother, and those with him, and goeth in where the child is lying,

NAB Mark 5:40 And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was.

NJB Mark 5:40 But they ridiculed him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay.

GWN Mark 5:40 They laughed at him. So he made all of them go outside. Then he took the child's father, mother, and his three disciples and went to the child.

BBE Mark 5:40 And they were laughing at him. But he, having sent them all out, took the father of the child and her mother and those who were with him, and went in where the child was.

- **They began laughing:** Ge 19:14 Ne 2:19 Job 12:4 Ps 22:7 123:3,4 Lu 16:14 Ac 17:32
- **putting them all out:** 2Ki 4:33 Mt 7:6 Mt 9:24,25 Lu 8:53,54
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:24+ He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him. 25 But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.

Luke 8:51+ When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother. 52 Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep." 53 And they began laughing at Him, knowing that she had died.

LAUGHING AT JESUS! JESUS GETS THE "LAST LAUGH!"

[To get the last laugh](#) means to succeed when others thought you would not. To ultimately achieve success after encountering adversity or doubt from others. These weepers for hire became laughers who scorned. They remind me of the God laughing in the Bible - Ps 2:3 "He who sits in the heavens **laughs**, The Lord scoffs at them." (see context of their rebellion Ps 2:1-2, cp Ps 37:13) In Pr 1:26 God says "I will even laugh at your calamity; I will mock when your dread comes." They won't be laughing at Jesus when they see Him sitting on the [Great White Throne](#) and sends them to everlasting torment!

Hendriksen comments on the mourners paradoxically switching from mourning to **laughing** writing that "It seems that these mourners were endowed with the dubious gift of shifting in one sudden moment from dismal moaning to uproarious mirth. Does not this very laughter also confirm the belief that the child had really died? Does it not therefore also bear witness to the genuine nature of the child's restoration from death?"

MacArthur makes an insightful comment "That their weeping could so quickly turn to laughter, even mocking laughter, betrayed the fact that their mourning was a paid act and did not reflect genuine sorrow. It also betrayed their complete lack of faith in Jesus' power to raise the girl from the dead."

They began laughing at Him - "They jeered at him" (Weymouth). "They were laughing in his face" (Hendriksen) The lack of faith that comes from **unbelief** goes beyond mere disbelief, to ridicule. They laughed him to scorn. **Began laughing** is in the [imperfect tense](#) picturing them doing this over and over, an ongoing ridiculing of Jesus! Woe! I would hate to be them at the judgment! The NET expresses the sense well rendering it "they began making fun of Him." "Can you imagine—laughing, pointing to Jesus, laughing Him to scorn? More of that is happening in the world today. Jesus is the One Who is derided. He is the One who is spoken against. Have you ever thought about how this world hates Jesus Christ?" (Adrian Rogers)

Began laughing (2606) (**katagelao** from **kata** = down, against + **gelao** = to laugh) means to laugh (down) at, deride, scorn, ridicule, scornfully mock. Three uses in NT - Matt. 9:24; Mk. 5:40; Lk. 8:53 all three in context refer to the reaction of the mourner to Jesus at the death and resurrection of Jairus' daughter. It is used 16 times in the Septuagint and most often refers to derisive laughter - e.g., Pr 17:5 "He who **mocks** (Lxx - **katagelao** in present tense = continually laughs at) the poor taunts his Maker." Ge 38:23; 2 Chr. 30:10; Est.

4:17; Job 5:22; Job 9:23; Job 21:3; Job 30:1; Job 39:7; Job 39:18; Job 39:22; Job 41:29; Ps. 25:2; Prov. 17:5; Prov. 29:9; Prov. 30:17; Mic. 3:7;

THOUGHT- If you have ever endured the laughs of those who ridicule you for your faith just remember, they laughed at your Lord and also remember, your heavenly Father will have the last laugh. (Daniel Hill [-Commentary](#))

Adrian Rogers applies the fact that they laughed at Jesus to those times when Christians are laughed at by the world declaring "there's going to be personal insult. They're going to revile you. If you're a child of God, you're going to be a butt of jokes. You're going to be openly ridiculed. I've been ridiculed since I was in high school for standing up for the Lord Jesus Christ. I've been ridiculed by football players that I've played football with. I've been ridiculed by classmates. I don't say that feeling sorry for myself. **The fleas come with the dog.** I mean, you're going to be ridiculed; they're going to revile you. And, you know, some people can stand almost anything except to be laughed at. Do you know that? Does it bother you to be laughed at? The Bible says of the Lord Jesus Christ that "they laughed him to scorn." (Matthew 9:24; Mark 5:40; Luke 8:53) Can you imagine anybody getting a belly laugh at the Lord Jesus Christ? They did. "They laughed him to scorn." (Matthew 9:24; Mark 5:40; Luke 8:53) They were even mocking Him when He was on the cross dying in agony and blood."

THROWING OUT THE MOURNERS LIKE HE DID THE MONEYCHANGERS!

But putting them all out - Putting....out ([ekbállō](#)) is used, almost always has the connotation of force in Mark. An apt paraphrase might be "He threw them all out" even as He did the moneychangers in John 2:15+ when He "**drove** them all **out** (same verb - [ekbállō](#)) of the temple courts." Don't miss the point that even here Jesus was again disturbing long established traditions that had been prescribed by the rabbis and were to be assiduously followed when someone died. In putting them all out, Jesus put into practice His instruction in the Sermon of the Mount - "Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces." (Mt 7:6+) "This is no weak Jesus, this is the Lord Who created all things and holds all power in His hand (read Hebrews 1:3+), King of all kings and Lord of all lords." (Hill)

Daniel Hill - Here we see that Jesus was the MASTER of this house. He threw the mourners out - Any home where Jesus is invited in becomes His home, He is the Master of our homes as he was the Master of Jairus' home. ([Commentary](#))

Kenneth Wuest - Our Lord had to use pressure to make the hired mourners leave. It must have been very close to a forceful ejection as in the case of the cleansing of the Temple. Vincent quotes Bengel: "Wonderful authority in the house of a stranger. He was really master of the house."

George Brooks - Jesus was about to work a miracle. He only works miracles in places where people can receive them. Miracles can only be received where there is faith. So Jesus had to put all the curious onlookers out before he worked this miracle. (cf Mk 6:5-6+, Mt 13:58+)

Spurgeon writes that "Christ put them all out. They laughed him to scorn, and, therefore, he would not work the miracle in their presence. It is not meet to cast pearls before swine." **Robertson** adds that **ekballo** pictures "a stern assertion of authority as if He were master of the house, Jesus takes along with Him these five and enters the chamber of death "where the child was". He had to use pressure to make the hired mourners leave. The presence of some people will ruin the atmosphere for spiritual work."

THOUGHT - Scoffers still laugh at Jesus' power to resurrect the dead back to life. This reminds me of the reaction to Paul's mention of the resurrection in Acts 17:32+ "Now when they heard of the resurrection of the dead, **some began to sneer** (chleuazo - throw out the lip), but others said, "We shall hear you again concerning this." They won't be laughing or sneering when they too are raised up to stand before the Righteous Judge Jesus at His [Great White Throne](#) judgment for John writes "I saw the dead, the great and the small, standing (INDICATING THEY WERE RESURRECTED! THEY WILL BELIEVE IN THE RESURRECTION FROM THE DEAD THEN BUT IT IS "[TOO LITTLE, TOO LATE!](#)") before the throne." (Rev 20:12+)

Putting...out (1544)([ekbállō](#) from **ek** = out + **bállō** = to cast, throw, drive) means to cast, throw out often with the idea of force (Mt. 8:12; 15:17; 25:30; Acts 16:37, 27:38; Lxx - Lev. 14:40). Frequently used of casting out demons (Mt 7:22, Mt 8:16, 31,9:34, 10:1, etc). Used of casting or throwing unbelievers into outer darkness (hell), very likely where these very scornors would end up! They won't be ridiculing Jesus then!

He took along the child's father and mother and His own companions, and entered the room where the child was- His own companions refers to Peter, James and John (Mk 5:37)

Wuest on entered - It is the word often used of a person going on a journey. There are other verbs which mean "to go," such as agō (γω), bainō, peripateō, all of which speak of the act of walking. This one was doubtless chosen because it conveys the idea of distance. For instance, the walk of a condemned criminal from his death cell to the electric chair is a matter of a few hundred feet. But the distance is a journey to him. The factors involved make it a long walk. Our Lord was leading the sorrowing parents into the death-chamber, and the disciples into a room fraught with great possibilities. It was a journey for these.

He took along (3880)(**paralambano** from **para** = beside + **lambano** = appropriate, receive) means to receive alongside or to take to oneself into close association. **Wuest** says "The idea is "He **takes** the father and mother, and His three disciples **under His care**, in His charge, under His authority." Jesus was absolute master of the situation. The grief-stricken parents needed someone to guide them. The disciples were fearful at the fact that our Lord was confronted with death. They needed the reassurance of their Master."

Entered into (1531)(**eisporeuomai** from **eis** = in, motion into + **poreuomai** = to go) means literally to go (or come) in. It is the word often used of a person going on a journey. It means to enter speaking of persons (Mt 15:17; Mk 1:21; 4:19; 5:40; Lk 19:30; Acts 8:3). Come to Capernaum (Mk 1:21); animals into ark (Ge 7:16), into villages (Mk 6:56; Mk 11:2, into Egypt = Ex 1:1); into the temple (Ac 3:2; Lxx =. Ex 28:30; 30:20f) ; into a house (Lk 22:10; Acts 18:4, Acts 8:3, Lk 8:16, 11:33); Pharaoh's army went into the sea (Ex 14:28), Aaron when he goes in before the LORD (Ex 28:30); "come into His courts. " (Ps 96:8. Figuratively of things entering - food into mouth (Mk 7:15, 18), of desire entering into the heart (Mk 4:19), of persons entering into God's Kingdom (Lk 18:24). In Ge 6:4 "sons of God **came in to** the daughters of men" speaks of the sons coming in to "co-habit" with the daughters.

18x in 18v in the **NT** - Matt. 15:17; Mk. 1:21; Mk. 4:19; Mk. 5:40; Mk. 6:56; Mk. 7:15; Mk. 7:18; Mk. 7:19; Mk. 11:2; Lk. 8:16; Lk. 11:33; Lk. 18:24; Lk. 19:30; Lk. 22:10; Acts 3:2; Acts 8:3; Acts 9:28; Acts 28:30

Over 150 uses in **Septuagint** -Gen. 6:4; Gen. 7:16; Gen. 23:10; Gen. 23:18; Gen. 44:30; Exod. 1:1; Exod. 11:4; Exod. 14:28; Exod. 23:27; Exod. 28:30; Exod. 28:43; Exod. 30:20; Exod. 30:21; Exod. 33:8; Exod. 34:12; Exod. 34:34; Exod. 40:30; Lev. 10:9; Lev. 14:46; Lev. 16:2; Lev. 16:17; Lev. 16:23; Num. 4:3; Num. 4:23; Num. 4:30; Num. 4:35; Num. 4:39; Num. 4:43; Num. 4:47; Num. 7:89; Num. 13:21; Num. 15:18; Num. 19:14; Num. 33:40; Num. 34:2; Num. 34:8; Deut. 1:7; Deut. 1:8; Deut. 1:22; Deut. 4:5; Deut. 4:14; Deut. 6:1; Deut. 7:1; Deut. 9:5; Deut. 10:11; Deut. 11:10; Deut. 11:11; Deut. 12:29; Deut. 23:20; Deut. 28:6; Deut. 28:19; Deut. 28:21; Deut. 28:63; Deut. 30:16; Deut. 31:2; Deut. 31:16; Jos. 2:2; Jos. 2:3; Jos. 2:18; Jos. 3:15; Jos. 6:1; Jos. 6:13; Jos. 10:9; Jos. 15:18; Jdg. 1:14; Jdg. 7:17; Jdg. 20:10; Ruth 4:11; 1 Sam. 5:5; 1 Sam. 9:14; 1 Sam. 11:11; 1 Sam. 18:13; 1 Sam. 18:16; 1 Sam. 23:3; 1 Sam. 26:5; 1 Sam. 26:7; 2 Sam. 15:37; 1 Ki. 14:28; 1 Ki. 15:17; 1 Ki. 16:18; 2 Ki. 3:24; 2 Ki. 4:8; 2 Ki. 4:10; 2 Ki. 5:18; 2 Ki. 9:31; 2 Ki. 11:8; 2 Ki. 11:9; 2 Ki. 11:15; 1 Chr. 9:25; 1 Chr. 24:19; 1 Chr. 27:1; 2 Chr. 12:11; 2 Chr. 15:5; 2 Chr. 23:4; 2 Chr. 23:7; 2 Chr. 31:16; Ezr. 9:11; Est. 2:13; Est. 2:14; Ps. 41:6; Ps. 96:8; Isa. 30:29; Jer. 17:19; Jer. 17:20; Jer. 17:27; Jer. 19:3; Jer. 22:2; Jer. 36:29; Ezek. 10:3; Ezek. 20:29; Ezek. 23:39; Ezek. 23:44; Ezek. 26:10; Ezek. 42:9; Ezek. 42:12; Ezek. 43:3; Ezek. 44:17; Ezek. 44:21; Ezek. 44:27; Ezek. 46:8; Ezek. 46:9; Ezek. 46:10; Dan. 4:7; Dan. 5:7; Dan. 5:8; Dan. 10:20; Dan. 11:16; Hos. 4:15; Joel 3:11; Joel 3:13; Amos 2:7; Amos 5:5; Hag. 2:16; Zech. 8:10

Daniel Hill - contrast the groups in this miracle...

OUTSIDE	INSIDE:
The Crowd	The Parents
The Mourners	The three Disciples
The other Disciples	The Girl

The ones on the outside are the ones seeking the spectacular, the ones being paid to do a job, and the other disciples who are not yet mature enough to witness what the Lord will do. But on the **inside**, in fellowship with the Lord we see the parents who are there by faith, the three disciples who are ready to learn more of the Lord's power, and the girl, who is in need of the power of Christ. **Inside** we see faith, a desire to learn, and need. And that is where the Lord is. **Outside** we (**ED**: While the other disciples are outside, they do not really fall into the same category in this characteristic) see those seeking profit and those who seek the spectacular - and just like today, the Lord is not there. ([Commentary](#))

Scorning - John Butler

Mark 5:40 "They laughed Him to scorn. But when He had put them all out, He took the father and the mother

of the child, and those who were with Him and entered in where the child was lying." (Mark 5:40).

Our text is a warning to those who scorn Christ and His Word. Prior to our text a man had sought help from Jesus for his sick daughter. She died before Christ could heal her. Professional mourners came to the house to mourn her death. Upon Christ's arrival, He said the girl was only asleep, not dead. This meant he would raise her from the dead. This caused the unbelieving mourners to scorn Christ.

FIRST—THE RIDICULE OF CHRIST "They laughed Him to scorn."

This terribly disrespectful act by the mourners is what much of our world does today. They hear the Word than scorn Christ. Christ is held up as an object of ridicule. In our wicked society, you can speak evilly of Christ and get away with it but you cannot speak evilly of homosexuals and get away with it. That is how corrupt our society has become. The folk that ridiculed had made up their minds before they examined the facts. Such folk can give you a decision on a case quickly. They do not need evidence to scorn. They simply need unbelief. Scorning Christ does not negate Christ; it only exposes the scorers as being fools of the worst kind.

SECOND—THE REJECTION BY CHRIST "He... put them out."

The translation is rather mild here. The original language says Christ threw the scorers out of the house forcefully. The scorers were a disrespectful bunch as is typical of those who scorn Christ. Christ pitched them out. They would not see the blessing of His power in raising the girl from the dead. They were excluded from spiritual privilege. Scorning will exclude anyone from the blessings of God. Those who dishonor God and Christ and His Word will not experience spiritual privilege and blessing. If you are being left out of Divine blessing, it may just be that you do not honor Christ by your life. This throwing out of the scorers is a picture of eternity. Those who scorn Christ will not enjoy the blessings of heaven. You do not ridicule Christ and His Word and come out a winner. You will lose eternally, as well as in time.

THIRD—THE REWARD FROM CHRIST

"He took the father and the mother of the child and those who were with him [three special disciples, namely, Peter, James and John —Mark 6:37] and entered in where the child was lying." Those who had put their faith in Jesus Christ and honored Christ were privileged to see the miracle. Scorers do not gain this privilege. Those who honor Christ by believing in Him will experience the rewards. Peter, James and John had their faults but they loved and honored the Lord by being His faithful disciples. The mother and father of the girl sought Christ in time of trouble. They would be laughed at too, but they clung to Christ and were blessed. (Sermon Starters)

Mark 5:41 Taking the child by the hand, He *said to her, "Talitha kum!" (which translated means, "Little grl, I say to you, get up!").

Wuest - And having taken a strong grip on the hand of the little girl, He says to her, Talitha kum (Ταλιθα κουμ), which being interpreted is, Little girl, to you I say, be arising.

NET Mark 5:41 Then, gently taking the child by the hand, he said to her, "Talitha kum," which means, "Little girl, I say to you, get up."

GNT Mark 5:41 κα κρατ σας τς χειρς το παιδ ου λγει ατ, Ταλιθα κουμ, στιν μεθερμηνευ μενον Τ κορ σιον, σο λ γω, γειρε.

NLT Mark 5:41 Holding her hand, he said to her, "Talitha kum," which means "Little girl, get up!"

KJV Mark 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

ESV Mark 5:41 Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise."

NIV Mark 5:41 He took her by the hand and said to her, "Talitha kum!" (which means, "Little girl, I say to you, get up!").

ASV Mark 5:41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

CSB Mark 5:41 Then He took the child by the hand and said to her, "Talitha kum!" (which is translated, "Little girl, I say to you, get up!").

NKJ Mark 5:41 Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise."

NRS Mark 5:41 He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!"

YLT Mark 5:41 and, having taken the hand of the child, he saith to her, 'Talitha cumi;' which is, being interpreted, 'Damsel (I say to thee), arise.'

NAB Mark 5:41 He took the child by the hand and said to her, "Talitha koum," which means, "Little girl, I say to you, arise!"

NJB Mark 5:41 And taking the child by the hand he said to her, 'Talitha kum!' which means, 'Little girl, I tell you to get up.'

GWN Mark 5:41 Jesus took the child's hand and said to her, "Talitha, koum!" which means, "Little girl, I'm telling you to get up!"

BBE Mark 5:41 And taking her by the hand, he said to her, Talitha cumi, which is, My child, I say to you, Get up.

- **Taking:** Mk 1:31 Ac 9:40,41
- **The child:** Mk 1:41 Ge 1:3 Ps 33:9 Lu 7:14,15 8:54,55 Joh 5:28,29 11:43,44 Ro 4:17 Php 3:21
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:25+ But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.

Luke 8:54+ He, however, took her by the hand and called, saying, "Child, arise!"

WHAT HAPPENS WITH JESUS TAKES CONTROL!

MacArthur - The Lord Jesus, who was always characterized by compassion toward people (cf. Matt. 9:36; 14:14; Mark 1:41; 8:2), demonstrated tender sensitivity in His treatment of this young woman and her family. He could easily have healed her from afar, without making the trek to her home. His personal presence and promise demonstrated the infinite compassion that motivated His ministry to people.

Taking the child by the hand - Remember that to touch a corpse made one ritually unclean, but it was of no concern to Jesus. The idea of the verb **taking** ([krateo](#)) is that Jesus took possession, took control, so that now the little girl was in the control of Jesus Christ (always a good place to be!) As He did when He healed Peter's mother in law who also arose or got up ([egeiro](#)) (Mk 1:31+ = "taking her by the hand", cf "by the hand" in Mk 8:23, Mk 9:27) Jairus had asked Jesus to "come and lay Your hand on her, and she will live" (Mt. 9:18+), and the Lord willingly did so. Jesus' touch is "A touch of life." (Robertson)

Wuest - The word [krateo](#) speaks of the strong grip with which our Lord took hold of the hand of the dead girl and with which He helped her arise after the miracle of giving her back her life had been consummated.

Taking (seize)([2902](#))([krateo](#) from **kratos** = strength) has basic meaning be strong or possess power and thus means to take hold of, grasp, hold fast. **Krateo** is used most often in the sense of "take hold of forcibly." Uses in Mark - Mk. 1:31; Mk. 3:21; Mk. 5:41; Mk. 6:17; Mk. 7:3; Mk. 7:4; Mk. 7:8; Mk. 9:10; Mk. 9:27; Mk. 12:12; Mk. 14:1; Mk. 14:44; Mk. 14:46; Mk. 14:49; Mk. 14:51; Lk. 8:54; Lk. 24:16; Jn. 20:23; Acts 2:24; Acts 3:11; Acts 24:6; Acts 27:13; Col. 2:19; 2 Thess. 2:15; Heb. 4:14; Heb. 6:18; Rev. 2:1; Rev. 2:13; Rev. 2:14; Rev. 2:15; Rev. 2:25; Rev. 3:11; Rev. 7:1; Rev. 20:2

Child ([3813](#))([paidion](#) diminutive of **pais** = child) is a little child of either sex. Uses in Mk. 5:39; Mk. 5:40; Mk. 5:41; Mk. 7:28; Mk. 7:30; Mk. 9:24; Mk. 9:36; Mk. 9:37; Mk. 10:13; Mk. 10:14; Mk. 10:15

He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, **get up!**"). - See [What is the meaning of talitha cumi?](#) Presumably **Aramaic** was her native tongue. It is notable that Mark often retains Aramaic terms, while Luke translates them into Greek. It is good that Jesus specified "**Little girl**", for as someone has quipped had He not done so, bodies would have been coming forth from all the graves! Notice that here we see Jesus as Creator, creating life out of death! She did not "evolve" from death to life!

Notice Jesus addresses His words directly to the girl (she was dead). His words were accompanied by His power for her to hear and obey His commandment to **get up**. In each instance in the Gospels in which Jesus raised the dead, His words commanding their resurrection were addressed explicitly to the person being raised (Luke 7:14; John 11:43).

Hiebert - Talitha is the feminine form of a word meaning “lamb” or “youth,” and **cumi** (or koui) is a feminine imperative meaning “arise.” Jesus commonly spoke in Aramaic, but Greek was also used. Galilee was bilingual. Mark at once added the Greek translation for the benefit of his non-Jewish readers. The impact, both for the girl and the witnesses, was immediate. For the Lord of life, there was no struggle to overcome death such as the prophets of old experienced.

McKenna - “Jesus’ authority, tough with wild winds and raging demons, becomes as tender as a shepherd lifting the littlest of lambs.”

MacArthur - Only Mark’s gospel records the original **Aramaic**, which was the daily language spoken by most Jews in the first century. Talitha means youth or lamb. In essence, Jesus referred to her as a “little lamb,” an expression of endearment and kindness. Though culturally she had entered womanhood at the age of twelve, the Creator of the universe saw her as a little lamb, as her parents surely viewed her. (MNTC-Mk)

Holman Bible Dictionary on **Talitha kum** - (tal' ih thuh-cyoo' mih) Transliteration of Aramaic phrase meaning, “damsel, arise.” Jesus’ words to Jairus’ daughter (Mark 5:41). The girl’s relatives thought she was dead by the time the Lord arrived, but He pronounced it only as sleep (Mark 5:39). The Aramaic reflects Mark’s attempt to preserve the actual words of Jesus, who probably spoke Aramaic rather than Greek in which most of the New Testament is written. (See longer note in International Standard Bible Encyclopedia [Talitha Cumi](#)).

Wiersbe on **Talitha kum!** - Peter would one day say “Tabitha cumi!”—Acts 9:40.) This was not a magic formula but a word of command from the Lord of life and death (Rev. 1:17-18). Her spirit returned to her body and she arose and began to walk around the room!

Robertson on **Talitha cum** - These precious Aramaic words, spoken by Jesus to the child, Peter heard and remembered so that Mark gives them to us. Mark interprets the simple words into Greek for those who did not know Aramaic (to korasion, egeire), that is, Damsel, arise. Mark uses the diminutive korasiōn, a little girl, from korē, girl. *Braid Scots* has it: “Lassie, wauken.” Luke 8:5-9 has it Hē pais, egeire, Maiden, arise. All three Gospels mention the fact that Jesus took her by the hand, **a touch of life** (kratēsas tēs cheiros), giving confidence and help.

Translated (KJV = interpreted) ([3177](#)) ([metherneneuo](#) from **meta** = after, with + [hermeneuo](#) = translate, interpret) means literally to translate with and thus to translate from one language to another. The KJV translates it as “interpreted” (or “interpretation”) which is accurate. 8x in NT - Matt. 1:23; Mk. 5:41; Mk. 15:22; Mk. 15:34; Jn. 1:38; Jn. 1:41; Acts 4:36; Acts 13:8

Little girl ([2877](#)) (**korasion** diminutive of **kore** - maiden) means a little girl and refers to two people: Jairus’ daughter (Matthew 9:24,25; cf. Mark 5:41,42) and Salome, the daughter of Herodias (Matthew 14:11; cf. Mark 6:22,28). The former was 12 years old (Mark 5:42), but the latter was fully grown. **Gilbrant** - “It was used of any young woman till she was married or of marriageable age: i.e., “maiden, damsel.” In earliest usage korasion had a somewhat negative connotation, but it soon became a term implying familiarity or fondness, as many diminutive terms did.”

7v in **NT** - Matt. 9:24; Matt. 9:25; Matt. 14:11; Mk. 5:41; Mk. 5:42; Mk. 6:22; Mk. 6:28.

In **Septuagint** = Ruth 2:8; Ruth 2:22; Ruth 2:23; Ruth 3:2; 1 Sam. 9:11; 1 Sam. 9:12; 1 Sam. 20:30; 1 Sam. 25:42; 1 Ki. 12:24; Est. 2:2; Est. 2:3; Est. 2:7; Est. 2:8; Est. 2:9; Est. 2:12; Joel 3:3; Zech. 8:5

Get up (command in [present imperative](#)) ([1453](#)) ([egeiro](#)) means to rise (stand up) from a sitting or lying position (Mt 8:26, 9:5), to awaken from sleep (Mt 8:25), and as in the present context figuratively to “awaken” from death (rise up) (similar uses - Mt 10:8, Mt 11:5, Mt 14:2, of Jesus being raised on the third day = Mt 16:21, 17:23, 20:19, 27:63). In Romans 4:24, **egeiro** describes the bringing Jesus back from the dead. The idea of wake up from death is conveyed by **egeiro** because sleep was used as metaphor of death for believers (there is however **no** [soul sleep](#)). In another dramatic use of this same verb Jesus in Matthew 9:6+ Jesus said “But so that you may know that the Son of Man has authority on earth to forgive sins”—then He said to the paralytic, “**Get up**, pick up your bed and go home.”

Wiersbe - Resurrection is a picture of the way Jesus Christ saves lost sinners and raises them from spiritual death (John 5:24; Eph. 2:1-10). The Gospels record three such resurrections, though Jesus probably performed more. In each instance, the person

raised gave evidence of life. The widow's son began to speak (Luke 7:15), Jairus' daughter walked and ate food, and Lazarus was loosed from the graveclothes (John 11:44). When a lost sinner is raised from the dead, you can tell it by his speech, his walk, his appetite, and his "change of clothes" (Col. 3:1ff). You cannot hide life! Peter, James, and John accompanied Jesus on three special occasions; and this was the first. The second was on the Mount of Transfiguration (Luke 9:28ff), and the third was in the Garden of Gethsemane (Mark 14:33ff). Campbell Morgan has pointed out that each of these events has something to do with death and that the three disciples learned from these experiences some valuable lessons about Jesus and death. In the home of Jairus, they learned that Jesus is victorious over death. On the Mount of Transfiguration, they discovered that He would be glorified in His death; and in the Garden, they saw that He was surrendered to death. James was the first of the Twelve to die (Acts 12:1-2), John the last to die, and Peter's death was predicted by Jesus (John 21:18-19; 2 Peter 1:13-21). All three men needed these lessons, and we need them today. (Bible Exposition Commentary)

MacArthur - When as a young man D. L. Moody was called upon to preach a funeral sermon, he began to search the gospels to find one of Jesus' funeral messages—only to discover that He never preached one. He found instead that Jesus broke up every funeral He attended by raising the dead person back to life. When the dead heard His voice, they immediately came to life. Arthur Brisbane has pictured the funeral of a Christian as a crowd of grieving caterpillars, all wearing black suits. As they crawl along mourning their dead brother and carrying his cocoon to its final resting place, above them flutters an incredibly beautiful butterfly, looking down on them in utter disbelief. Death can strike God's saints in unexpected, painful, and seemingly senseless ways. Yet He does not promise to give explanations for such tragedies. Instead He gives the wondrous assurance that "he who believes in Me shall live even if he dies" (John 11:25).

George Brooks -

1. The raising of Jarius' daughter from the dead is a reminder that all who die in the Lord shall be raised because death is only a sleep (John 5:28-29+; 1 Thessalonians 4:16⁺, read 1 Th 4:14-18⁺).
2. The raising of Jarius' daughter from the dead is a reminder that death does not have the last word in the life of the Christian. As far as the Christian is concerned, death is not a period but a comma in the life of the child of God.
3. The raising of Jarius' daughter from the dead is a reminder that the day will come when there will be no more separation. We will be reunited with all those with whom we have shared fellowship on this side of eternity. (The Miracle of Healing Jairus' Daughter)

Mark 5:42 Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded.

Wuest - And immediately the little girl stood up and kept on walking about, for she was twelve years old. And they were amazed with a great amazement.

NET Mark 5:42 The girl got up at once and began to walk around (she was twelve years old). They were completely astonished at this.

GNT Mark 5:42 κα ε θ ς ν στη τ κορ σιον κα περιεπ τει· ν γ ρ τ ν δ δεκα. κα ξ στησαν [ε θ ς] κοτ σει μεγ λ .

NLT Mark 5:42 And the girl, who was twelve years old, immediately stood up and walked around! They were overwhelmed and totally amazed.

KJV Mark 5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

ESV Mark 5:42 And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement.

NIV Mark 5:42 Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished.

ASV Mark 5:42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

CSB Mark 5:42 Immediately the girl got up and began to walk. (She was 12 years old.) At this they were utterly astounded.

NKJ Mark 5:42 Immediately the girl arose and walked, for she was twelve years of age. And they were

overcome with great amazement.

NRS Mark 5:42 And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement.

YLT Mark 5:42 And immediately the damsel arose, and was walking, for she was twelve years old; and they were amazed with a great amazement,

NAB Mark 5:42 The girl, a child of twelve, arose immediately and walked around. (At that) they were utterly astounded.

NJB Mark 5:42 The little girl got up at once and began to walk about, for she was twelve years old. At once they were overcome with astonishment,

GWN Mark 5:42 The girl got up at once and started to walk. (She was twelve years old.) They were astonished.

BBE Mark 5:42 And the young girl got up straight away, and was walking about; she being twelve years old. And they were overcome with wonder.

- Mk 1:27 4:41 6:51 7:37 Ac 3:10-13
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew 9:25+ But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.

Luke 8:55+ And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. 56 Her parents were amazed; but He instructed them to tell no one what had happened.

A PREVIEW OF COMING ATTRACTIONS

The resurrection of the girl is a preview of the resurrection of believers.

Immediately the girl got up and began to walk, for she was twelve years old - Luke adds "her spirit returned." You would think she would be groggy and unstable, but when Jesus performs a resurrection, He does so completely. She **began to walk** is in the [imperfect tense](#) picturing her taking one step after another as she walked about. What a scene to witness! Won't it be fun in Heaven as we can speak with the people who were witnesses of this miracle of creation (Jesus created life)!

Jesus creating life in the dead girl reminds me of Paul's words in Romans

(as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even **God, Who gives life to the dead and calls into being that which does not exist.** (Romans 4:17+)

THOUGHT - Is this not exactly what Jesus did for each of us who were caused to be born again by His Spirit (1 Pe 1:3+, 1 Pe 1:23+, Jn 3:3, 5, 7+). We were dead in our trespasses and sins (Eph 2:1+, cf Ro 5:12+, Ro 6:23+) and He gave us new ([kainos](#)) life in Christ, in essence calling into being new creatures which did not exist before! (2 Cor 5:17+). Thank You Father, Son and Holy Spirit! Amen.

Spurgeon on immediately - Christ's miracles do not take a long time to do; they are done [straightway](#). If there is a distressed soul here now, your salvation need not take months and years; it may be done today, and in a moment thou mayest be able to rejoice that thy sins are forgiven, and that thou art a child of God.

Immediately ([2117](#)) see note on [euthus](#). Used twice in this passage.

Got up (arose, get/got up, stand/stood) ([450](#)) ([anistemi](#) from **ana** = up, again + **histemi** = stand, to cause to stand) means literally to get up, to stand up, to stand again, to cause to rise (thus "to raise"), to stand or be erect. Luke used this same verb to describe "a disciple named Tabitha (which translated in Greek is called Dorcas)" (Acts 9:36-40) who died and was resurrected by Peter (Acts 9:41+). It describes the man lame from birth who was told by Paul "**Stand upright** on your feet." (Acts 14:10+, context Acts 14:8-9+). Most uses of **anistemi** denote the act of getting up from a seated or reclined position.

MacArthur -Like all of Jesus' miracles, this was a creative work. Its effects were immediate, complete, and undeniable. The reaction from both the girl's parents and the three disciples was one of shock and awe. (Ibid)

Lockyer - What praise and adoration must have filled the heart of Jairus as he witnessed Christ's power as "The Resurrection and the Life." With the weeping mother and sorrowful father, along with Peter, James and John, Jesus went into the room where the young girl was lying in a dreamless world. Already she had heard the heavenly voice saying, "Come up hither!" Now she was to hear the majestic voice of One who could command both worlds.

Astounded (besides one's self) ([1839](#))([existemi](#) from **ek** = out + **hístemi** = to stand) literally means to stand out from or to stand outside oneself (and thus to be beside oneself). To put out of position, to displace or to change. To remove from its place. The NT uses of **existemi** are all related in some way to the human mind. It suggests astonishment mixed with anxiety, stimulated by extraordinary events that cannot be explained. 17 uses in the NT - Matt. 12:23; Mk. 2:12; Mk. 3:21; Mk. 5:42; Mk. 6:51; Lk. 2:47; Lk. 8:56; Lk. 24:22; Acts 2:7; Acts 2:12; Acts 8:9; Acts 8:11; Acts 8:13; Acts 9:21; Acts 10:45; Acts 12:16; 2 Co. 5:13

Mark 5:43 And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

CSB Mark 5:43 Then He gave them strict orders that no one should know about this and said that she should

be given something to eat.

NKJ Mark 5:43 But He commanded them strictly that no one should know it, and said that something should be given her to eat.

NRS Mark 5:43 He strictly ordered them that no one should know this, and told them to give her something to eat.

YLT Mark 5:43 and he charged them much, that no one may know this thing, and he said that there be given to her to eat.

NAB Mark 5:43 He gave strict orders that no one should know this and said that she should be given something to eat.

NJB Mark 5:43 and he gave them strict orders not to let anyone know about it, and told them to give her something to eat.

GWN Mark 5:43 Jesus ordered them not to let anyone know about this. He also told them to give the little girl something to eat.

BBE Mark 5:43 And he gave them special orders that they were not to say anything of this; and he said that some food was to be given to her.

- **He gave them strict orders:** Mk 1:43 3:12 7:36 Mt 8:4 9:30 12:16-18 17:9 Lu 5:14 8:56 Joh 5:41
- **Given:** Lu 24:30,42,43 Ac 10:41
- [Mark 5 Resources](#) - Multiple Sermons and Commentaries

Parallel Passages:

Matthew - no parallel

Luke 8:55+ And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. 56 Her parents were amazed; but He instructed them to tell no one what had happened.

JESUS COMMANDS NOT TO TELL!

And He gave them strict orders - **Strict** is the adjective **polus** which can mean many but in this context means severe or strict, where strict conveys the idea of that which requires close observance. He issued similar commands on other occasions too (Matt. 8:4; 9:30; 12:16; 17:9; Mark 1:25, 34, 44; 3:12; 7:36; 8:26, 30; 9:9; Luke 4:41; 9:21).

Gave...orders (1291)(**diastello** from **dia** = **asunder**, intensifies + **stello** = to send) means to send through referring to giving an explicit command that is unambiguously, unmistakably clear. **Diastello** is a stronger verb than **entellomai** (to command) as we see for example in Mk 7:36 where Jesus "**gave** them **orders** not to tell anyone (that He had healed a deaf man)." When **diastello** is followed by a negative as in this case it means to prohibit or forbid (Mt 16:20, Mark 5:43; 7:36; 8:15; 9:9). **Vincent** adds that " The word originally means to put asunder; hence, to distinguish, and so of a commandment or injunction, to distinguish and emphasize it. Therefore implying express orders, and so always in the New Testament, where it is almost uniformly rendered charge. The idea here is, then, "we gave no express injunction on the points which these Judaizers have raised."

That no one should know (**ginosko**) **about this** - Luke 8:56+ says "**He instructed them to tell no one what had happened.**" Why tell no one about this miracle of resurrection from the dead? There are 3 possible reasons: (1) The resulting crowds of curiosity seekers might hinder His ministry (cf. Mark 1:40-45+, Jn 6:14-15) (2) The Jewish crowds might seek to try to make Him king by force (John 6:14-15+), or (3) Sometimes it was an act of judgment to hide the truth from those who continued to reject Him (Luke 9:21+). **Hiebert** makes one other point that "For the sake of her normal development, she was not to be made the center of curiosity and excited talk."

Did His warning work? **Matthew** says that "This news spread throughout all that land." (Mt 9:26+)

MacArthur adds that "Our Lord frequently called for this kind of silence (Mt. 8:4; 9:30; 12:16; 17:9; Mk 1:25, 34, 44; 3:12; 5:43; 7:36; 8:26, 30; 9:9; Lk 4:41; 9:21). The real reason is given in Mark 8:30-31+ "And He warned them to tell no one about Him. And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the

scribes, and be killed, and after three days rise again." He did not want to be known as a healer or miracle worker—or even only as the Christ—those were true but incomplete. When He is proclaimed, it must be as the crucified and risen Savior. There is no gospel of Jesus Christ without the cross in all its meaning and the resurrection with all that it accomplished."

JESUS ORDERS ROOM SERVICE!

And He said that something should be given her to eat- How practical is Jesus?! This speaks of Jesus' tenderness and compassion for the whole person. Luke 8:55+ says "her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat." This would have indicated to all that she had bodily resurrected and recalls Jesus' eating after His resurrection (Lk 24:30,42,43+). He was not a spirit but had a body as did this little girl. This also shows the practical, compassionate side of Jesus.

THOUGHT - Spurgeon applies this writing "Young saints want feeding as soon as they are converted. The conversion may be by miracle, but they will need to be fed by ordinary means. Be ready, dear people of God, with your milk for those who are but newly born: "He commanded to give her meat." When I was born again I literally ask several men to disciple me, but found none with the time nor inclination! The church in America has sadly lagged in her obedience to the Great Commission which has become in too many churches the Great Omission! ([See discussion](#) of Jesus' only specific command in Mt 28:19+). Are you an older, mature saint (male or female)? Then you should be making disciples of the "*Timothys*" and "*Timotheas*" in your church. You are missing the opportunity of a lifetime, to store up for yourself treasure in heaven (Mt 6:20, 21+).

Related Resource:

- [Make Disciples 1](#)
- [Make Disciples 2](#) - [Begins study of Five Most Important Passages for Believers](#)
- [Make Disciples 3](#) - [Chart comparing Filled with the Spirit and the Word](#)
- [Make Disciples 4](#)
- [Make Disciples 5](#)
- [Make Disciples 6](#)
- [Make Disciples 7](#)
- [Make Disciples 8](#)