

Mark 5:21-43

1. Third and fourth of powerful miracles that go beyond the earlier miracles
2. Jesus has faced three unclean situations:
 - a. Demoniac with a “defiling spirit” who lived in tombs and the demons went into pigs
 - b. Woman with a blood disease that made her unclean for seven days after, but it had been 12 years (Lev. 11:7-8)
 - c. The body of a dead girl which would have made anyone unclean who touched her
3. This section is one of the sandwiched stories (Jarius-the woman-Jarius) which is a pattern seen in Mark where one story has another story inserted into the first story - 3:20-35; 6:7-30; 11:12-25; 14:1-11, 53-72
4. The theme of both stories is faith
5. The stories have parallels, but also opposite features:
 - a. Parallels –
 - i. Females
 - ii. Hopeless situation
 - iii. Ceremonial impure
 - iv. Called “daughter”
 - v. 12 years
 - vi. Healing involves Jesus and a touch
 - b. Opposites –
 - i. Jairus is named; the woman is unnamed
 - ii. Jairus has status; the woman is not to be in public
 - iii. Jairus is important enough to summon Jesus to his house; the woman finds Jesus in the crowded street
 - iv. Jairus approaches face to face; the woman approaches from behind
6. The synagogue leader is encouraged to follow the example of the unknown woman’s faith

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.**

1. Returns to the western shore of Galilee, most likely Capernaum
2. Back in Jewish territory the large crowds reappear and appear to have been waiting for him

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

2532 [e]	2064 [e]	1520 [e]	3588 [e]	752 [e]		3686 [e]	2383 [e]	2532 [e]	3708 [e]	846 [e]	
kai	erchetai	heis	ton	archisynagōgōn		onomati	lairois	kai	idon	auton	
22 καὶ	ἔρχεται	εἷς	τῶν	ἀρχισυναγωγῶν	,	ὀνόματι	Ἰαίρου	, καὶ	ἰδὼν	αὐτὸν	,
And	comes	one	of the	synagogue rulers		named	Jairus	and	having seen	Him	
Conj	V-PIMP-3S	Adj-NMS	Art-GMP	N-GMP		N-DNS	N-NMS	Conj	V-APA-NMS	PPro-AM3S	

4098 [e]	4314 [e]	3588 [e]	4228 [e]	846 [e]
piptei	pros	tous	podas	autou
πίπτει	πρὸς	τοὺς	πόδας	αὐτοῦ
falls	at	the	feet	of Him
V-PIA-3S	Prep	Art-AMP	N-AMP	PPro-GM3S

1. Jairus - /Jair/ as in “chair” with /-us/
2. “one of the rulers of the synagogue”
 - a. A synagogue leader was an administrator of the synagogue
 - b. Synagogues did not have professional class of officials, but lay synagogue members who were entrusted by the community’s elders
 - c. The synagogue leader was not a worship leader, not a professionally trained scribe and not a rabbi
 - d. Maintained the facilities
 - i. Building maintenance
 - ii. Security
 - e. Obtained and maintained the scrolls
 - f. Arranged the services
 - i. Designate Scripture readers
 - ii. Those who prayed
 - iii. Those who preached
 - g. Usually one synagogue ruler or leader but Acts 13:15 speaks of two rulers in the same synagogue in Pisidian Antioch
3. Unusual for Mark to use a personal name. It may be that Peter knew this man
4. Notice “he came...he falls...he begs” written by Mark in the historical present
5. This is a religious leader that does not oppose Jesus.

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.”

2532 [e]	3870 [e]	846 [e]	4183 [e]	3004 [e]	3754 [e]	3588 [e]	2385 [e]	1473 [e]	2079 [e]	2192 [e]
kai	parakalei	auton	polla	legōn	hoti	To	thygatrion	mou	eschatōs	echei
23 και	παρακαλεῖ	αὐτὸν	πολλὰ	, λέγων	ὅτι	, Τὸ	θυγάτριόν	μου	ἐσχάτως	ἔχει
and	he begs	Him	much	saying	-	The	little daughter	of me	at the end	is holding
Conj	V-PIA-3S	PPro-AM3S	Adj-ANP	V-PPA-NMS	Conj	Art-NNS	N-NNS	PPro-G1S	Adv	V-PIA-3S

2443 [e]	2064 [e]	2007 [e]	3588 [e]	5495 [e]	846 [e]	2443 [e]	4982 [e]	2532 [e]	2198 [e]
hina	elthōn	epithēs	tas	cheiras	autē	hina	sōthē	kai	zēsē
ἵνα	, ἐλθὼν	, ἐπιθῆς	τὰς	χεῖρας	αὐτῇ	, ἵνα	σωθῆ	, και	ζήσῃ
that	having come	You would lay	the	hands	on her	so that	she might be cured	and	she shall live
Conj	V-APA-NMS	V-ASA-2S	Art-AFP	N-AFP	PPro-DF3S	Conj	V-ASP-3S	Conj	V-ASA-3S

5:24 – “**And he went with him. And a great crowd followed him and thronged about him.**

1. The crowd is in full typical behavior

5:25 – “**And there was a woman who had had a discharge of blood for twelve years,**

1. Verses 25-27 is one long Greek sentence.
2. A chronic bleeding disorder...12 years...beyond hope...

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.**

1. This woman:
 - a. Having blood...
 - b. Having suffered...
 - c. Having exhausted...
2. This woman:
 - a. Suffered **much**...
 - b. From **many** physicians...
 - c. Exhausted **all** her resources...
 - d. To gain **nothing**

5:27 – “**She had heard the reports about Jesus and came up behind him in the crowd and touched his garment.**

1. She had heard reports about Jesus and responded
2. Touching garment similar to Peter’s shadow in Acts 5:15 and Paul’s handkerchiefs and work aprons in Acts 19:12

5:28 – “**For she said, “If I touch even his garments, I will be made well.”**

5:29 – “**And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease.**

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?”**

1. Jesus both divine and human:
 - a. Divine healing power...Jesus senses that divine power has been used
 - b. Human limited knowledge...unsure of who touched him

5:31 – “And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’”

5:32 – “And he looked around to see who had done it.

2532 [e]	4017 [e]	3708 [e]	3588 [e]	3778 [e]	4160 [e]
Kai	perieblepeto	idein	tēn	touto	poiēsan
32 Καὶ	περιεβλέπετο	ἰδεῖν	τὴν	τοῦτο	ποιήσασαν .
And	He was looking around	to see	the [one]	this	having done
Conj	V-IIM-3S	V-ANA	Art-AFS	DPro-ANS	V-APA-AFS

Verb - Imperfect Indicative Middle - 3rd Person Singular

1. “he looked” – *perieblepeto* – is imperfect which indicated continuous action and is translated “kept looking”

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.

1. “Fear and trembling” could be the result of a perceived threat, but here like the disciples on the sea and the people in Decapolis it is fear in the presence of divine power and authority that cannot be understood or perceived

5:34 – “And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

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?”

5:36 – “But overhearing what they said, Jesus said to the ruler of the synagogue, “Do not fear, only believe.”

3588 [e]	1161 [e]	2424 [e]	3878 [e]	3588 [e]	3056 [e]	2880 [e]	3004 [e]	3588 [e]	752 [e]
Ho	de	Iêsous	parakousas	ton	logon	laloumenon	legei	tō	archisynagōgō
36 Ὁ	δὲ	Ἰησοῦς	, παρακούσας	τὸν	λόγον	λαλούμενον	, λέγει	τῷ	ἀρχισυναγωγῷ
-	And	Jesus	having heard	the	word	spoken	says	to the	ruler of the synagogue
Art-NMS	Conj	N-NMS	V-APA-NMS	Art-AMS	N-AMS	V-PPMP-AMS	V-PIA-3S	Art-DMS	N-DMS

3361 [e]	5399 [e]	3440 [e]	4100 [e]
Mē	phobou	monon	pisteue
Μὴ	φοβοῦ	; μόνον	πίστευε .
Not	fear	only	believe
Adv	V-PMMP-2S	Adv	V-PMA-2S



1. “having heard” or “overhearing” – *parakousas* – means:
 - a. To overhear something not intended for one’s ears
 - b. To pay no attention to or ignore
 - c. To refuse to listen or to discount the truth of something
 - d.

5:37 – **“And he allowed no one to follow him except Peter and James and John the brother of James.**

5:38 – **“They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly.**

1. The mourners were professionals who were paid to mourn, play flutes and sing dirges.
 - a. The louder the sound the greater love people had for the deceased
 - b. Mishnah written about 100 years later records, “Even the poorest in Israel do not hire less than two flute players and one wailing woman.”

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.”**

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.**

5:41 – **“Taking her by the hand he said to her, “Talitha cumi,” which means, “Little girl, I say to you, arise.”**

1. “Talitha cumi,” - /tel-ee-ta coo-mee/
 - a. Talitha means lamb and was used to refer to little children
 - b. Koum means arise
 - c. Jesus is saying “Little girl...” or “Little lady...”

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.**

5:43 – **“And he strictly charged them that no one should know this, and told them to give her something to eat.**