Mark 5.21-43 Translation Notes

21

Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ’ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

NASB 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.

KJV 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.

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

TNIV 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.

CEB Jesus crossed the lake again, and on the other side a large crowd gathered around him on the shore.

CEV Once again Jesus got into the boat and crossed Lake Galilee. Then as he stood on the shore, a large crowd gathered around him.

MSG After Jesus crossed over by boat, a large crowd met him at the seaside.

MGVH And after Jesus had again crossed over to the other side [of the Sea of Galilee] in the boat, a huge crowd gathered together around him, and he was alongside the sea.

* Διαπεράσαντος… πάλιν εἰς τὸ πέραν = again crossed over to the other side: “πάλιν = again” is a marker connecting this story to previous sea crossings. It goes back to 4.35 where Jesus had been preaching on the northwest shore of the Sea of Galilee and then directs the disciples to go “to the other side.” Jesus calms the windstorm in 4.35-41, and he and his disciples arrive at “the other side” in 5.1, somewhere on the eastern shore of the sea where he restores the Gerasene demoniac. Jesus overcomes the chaotic power of the wind and sea, then casts out a legion of demons, and now returns to a scene that distinguished by impurity and death. (There will be similar “other side” stories connected in 6.45 and 8.13.)

22

Καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάϊρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ

NASB One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet

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

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

TNIV Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet.

CEB Jairus, one of the synagogue leaders, came forward. When he saw Jesus, he fell at his feet

CEV The person in charge of the Jewish meeting place was also there. His name was Jairus, and when he saw Jesus, he went over to him. He knelt at Jesus' feet

MSG One of the meeting-place leaders named Jairus came. When he saw Jesus, he fell to his knees,

MGVH And one of the leaders of the synagogue comes, named Jairus, and, when he saw [Jesus], he falls at his feet,

* ἔρχεται… πίπτει: Both historical presents

23

καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

NASB 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.”

KJV 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.

NRS 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.”

TNIV He 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.”

CEB and pleaded with him, “My daughter is about to die. Please, come and place your hands on her so that she can be healed and live.”

CEV and started begging him for help. He said, “My daughter is about to die! Please come and touch her, so she will get well and live.”

MSG beside himself as he begged, “My dear daughter is at death's door. Come and lay hands on her so she will get well and live.”

MGVH and urgently begs him, saying, “My little daughter is at the point of death. Come and lay your hands upon her so that she may be saved and live.”

* ἐσχάτως ἔχει = is having an endpoint > at the point of death
* ἵνα ἐλθὼν = in order that he might come > Come: The grammar is convoluted here, since ἵνα ἐλθὼν introduces a dependent clause. The idea is that Jairus “begs… that Jesus might come.” However, the λέγων ὅτι turned it into a direct quote, and hence “Come” needs to be rendered as an imperative.
* σωθῇ / saved: The word σῴζω in Greek has a wide range that includes “save, heal, restore, be well.” Within the passage at hand, the word occurs in 5.28 and 34, linking the two incidents together. I am choosing to use “save” in my translation for all three instances, since different words for healing will be used in v29 (ἰάομαι) and v34 (εἰμί with ὑγιής). Cf. note on v34.

24

καὶ ἀπῆλθεν μετ’ αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.

NASB And He went off with him; and a large crowd was following Him and pressing in on Him.

KJV And Jesus went with him; and much people followed him, and thronged him.

NRS So he went with him. And a large crowd followed him and pressed in on him.

TNIV So Jesus went with him. A large crowd followed and pressed around him.

CEB So Jesus went with him. A swarm of people were following Jesus, crowding in on him.

CEV Jesus went with Jairus. Many people followed along and kept crowding around.

MSG Jesus went with him, the whole crowd tagging along, pushing and jostling him.

MGVH And [Jesus] went away with him. And a huge crowd was following him and pressing together against him.

* The “huge crowd” mentioned here is a minor framing with the “huge crowd” reference in 5.21.

25

Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη

NASB A woman who had had a hemorrhage for twelve years,

KJV And a certain woman, which had an issue of blood twelve years,

NRS Now there was a woman who had been suffering from hemorrhages for twelve years.

TNIV And a woman was there who had been subject to bleeding for twelve years.

CEB A woman was there who had been bleeding for twelve years.

CEV In the crowd was a woman who had been bleeding for twelve years.

MSG A woman who had suffered a condition of hemorrhaging for twelve years--

MGVH And then a woman, who had been constantly bleeding for twelve years,

* οὖσα… 26 … παθοῦσα… δαπανήσασα… ὠφεληθεῖσα… ἐλθοῦσα… 27 ἀκούσασα… ἐλθοῦσα form a string of participles describing the woman’s condition. Verses 25-28 are a single sentence in the Greek. Most versions want to break the string of participles into sentences. While this makes for a better literary reading, my MGVH translation preserves the single sentence. When read out loud with appropriate pauses, the sentence sounds quite natural. (See my translation at the end of this document, and see how it ‘looks’ and sounds as an oral speech form.)
* οὖσα ἐν ῥύσει αἵματος = being with a flow of blood > constantly bleeding: What actually is happening here is that the woman is “menstruating continuously,” and that should be considered as a possible translation.

26

καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

NASB 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--

KJV And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

NRS She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.

TNIV 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.

CEB She had suffered a lot under the care of many doctors, and had spent everything she had without getting any better. In fact, she had gotten worse.

CEV She had gone to many doctors, and they had not done anything except cause her a lot of pain. She had paid them all the money she had. But instead of getting better, she only got worse.

MSG a long succession of physicians had treated her, and treated her badly, taking all her money and leaving her worse off than before—

MGVH and had suffered many things under many physicians and had spent everything that she had, and had not benefitted at all but instead had become worse,

27

ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ·

NASB after hearing about Jesus, she came up in the crowd behind Him and touched His cloak.

KJV When she had heard of Jesus, came in the press behind, and touched his garment.

NRS She had heard about Jesus, and came up behind him in the crowd and touched his cloak,

TNIV When she heard about Jesus, she came up behind him in the crowd and touched his cloak,

CEB Because she had heard about Jesus, she came up behind him in the crowd and touched his clothes.

CEV The woman had heard about Jesus, so she came up behind him in the crowd and barely touched his clothes.

MSG had heard about Jesus. She slipped in from behind and touched his robe.

MGVH when she heard about Jesus, [and] having come up in the crowd behind him, [this woman,] she touched his cloak,

* [this woman,]: In my translation I have added this as a way to point to the actual subject of this sentence, γυνὴ = woman, which was mentioned back in v25.
* ἥψατο = touched: This is the main and only verb in an independent clause in the whole sentence. I.e., all the participle clauses have led up to this climatic moment.

28

ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι.

NASB For she thought, “If I just touch His garments, I will get well.”

KJV For she said, If I may touch but his clothes, I shall be whole.

NRS for she said, “If I but touch his clothes, I will be made well.”

TNIV because she thought, “If I just touch his clothes, I will be healed.”

CEB She was thinking, If I can just touch his clothes, I'll be healed.

CEV She had said to herself, “If I can just touch his clothes, I will get well.”

MSG She was thinking to herself, “If I can put a finger on his robe, I can get well.”

MGVH for she kept on saying, “If I only get to touch him, even if it’s just his cloak, I will be saved.”

* ἔλεγεν = she kept on saying: A nice use of an imperfect verb that pictures the woman psyching herself up to act.
* As in v23, the word σῴζω in Greek has a wide range that includes “save, heal, restore, be well.”

29

καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

NASB Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.

KJV And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

NRS Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease.

TNIV Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

CEB Her bleeding stopped immediately, and she sensed in her body that her illness had been healed.

CEV As soon as she touched them, her bleeding stopped, and she knew she was well.

MSG The moment she did it, the flow of blood dried up. She could feel the change and knew her plague was over and done with.

MGVH And immediately her constant bleeding dried up, and she realized in her body that she was healed from her affliction.

* Here ἴαται = “she was healed, cured,” which has a narrower range of meaning connected with physical restoration is used in contrast to σῴζω.

30

καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἥψατο τῶν ἱματίων;

NASB 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?”

KJV 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?

NRS Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?”

TNIV At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

CEB At that very moment, Jesus recognized that power had gone out from him. He turned around in the crowd and said, “Who touched my clothes?”

CEV At that moment Jesus felt power go out from him. He turned to the crowd and asked, “Who touched my clothes?”

MSG At the same moment, Jesus felt energy discharging from him. He turned around to the crowd and asked, “Who touched my robe?”

MGVH And immediately Jesus, when he perceived within himself that power had gone out of him, turned around in the crowd and kept on saying, “Who touched my cloak?” [“Who touched my cloak?”]

* καὶ εὐθὺς here matches the καὶ εὐθὺς of the previous verse.
* The repetition of [“Who touched my cloak?”] is another way of expressing the imperfect ἔλεγεν.

31

καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις· τίς μου ἥψατο;

NASB And His disciples said to Him, “You see the crowd pressing in on You, and You say, 'Who touched Me?'“

KJV And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

NRS And his disciples said to him, “You see the crowd pressing in on you; how can you say, 'Who touched me?'“

TNIV “You see the people crowding against you,” his disciples answered, “and yet you can ask, 'Who touched me?'“

CEB His disciples said to him, “Don't you see the crowd pressing against you? Yet you ask, 'Who touched me?'“

CEV His disciples said to him, “Look at all these people crowding around you! How can you ask who touched you?”

MSG His disciples said, “What are you talking about? With this crowd pushing and jostling you, you're asking, “Who touched me?' Dozens have touched you!”

MGVH And his disciples kept on saying to him, “You see the crowd pressing together against you, and you're saying, ‘Who touched me?’”

* Reflecting Jesus’ “kept on saying” in the previous verse, the imperfect is used again for the disciples who kept on responding to Jesus.
* We had already heard in v25 that the crowd was pressing together (συνθλίβω) against Jesus.

32

καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

NASB And He looked around to see the woman who had done this.

KJV And he looked round about to see her that had done this thing.

NRS He looked all around to see who had done it.

TNIV But Jesus kept looking around to see who had done it.

CEB But Jesus looked around carefully to see who had done it.

CEV But Jesus turned to see who had touched him.

MSG But he went on asking, looking around to see who had done it.

MGVH And [Jesus] kept on looking around to see who had done it.

* περιεβλέπετο uses the imperfect again.

33

ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

NASB 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.

KJV But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

NRS But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.

TNIV Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.

CEB The woman, full of fear and trembling, came forward. Knowing what had happened to her, she fell down in front of Jesus and told him the whole truth.

CEV The woman knew what had happened to her. She came shaking with fear and knelt down in front of Jesus. Then she told him the whole story.

MSG The woman, knowing what had happened, knowing she was the one, stepped up in fear and trembling, knelt before him, and gave him the whole story.

MGVH But the woman, afraid and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth.

* φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα is a chain of participles setting up the woman’s action just as in vv25-27.
* προσέπεσεν: Note that her action is similar to that of Jairus in v22.

34

ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

NASB And He said to her, “Daughter, your faith has made you well; go in peace and be healed of your affliction.”

KJV And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

NRS He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

TNIV He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

CEB He responded, “Daughter, your faith has healed you; go in peace, healed from your disease.”

CEV Jesus said to the woman, “You are now well because of your faith. May God give you peace! You are healed, and you will no longer be in pain.”

MSG Jesus said to her, “Daughter, you took a risk of faith, and now you're healed and whole. Live well, live blessed! Be healed of your plague.”

MGVH So he said to her, “Daughter, your faith has saved you. Go in peace and be cured of your affliction .”

* As in v23 and 28, the word σῴζω in Greek has a wide range that includes “save, heal, restore, be well.” Here it confirms the woman’s belief expressed in v28.
* εἰρήνη: This is the only reference to “peace” in the gospel of Mark.
* ἴσθι ὑγιὴς = be cured, well, healthy: Note that some distinction is here being made between the woman being saved/healed (σῴζω) and being cured.
* ἀπὸ τῆς μάστιγός confirms the description of the healing in v29.

35

Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

NASB While He was still speaking, they came from the house of the synagogue official, saying, “Your daughter has died;   
why trouble the Teacher anymore?”

KJV 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?

NRS 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?”

TNIV While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. “Your daughter is dead,” they said.   
“Why bother the teacher anymore?”

CEB While Jesus was still speaking with her, messengers came from the synagogue leader's house, saying to Jairus, “Your daughter has died.   
Why bother the teacher any longer?”

CEV While Jesus was still speaking, some men came from Jairus' home and said, “Your daughter has died! Why bother the teacher anymore?”

MSG While he was still talking, some people came from the leader's house and told him, “Your daughter is dead. Why bother the Teacher any more?”

MGVH While he was still speaking, some people come from the leader of the synagogue[‘s house] saying, “Your daughter is dead.   
Why are you still bothering the teacher?”

* leader of the synagogue[‘s house]: Reference to Jairus “house” is added for clarity.
* Note that “θυγάτηρ = daughter” here matches Jesus’ reference to the woman in the previous verse. (I would argue this is an intentional connection because elsewhere dimunitive forms are used to refer to Jarius’ child: “θυγάτριόν = little daughter” in v23; “παιδίον = little child in vv39, 40, 41.)

36

ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.

NASB But Jesus, overhearing what was being spoken, said to the synagogue official, “Do not be afraid any longer, only believe.”

KJV As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

NRS But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.”

TNIV Overhearing what they said, Jesus told him, “Don't be afraid; just believe.”

CEB But Jesus overheard their report and said to the synagogue leader, “Don't be afraid; just keep trusting.”

CEV Jesus heard what they said, and he said to Jairus, “Don't worry. Just have faith!”

MSG Jesus overheard what they were talking about and said to the leader, “Don't listen to them; just trust me.”

MGVH But Jesus, when he overheard what they were saying, says to the leader of the synagogue, “Don't fear. Simply keep on believing.”

* μόνον πίστευε = Simply keep on believing: The imperative is in the present tense, so the sense is for Jairus to keep on believing, not to start believing.

37

καὶ οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

NASB And He allowed no one to accompany Him, except Peter and James and John the brother of James.

KJV And he suffered no man to follow him, save Peter, and James, and John the brother of James.

NRS He allowed no one to follow him except Peter, James, and John, the brother of James.

TNIV He did not let anyone follow him except Peter, James and John the brother of James.

CEB He didn't allow anyone to follow him except Peter, James, and John, James' brother.

CEV Jesus did not let anyone go with him except Peter and the two brothers, James and John.

MSG He permitted no one to go in with him except Peter, James, and John.

MGVH And he did not let anyone follow along with him except Petros and Jacob and Jacob’s brother, Johanan.

* Petros and Jacob and Jacob’s brother, Johanan: In my work in progress (*Let the Hearer Understand: A Translation and Performance Guide for Hearing the Gospel of Mark*) I explain my use of these names more fully. Briefly, I am resisting the anglicizing of the disciples’ names so that they sound like proper English gentleman. The first use in Greek literature of Πέτρος = *Petros* as a name is with Jesus’ disciple. It was an odd sounding name in Greek (and is a translation of the Aramaic “*kēphás* = Cephas = rock” in John 1.42 and in Pauline references), and so “Petros” preserves the odditiy and suggests the connection with “rock” (petrified) better than “Peter.” James is Ἰάκωβος = *Iakōbos* in Greek and is the same name as the patriarch also known as “Israel.” Using “Jacob” makes clear his Jewish heritage. Similarly, Ἰωάννης = *Iōannēs* became a common Jewish name (יוחנן = *Iōḥanan*) in the Hellenistic period and later, and using “Johanan” again serves to remind the hearer that these are Jewish persons being described.

38

καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

NASB They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing.

KJV And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

NRS When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.

TNIV When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly.

CEB They came to the synagogue leader's house, and he saw a commotion, with people crying and wailing loudly.

CEV They went home with Jairus and saw the people crying and making a lot of noise.

MSG They entered the leader's house and pushed their way through the gossips looking for a story and neighbors bringing in casseroles.

MGVH And they come to the leader of the synagogue’s house and [Jesus] sees the commotion and weeping and so much wailing,

39

καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

NASB And entering in, He said to them, “Why make a commotion and weep? The child has not died, but is asleep.”

KJV And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

NRS When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.”

TNIV He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.”

CEB He went in and said to them, “What's all this commotion and crying about? The child isn't dead. She's only sleeping.”

CEV Then Jesus went inside and said to them, “Why are you crying and carrying on like this? The child isn't dead. She is just asleep.”

MSG Jesus was abrupt: “Why all this busybody grief and gossip? This child isn't dead; she's sleeping.”

MGVH and after he enters [the house] he says to them, “Why are you all making such a commotion and weeping? The little child isn't dead but just sleeping.”

40

καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

NASB 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.

KJV 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.

NRS 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.

TNIV 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.

CEB They laughed at him, but he threw them all out. Then, taking the child's parents and his disciples with him, he went to the room where the child was.

CEV But the people laughed at him. After Jesus had sent them all out of the house, he took the girl's father and mother and his three disciples and went to where she was.

MSG Provoked to sarcasm, they told him he didn't know what he was talking about. But when he had sent them all out, he took the child's father and mother, along with his companions, and entered the child's room.

MGVH And they began making fun of him. So after he threw all of them out [of the house], he takes along the little child’s father and mother and the ones who were with him, and he enters where the little child was,

* κατεγέλων here is an inceptive imperfect > began laughing at, mocking, making fun of

41

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

NASB Taking the child by the hand, He said to her, “Talitha kum!” (which translated means, “Little girl, I say to you, get up!”).

KJV And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

DRA And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.

NRS He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!”

TNIV He took her by the hand and said to her, “Talitha koum!” (which means “Little girl, I say to you, get up!”).

CEB Taking her hand, he said to her, “Talitha koum,” which means, “Young woman, get up.”

CEV He took the twelve-year-old girl by the hand and said, “Talitha, koum!” which means, “Little girl, get up!”

MSG He clasped the girl's hand and said, “Talitha koum,” which means, “Little girl, get up.”

MGVH and, having grasped the little child’s hand, he says to her, “Talitha, koum,” which is translated, “Little girl, I say to you, rise up.”

* “Talitha, koum!” is Aramaic. Note that to a Greek speaker, this could sound like magical words (like “hocus pocus”), but the narrator provides the translation to indicate that is not the case.
* ἔγειρε < ἐγείρω = Rise up! Get up! Wake up!: The verb has a range of meaning, including to wake someone from sleep (4.27, 38), so in one way it affirms what Jesus has just said that the girl was only sleeping. The word can also be used in reference to the raising of the dead in Mark (12.26) and to Jesus’ own resurrection (14.28; 16.6). I.e., there is a double entendre wordplay in the Greek that is missed in the English.

42

καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ.

NASB Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded.

KJV And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

NRS And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement.

TNIV Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished.

CEB Suddenly the young woman got up and began to walk around. She was 12 years old. They were shocked!

CEV The girl got right up and started walking around. Everyone was greatly surprised.

MSG At that, she was up and walking around! This girl was twelve years of age. They, of course, were all beside themselves with joy.

MGVH And immediately the little girl arose and started walking around. After all, she was twelve years old. And they were immediately astonished beyond all astonishment.

* εὐθὺς = immediately: Recall that the same word was used in reference to the woman in v29 and to Jesus in v30. I.e., both the woman and the little girl respond to the touching or touch of Jesus immediately, but whereas Jesus immediately reacted in the earlier scene, here the observers do.
* ἀνέστη < ἀνίστημι = she arose: As noted in my comments to the previous verse, Mark sometimes using ἐγείρω to refer to the raising of Jesus from the dead, but ἀνίστημι is also, and more often, used to refer to his resurrection in 8.31; 9.9, 10, 31, 34.
* γὰρ is explanatory and translating with “after all” works well here. It should also be noted that the woman had been bleeding for twelve years, i.e., for as long as the girl was alive.
* ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ: Both the verb and the noun share the same root, so the idea is that “they were astonished with great astonishment.”

43

καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

NASB And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

KJV And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

NRS He strictly ordered them that no one should know this, and told them to give her something to eat.

TNIV He gave strict orders not to let anyone know about this, and told them to give her something to eat.

CEB He gave them strict orders that no one should know what had happened. Then he told them to give her something to eat.

CEV But Jesus ordered them not to tell anyone what had happened. Then he said, “Give her something to eat.”

MSG He gave them strict orders that no one was to know what had taken place in that room. Then he said, “Give her something to eat.”

MGVH And he strictly ordered them that no one should know this, and he told them to give her something to eat.

* The “them” must be the three disciples and the parents, but such a revivification could hardly be hid in light of the people about in vv38-40, either this prohibition must refer to how he restored the girl, or it is simply another instance of Mark’s so-called Messianic Secret.

Mark 5.21-43

21 And after Jesus had again crossed over to the other side [of the Sea of Galilee] in the boat,

a huge crowd gathered together around him,

and he was beside the sea.

22 And one of the leaders of the synagogue comes, named Jairus,

and, when he saw [Jesus], he falls at his feet,

23 and urgently begs him, saying,

“My little daughter is at the point of death.

Come and lay your hands upon her so that she may be saved and live.”

24 And [Jesus] went away with him.

And a huge crowd was following him and pressing together against him.

25 And then a woman,

who had been constantly bleeding for twelve years,

26 and had suffered many things under many physicians,

and had spent everything that she had,

and had not benefitted at all but instead had become worse,

27 when she heard about Jesus,

[and] having come up in the crowd behind him,

[this woman,] she touched his cloak,

28 for she kept on saying,

“If I only get to touch him, even if it’s just his cloak, I will be saved.”

29 And immediately her constant bleeding dried up,

and she realized in her body that she was healed from her affliction.

30 And immediately Jesus,

when he perceived within himself that power had gone out of him,

turned around in the crowd and kept on saying,

“Who touched my cloak?” [“Who touched my cloak?”]

31 And his disciples kept on saying to him,

“You see the crowd pressing together against you,

and you're saying, ‘Who touched me?’”

32 And [Jesus] kept on looking around to see who had done it.

33 But the woman,

afraid and trembling,

knowing what had happened to her,

came

and fell down before him

and told him the whole truth.

34 So he said to her,

“Daughter, your faith has saved you.

Go in peace

and be cured of your affliction .”

35 While he was still speaking,

some people come from the leader of the synagogue[‘s house] saying,

“Your daughter is dead. Why are you still bothering the teacher?”

36 But Jesus, when he overheard what they were saying,

says to the leader of the synagogue,

“Don't fear. Simply keep on believing.”

37 And he did not let anyone follow along with him

except Petros and Jacob and Jacob’s brother, Johanan.

38 And they come to the leader of the synagogue’s house

and [Jesus] sees the commotion

and weeping

and so much wailing,

39 and after he enters [the house]

he says to them,

“Why are you all making such a commotion and weeping?

The little child isn't dead but just sleeping."

40 And they began making fun of him.

So after he threw all of them out [of the house],

he takes along the little child’s father and mother and the ones who were with him,

and he enters where the little child was,

41 and, having grasped the little child’s hand,

he says to her,

“Talitha, koum,”

which is translated,

“Little girl, I say to you, rise up.”

42 And immediately the little girl arose

and started walking around.

After all, she was twelve years old.

And they were immediately astonished beyond all astonishment.

43 And he strictly ordered them that no one should know this,

and he told them to give her something to eat.

(Translation by MGVHoffman 2021, modified with suggestions by Courtney Weller Erzkus and Hillary Christensen)