

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 εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, 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 ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῆ 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.
- σωθῆ / saved: The word σώζω 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 (ιάομαι) 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 ὀπισθεν 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, γυνή = 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 σώζω 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 σφύζω.

30

καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς 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 ἤψατο;

^{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 ὁ 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 ὑγιής 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 σώζω 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 ὑγιής = be cured, well, healthy: Note that some distinction is here being made between the woman being saved/healed (σώζω) and being cured.
- ἀπὸ τῆς μάστιγός σου confirms the description of the healing in v29.

35

Ἐτι 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 diminutive 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 "kēphās = Cephas = rock" in John 1.42 and in Pauline references), and so "Petros" preserves the oddity 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 (יְהוָנָן = *Iōhanan*) 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, ὃ ἐστὶν 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,

Commented [MVH1]: menstruating continuously

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 MGVBHoffman 2021, modified with suggestions by Courtney Weller Erzkus and Hillary Christensen)