

Mark 05 - The Demoniac at Gadera: Demons Cast Into Swine; Raising Jairus' Daughter; Woman with the Issue of Blood

III. Opposition to the servant (Mark 3:20—8:33)

(4) Opposition causes Christ to change the direction of his ministry (Mark 4:1—5:43)

(B) Revelation to his disciples (Mark 4:35—5:43)

(b) Power over demons (5:1-20)

(c) Power over disease and death (5:21-43)

Mark 5

(b) Power over demons (5:1-20) (Cf. Matt 8:28-34; Luke 8:26-39)

The Demoniac in Gadera: Demons Cast Into Swine

1 They came to **the other side of the sea**, into the region of the Gerasenes.

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

1 They arrived at the other side of the sea in the territory of the Gerasenes.

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

- "...the other side of the sea" - the "east bank"; Gentile country, the Decapolis ("ten cities")

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

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

2 Just as Jesus stepped out of the boat, a man with an unclean spirit came out of the tombs and met him.

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

- "...from the tombs" - cavern tombs have been found which appear to have been used for dwellings about 2 miles east/southeast of where Jesus landed

- Matthew wrote that there were two men, but Mark and Luke only focused on the more prominent of the two

1 Peter 5:8: Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

Never underestimate the destructive power of Satan. Every unsaved person is controlled to a certain extent by Satan (Eph 2:1-3; Col 1:13). His goal is your destruction. Society cannot cope with the problems caused by Satan and sin. (Matthew indicates that there was another man, but Mark and Luke center on this one.)

3 He lived among the tombs; and no one was able to bind him anymore, not even with a chain,

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

3 He lived among the tombs, and no one could restrain him any longer, not even with a chain.

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

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.

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.

4 He had often been restrained with shackles and chains, but had snapped the chains apart and broken the shackles in pieces. No one could tame him.

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.

- The man's physical strength had progressively increased, evidently due to the demons' increasing hold on him. Now, nothing could restrain him.

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

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

5 He kept screaming night and day among the tombs and on the mountainsides, and kept cutting himself with stones.

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

- The poor man was miserable in his condition

6 Seeing Jesus from a distance, he ran up and bowed down before Him;
6 Seeing Jesus from a distance, he ran up and bowed down before Him;
6 When he saw Jesus from a distance, he ran and fell down in front of him,
6 But when he saw Jesus afar off, he ran and worshipped him,
- The way the man reacted to seeing Jesus shows that the demons within him recognized Jesus as someone superior to them
— The demons controlled the man's physical movements and his words

7 and shouting with a loud voice, he *said, "What business do You have with me, Jesus, **Son of the Most High God? I implore** You by God, do not torment me!"
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!"
7 screaming in a loud voice, "What do you want with me, Jesus, Son of the Most High God? I beg you in the name of God never to torment me!"
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.
- "...Son of the most high God" - the demons recognized Jesus' deity (Gen 14:18-24; Num 24:16; Is 14:14; Dan 3:26; 4:2; Cf. Mark 1:23-24)
— The demons feared that Jesus would send them to their eternal judgment immediately, something only God can do (Rev 20:1-3; Cf. Matt 8:29; Luke 8:31)
- "...implore" - to beg
— The tormenting demon begged for deliverance from torment by Jesus
— Ironically, He appealed to Jesus for mercy in God's name. He probably did this because he knew that Jesus was subject to His Father

Astonishing (undeclared) insights: the demons knew who Jesus was and they knew their own prophetic destiny. They believed in prayer because they begged Jesus not send them into the *abousso*, the place of torment (Mark 5:7; Luke 8:31). Yet, they did not know what Jesus planned to do. Satan can know God's plans only if God reveals them.

The Nature of Demons

They desperately seek embodiment. This is in contrast to angels (fallen or otherwise). Demons can derange mind and body (Matt 12:22; 17:15-18; Luke 13:16). They know the deity and lordship of Christ in the spirit world (Matt 8:31-32; Mark 1:24; Acts 19:15; James 2:19). They realize their predestined fate (Matt 8:31-32; Luke 8:31).

8 For **He had *already* been saying to him, "Come out of the man, you unclean spirit!"**
8 For He had been saying to him, "**Come out of the man, you unclean spirit!**"

8 Jesus had been saying to him, "Come out of the man, you unclean spirit!"

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

- "...He had *already* been saying to him" - in the Greek imperfect tense, which can mean that Jesus had been repeatedly commanding the demons to depart (as implied in the NIV) — It can also mean that something was about to follow. In this case, the KJV translation is best.

- Jesus evidently addressed the head demon

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

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

9 Then Jesus asked him, "What's your name?" He told him, "My name is Legion, because there are many of us."

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

- "...My name is Legion" - they are subject to Him

— A Roman legion was typically between 5,000 to 6,826 men

— The head demon probably used this as a round number to represent thousands of demons

— It also suggests their organization, strength, oppression and authority over the man they influenced

— Jesus probably asked this question for the disciples' benefit (and ours!)

10 And he begged Him earnestly not to send them out of the region.

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

10 He kept pleading with Jesus not to send them out of that region.

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

- This verse also shows the superiority of Jesus' power (authority), which the demons recognized

- It is unclear why the demons wanted to remain in that area of the country

11 Now there was a **large herd of pigs feeding** nearby on the mountain.

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

11 Now a large herd of pigs was grazing on a hillside nearby.

11 Now there was there high unto the mountains a great herd of swine feeding.

- "...large herd of pigs feeding" - this is surprising: it implies a Gentile marketplace

12 And *the demons* begged Him, saying, "Send us into the pigs so that we may enter them."

12 *The demons* implored Him, saying, "Send us into the swine so that we may enter them."

12 So the demons begged him, "Send us among the pigs, so that we can go into them!"

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

- A strange request. Apparently they need God's permission even to enter animals. They don't hesitate to touch an unregenerate person!

— They can touch him anytime they want to: 2 Tim 2:26: and they may come to their senses *and escape* from the snare of the devil, having been held captive by him to do his will.

— Evidently, the demons requested permission to enter the swine so they could destroy them

- Jesus' permission resulted in everyone seeing the great destructive power and number of demons, and that the man had experienced an amazing deliverance

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

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.

13 So he let them do this. The unclean spirits came out of the man and went into the pigs, and the herd of about 2,000 rushed down the cliff into the sea and drowned there.

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.

- "...Jesus gave them permission" - stranger still, Jesus acquiesced to their request! Why? To warn us concerning the reality of these beings. Note the astonishing number: 2,000!

14 Their herdsmen ran away and reported *it* in the **city** and in the countryside. And *the people* came to see what it was that had happened.

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.

14 Now when those who had been taking care of the pigs ran away, they reported what had happened in the city and countryside. So the people went to see what had happened.

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.

- "...city" - probably Gergesa

15 And *then* they *came to Jesus and *saw the man who had been demon-possessed sitting down, clothed and in his right mind, the *very* man who had *previously* had the "legion"; and **they became frightened**.

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.

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

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.

- What the man needed was not reformation, but resurrection. Don't we all!

- The demoniac had previously been a raving maniac, but now he was sitting peacefully, in his right mind

— He had been shamelessly naked (Luke 8:27), but now he clothed himself

- "...they became frightened" - the people's fear arose, partially from anticipating what Jesus might do with the great power He obviously possessed

16 Those who had seen *it* described to them how it had happened to the demon-possessed man, and *all* about the pigs.

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

16 The people who had seen it told them what had happened to the demon-possessed man and the pigs.

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

17 And they began to beg Him to leave their region.

17 And they began to implore Him to leave their region.

17 So they began to beg Jesus to leave their territory.

17 And they began to pray him to depart out of their coasts.

- It appears the people requested He depart from their community because they reasoned that if He dealt with evil so severely, He would eventually destroy them too

— Rather than turning to Him in worship, they turned from Him to the darkness they preferred (Cf. John 1:11; 3:19)

— Mark's account implies that what happened to the pigs disturbed the locals, suggesting that economic loss played a part in their request

18 And as He was getting into the boat, the man who had been demon-possessed was begging Him that he might accompany Him.

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

18 As Jesus was getting into the boat, the man who had been demon-possessed kept begging him to let him go with him.

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.

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."

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."

19 But Jesus wouldn't let him. Instead, he told him, "Go home to your family, and tell them how much the Lord has done for you and how merciful he has been to you."

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.

- Bloom where you're planted

- Why did Jesus instruct the man to tell others about the "great things the Lord hath done for thee," whereas He told the cleansed leper not to tell anyone (1:44; Cf. 5:43; 7:36)?

— Likely the fact that there was little danger in this Gentile region that the people would create problems for Jesus' mission, as they did cause in Jewish territory

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

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

20 So the man left and began proclaiming in the Decapolis how much Jesus had done for him. And everyone was utterly amazed.

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

- His ministry was fruitful; the next time Jesus visits this region he is welcomed (Mark 7:31ff)

- "...Decapolis" - a league of 10 Greek cities, all but one of which stood on the east side of the lake

— Gergesa, Damascus, Kanatha, Scythopolis, Hippos, Raphana, Pella, Dion, Philadelphia, and Gadera

(c) Power over disease and death (5:21-43) (Cf. Matt 9:18-26; Luke 8:40-56)

Raising of Jairus' Daughter & the Healing of the Woman with the Issue of Blood

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

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.

21 When Jesus again had crossed to the other side in a boat, a large crowd gathered around him by the seashore.

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.

- They returned via boat from the southeast to the northwest side of the lake

22 And one of the **synagogue officials**, named Jairus, *came, and upon seeing Him, *fell at His feet

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

22 Then a synagogue leader named Jairus arrived. When he saw Jesus, he fell at his feet

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,

- "...synagogue officials" - not priests, but lay leaders who were responsible for the worship services and the synagogue's physical facilities

23 and *pleaded with 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."

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."

23 and begged him urgently, saying, "My little daughter is dying. Come and lay your hands on her so that she may get well and live."

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.

- It was not easy for Jairus to come to Jesus publicly and ask for His help

— This was a gutsy move: it jeopardized his standing among the Jewish leadership... He was desperate

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

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

24 So Jesus went with him. A huge crowd kept following him and jostling him.

24 And Jesus went with him; and much people followed him, and thronged him.
- Jesus is always ready to respond to us; He will already be on His way into our own experiences when we call upon Him...

The Healing of the Woman with the Issue of Blood

25 A woman who had had a **hemorrhage** for twelve years,

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

25 Now there was a woman who had been suffering from chronic bleeding for twelve years.

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

- "...hemorrhage" - 2x in these verses (v29,34) her disease was called a "disease"; the Greek word *mastix* has the connotation of a whip or scourge.

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 instead had become worse—

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—

26 Although she had endured a great deal under the care of many doctors and had spent all of her money, she had not been helped at all, but rather grew worse.

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

- She also was desperate. Dr. Luke adds the perspective that she was humanly incurable (Luke 8:43).

— What remedies are you trying? Pleasure? Education/Intelligence? Religion?

— She was destitute. Sin will rob you of your health, your home, your happiness, your life.

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

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

27 Since she had heard about Jesus, she came up behind him in the crowd and touched his robe,

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

- She had faith in Jesus' ability to heal her and a belief that she could obtain healing by touching His clothing (Cf. 3:10; 6:56)

— She tried to remain unobtrusive, since her condition rendered her and all who contacted her ritually unclean (Lev 15:25-27)

— She had apparently come from some distance since no one in the crowd recognized her or objected her being there

28 For she had been saying *to herself*, "If I just **touch His garments**, I will get well."

28 For she thought, "If I just touch His garments, I will get well."

28 because she had been saying, "If I can just touch his robe, I will get well."

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

- "...touch his garments" - her goal: the blue fringe of the hem (Matt 9:20-21; Num 15:38); see Hems

29 And **immediately** the flow of her blood was dried up; and she felt in her body that she was healed of her disease.

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

29 Her bleeding stopped at once, and she felt in her body that she was healed from her illness.

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

- "...immediately" - *euthys*, immediately; the healing was instantaneous, but it happened without Jesus' conscious participation

30 And immediately Jesus, perceiving in Himself that power from Him had gone out, turned around in the crowd and said, "**Who touched My garments?**"

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?**"

30 Immediately Jesus became aware that power had gone out of him. So he turned around in the crowd and asked, "**Who touched my clothes?**"

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?**

- Just as quickly (*euthys*, immediately) Jesus perceived that power left Him

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

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

31 His disciples asked him, "You see the crowd jostling you, and yet you ask, '**Who touched me?**'"

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

- The harshness of the disciples' reply is unique to Mark; Peter voiced this (Luke 8:45)

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

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

32 But he kept looking around to look at the woman who had done this.

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

- He's calling for her public testimony

- The disciples were probably eager to get Jesus to Jairus' house before it was too late. Yet Jesus wanted to speak to the woman and to assure her that it was her faith in Him that had resulted in her healing, not merely her touch.

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.

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.

33 So the woman, knowing what had happened to her, came forward fearfully, fell down trembling in front of him, and told him the whole truth.

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.

34 And He said to her, **"Daughter, your faith has made you well; go in peace and be cured of your disease."**

34 And He said to her, **"Daughter, your faith has made you well; go in peace and be healed of your affliction."**

34 He told her, **"Daughter, your faith has made you well. Go in peace and be healed from your illness."**

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

- Jesus' words to her were full of spiritual sensitivity and compassion. She had nothing to fear from Him.

— Perhaps she was afraid because she had obtained Jesus' power without His permission (via stealth); perhaps it was fear that she had rendered Jesus ritually unclean

- "...Daughter" - the only time He addressed anyone that way; ie., "You're a child of God"

— The woman's faith not only resulted in her physical healing, but also brought her into His spiritual family (Cf. Is 53:10; Mark 3:35; 7:26; 10:52)

— Her faith was the means whereby she obtained Jesus' help; it expressed belief that Jesus could heal her and hope that He would

Raising Jairus' Daughter (Cf. Matt 9:18-19,23-26; Luke 8:40-42,49-56)

35 While He was still speaking, *people* *came from *the house of* the synagogue official, saying, "Your daughter has died; why **bother** the Teacher further?"

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?"

35 While he was still speaking, some people came from the synagogue leader's home and said, "Your daughter is dead. Why bother the Teacher anymore?"

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?

- Whoops! A devastating report. Too late?

- "...bother" - Jesus is never annoyed by our bringing our circumstances to Him. We don't trouble Him by bringing our prayers.

— The people who reported the death of Jairus' daughter regarded Jesus only as an ordinary teacher or rabbi. They believed He could only help the living.

36 But Jesus, overhearing what was being spoken, *said to the synagogue official, "**Do not be afraid, only believe.**"

36 But Jesus, overhearing what was being spoken, *said to the synagogue official, "**Do not be afraid *any longer*, only believe.**"

36 But when Jesus heard what they said, he told the synagogue leader, "**Stop being afraid! Just keep on believing.**"

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

- Blessed, comforting words! When we are at the end of our own resources, these same blessed words come home to our hearts to yield peace and confidence today!

— Literal translation: "Be not afraid, but go on believing"

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

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

37 Jesus allowed no one to go further with him except Peter, James, and John, the brother of James.

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

- Probably limited the audience in order to limit popular reaction to it
- If multitudes thronged to Jesus because He healed them, how much more would they seek His physical help if they knew He could raise the dead
- The Inner Circle:
 - At the raising of Jairus' daughter (Mark 5:37-43)
 - At the Transfiguration (Mark 9:1-8)
 - At the Olivet Discourse (with Andrew) (Mark 13:3)
 - At Gethsemane (Mark 14:32-33)

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

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

38 When they came to the home of the synagogue leader, Jesus saw mass confusion. People were crying and sobbing loudly.

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

- Jesus dismissed one crowd, but found another waiting for Him at Jairus' house
- The paid mourners were already at work, weeping, wailing, singing, playing flutes and clapping their hands (Cf. Jer 9:17; Amos 5:16)
- The *Mishnah* specified that even the poorest husband had to hire at least two flute players and one female to wail when his wife died [Ketuboth 4:4]

39 And after entering, He *said to them, "Why are you making a commotion and weeping? The child has not died, but is **asleep**."

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

39 He entered the house and asked them, "Why all this confusion and crying? The child isn't dead. She's **sleeping**."

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**.

- For the believer, death is the only period during which the body sleeps awaiting resurrection (1 Thess 4:13-18; 1 Cor 15:51-58)
- "...asleep" - she was asleep in death; He was using the word figuratively (Cf. Matt 9:24; John 11:11-14)
- He meant that though she was dead, her death would be no more permanent than sleep
- The spirit does not sleep: for in death, the spirit of the believer leaves the body (James 2:26), and goes to be with Christ (Phil 1:20-23)

There is a significant insight in the plight of Job:

Job 1:2-3:

2 Seven sons and three daughters were born to him.

3 His possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and very many servants; and that man was the greatest of all the men of the east.

Satan destroyed all his substance, including his seven sons and three daughters. Yet, God ultimately restored to Job twice as much as before:

Job 42:12-13,15:

12 The LORD blessed the latter *days* of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand female donkeys.

13 He also had seven sons and three daughters.

15 In all the land no women were found as beautiful as Job's daughters; and their father gave them inheritances among their brothers.

The Lord restored twice of his possessions, but only seven sons and three daughters. Why? He hadn't lost the ones who died! They were there in heaven waiting for him...

40 And **they *began* laughing at Him**. But putting them all outside, He *took along the child's father and mother and His own companions, and *entered *the room* where the child was *in bed*.

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.

40 They laughed and laughed at him. But when he had driven all of them outside, he took the child's father and mother, along with the men who were with him, and went into the room where the child was.

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.

- "...they *began* laughing at Him" - the observers present took Jesus' words literally and mocked Him for His apparent superficial diagnosis

— Their reaction proves that the girl was dead

41 And taking the child by the hand, He *said to her, "**Talitha, kum!**" (which translated means, "**Little girl, I say to you, get up!**").

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

41 He took her by the hand and told her, "**Talitha kum,**" which means, "**Young lady, I tell you, get up!**"

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.**

- The Source of All Life, the Creator of the Universe (John 1:3; Col 1:16) took her by the hand and said *Talitha cumi* = Aramaic: "Little Lamb, wake up" (Mark is translating for the Gentile reader)

- There is only a one letter difference between Jesus' command here and the one Peter uttered when he restored Dorcas to life (Acts 9:40). Peter said, *Tabitha kum*

- Four distinct incidents in Mark 4-5:

1. Power of nature: the storm (Mark 4:35-41)
2. Power of Satan: the Demoniac (Mark 5:1-20)
3. Power of disease: the woman (Mark 5:25-34)
4. Power over death: Jairus' daughter (Mark 5:35-43)

42 And immediately the girl got up and *began* to walk, for she was **twelve years old**. And immediately they were completely **astonished**.

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

42 The young lady got up at once and started to walk. She was twelve years old. Instantly they were overcome with astonishment.

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.

- When Jesus restored life, recovery was instantaneous, not gradual, as was also true with former prophets (Cf. 1 Kings 17:19-20; 2 Kings 4:33)

- "...twelve years old" - we'll come back to this relevant detail...

— The woman with the issue of blood began living when she should have died from her incurable condition; the girl had just died when she should have begun living as a young woman. Jesus could—and did—deliver both from death.

- "...astonished" - *existemi*, out of their minds with great amazement

43 And He gave them strict orders that no one was to know about this, and He told *them* to have *something* given her to eat.

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.

43 But Jesus strictly ordered them not to let anyone know about this. He also told them to give her something to eat.

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

- The little child was beyond all human help. All of us are dead in sin; only He can give life.

— Others include: the widow of Nain's son (Luke 7:11-17) and Lazarus (John 11). No one ever died in His presence.