

Mark Chapter 5

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

“The sea” is the Lake of Galilee, about 12-1/2 miles long by 7-1/2 miles wide.

This place of the "Gadarenes" is on the side of the Sea of Galilee across from Capernaum. The word Gadarenes most likely refers to the small town of Gersa (or Khersa, Kursi; see note on Matt. 8:28), which was located midway on the eastern shore.

“Country of” refers to the general region that included Gersa and was under the jurisdiction of the city of Gadara, which was located some 6 miles southeast of the Sea of Galilee.

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

“A man with an unclean spirit”: Mark mentions only one of the demon-possessed men, who was probably the more prominent of the two (Matt. 8:28). The “tombs”, common dwelling places for the demented of that day, were burial chambers carved out of rock hillsides on the outskirts of town.

If the man and his possible companion were Jews, for who touching dead bodies was a great defilement, living in such an area was an added torment.

“Unclean spirit”: This refers to the demon who was controlling the man. Such spirits in themselves were morally filthy and caused much harm for those whom they possessed (see notes on 1:32-34; Luke 4:33, 36; 7:21; 8:2).

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

“No man could bind him”: Multiple negatives are used in the Greek text to emphasize the man’s tremendous strength.

This country of the Gadarenes had a place of caves where they put those who were mentally deranged. This insane man was living in the caves used as entombment for the dead. This man was obviously possessed of an evil spirit so ferocious that it was impossible to chain him.

It appears that like most insane people, this man was not only harmful to others, but to himself as well. This man's malady, as many insane people of our day, was a spiritual problem. Sometime during his life unclean spirits had entered into him, and now, they were in total control of him.

This man really had no life. Being possessed of these evil spirits caused him to be totally alienated from society.

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

“Fetters and chains”: “Fetters” (probably metal or perhaps in part, cord or rope), were used to restrain the feet and “chains” were metal restraints for the rest of the body.

This so many times is true of the insane. Society tries to lock them up away from everyone else to keep them from harming others and themselves. There are no answers by man for curing this.

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

“Crying ... cutting himself with stones”: “Crying” describes a continual unearthly scream uttered with intense emotion. The “stones” likely were rocks made of flint with sharp, jagged edges.

There really is no hope available for these people, aside from Jesus Christ. Usually, they wind up as suicide victims, because they can't live with others or themselves. These evil spirits that are called insanity actually torment the victim. Not all, but most insanity is actually being possessed by demons or evil spirits.

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

Not “worshipped” in the full sense. The idea is that he knelt or prostrated himself before Jesus.

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

“What have I to do with thee”: A common expression of protest (see note on 1:24).

“Son of the most high God”: The demons knew that Jesus was deity, the God-man. “Most High God” was an ancient title used by both Jews and Gentiles to identify the one, true and living God of Israel and distinguish Him from all false idol gods (Gen. 14:18-20; Num. 24:16; Deut. 32:8; Psalms 18:13; 21:7; Isa. 14:14; Dan. 3:26; Luke 1:32; Heb. 7:1).

“I adjure thee by God ... torment me not” (see note on 8:29). Mark adds “I implore you,” which shows the demon tried to have Jesus soften the severity of his inevitable fate (James 2:19).

Probably this demoniac man had been watching the boat as it came across the water. The man ran to Jesus and fell down and worshipped Him. Even the demons bow at Jesus' feet. All are subject to Him. This voice that came from the man was the voice of these unclean spirits. They were demons (fallen angels).

They were fully aware that Jesus has power over them. You see again that they know who Jesus is. They do not want to be put in the lake of fire, which they know is their final home.

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

The Greek verb is in the imperfect tense, he was saying, as though the demoniac had interrupted our Lord even while the words were in the act of being uttered.

"You unclean spirit": It is noticeable that our Lord first speaks as if the men were oppressed by a single demon only, and that it is in the answer of the man himself that we learn that their name was Legion. On the man's use of the word “Legion” (see Note on Matthew 8:29).

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

“What is thy name”: Most likely, Jesus asked this in view of the demon's appeal not to be tormented. However, He did not need to know the demon's name in order to expel him. Rather, Jesus posted the question to bring the reality and complexity of this case into the open.

“Legion” would mean simply a vast number. A legion was a Roman army unit consisting of as many as six thousand soldiers. Such a name denotes that the man was controlled by an extremely large number of militant evil spirits, a truth reiterated by the expression “for we are many.”

Jesus just spoke, not to the man, but to the unclean spirit in the man. And tells him to come out of the man. I personally believe that the reason Jesus asked him what his name was is for our benefit.

Another reason that I believe He asked his name was so the magnitude of this miracle can be told. Many times a person that is demon possessed will have many demons.

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

“He besought him”: The demon understood that Jesus had all power over him and addressed Him with an intense desire that his request be granted.

“Not send them away out of the country” (see note on verse 1). The demons wanted to remain in the same area where they had been exercising their evil powers.

This is a strange thing about demons. They do not like to leave the family or the area where they are cast out. I suppose they feel that other members of the family might have a similar weakness and will allow them into them. These unclean spirits do not have bodies; they try to find a body that will be willing for them to enter, so that they may use the body as a dwelling place.

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

“Swine”: Pigs were unclean animals to the Jews, so the people tending this herd were either Gentiles or Jews unconcerned about the law (see note on Matt. 8:30).

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

Notice here a few things about these devils or unclean spirits.

- (1) They were not in control, even though there were many of them.
- (2) They had to ask Jesus' permission to go into the swine.
- (3) They preferred people to indwell, but their second choice was animals.

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

“Jesus gave them leave”: According to His sovereign purposes Jesus allowed the demons to enter the pigs and destroy them, the text offers no other explanation (Deut. 29:29; Rom. 9:20). By doing this, Jesus gave the man a graphic, visible and powerful lesson on the immensity of the evil from which he had been delivered.

You can easily see why the man was so violent with 2,000 of these terrible spirits in him.

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

You can imagine how the story would spread. These men had lost a great herd of swine.

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

“Sitting”: The man’s restful condition was a strong contrast with his former restless, agitated state.

“In his right mind”: He was no longer under the frenzied, screaming control of the demons.

“Possessed with the devil” and “had the legion” refers to this one man having been the victim of multiple-demon possession.

“Afraid:” the same response the Twelve had in (4:41).

This fear that came upon these men was because the power of God had come among them, and they did not know what to do. Here, they saw the man who just an hour earlier was insane, and he was totally restored to his sanity and was worshipping Jesus. They had never seen anything like this before. People fear what they do not understand.

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

“Those ... told ... concerning the swine”: “Those” may refer to both the 12 and the men who tended the pigs. They wanted people to know what had happened to the man and the pigs, and the relationship between the two events.

“Pray” here means “request” or “implore.” “Coasts” means “region.” The local citizens asked Jesus to leave their region, out of fear of suffering further financial losses, though His presence might have brought them additional blessings and their sick more healings.

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

“Pray him to depart out of their coasts”: The residents of the region became frightened and resentful toward Jesus because of what had happened. They may have been concerned about the disruption of their normal routine and the loss of property, and they wanted Jesus and His powers to leave the area so no more such financial losses would occur.

More compelling however, was the reality that they were ungodly people frightened by Christ’s display of spiritual power (see note on Matt. 8:34).

We see here, not men who were humbly seeking to repent before the Lord. These men wanted Jesus to leave their area fearing that Jesus would cause them more loss of their worldly goods. They had to be aware that this great power is of God, but perhaps their fear was worsened by their knowledge that they were not godly men.

Mark 5:18-19 "And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him." "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."

“Tell them ... the Lord hath done”: Jesus was referring to Himself as God who controlled both the natural and the super-natural worlds (Luke 8:39).

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

“Decapolis” was the area southeast of the Sea of Galilee, containing many Gentile settlers. This was a league of 10 Greek-influenced (Hellenized), cities east of the Jordan River (see note on Matt. 4:25).

Jesus seems to have been more willing to make His deeds and identity known in a non-Jewish context. (See also John 4:4-26). In the Capernaum area by contrast, He felt the need to maintain a lower profile (1:34, 44; 3:12). The man tells what Jesus has done, although Jesus told Him to speak of “the Lord,” the God of Israel (verse 19).

The folks at home knew just how badly possessed of demons this man had been. They were his neighbors and friends. There had been a miracle, and these people could not deny it. It was only up to the man to tell them who did it and how He did it. They knew it was done.

Here we see in effect, a person giving his testimony to those who know just how bad it had been. Now they would be more receptive of Jesus. There would be no question who He is and that the power of Almighty God brought this miracle about.

Mark Chapter 5 Questions

1. What country did Jesus go to on the other side of the sea?
2. Who met Jesus immediately after He got out of the ship?
3. Where was the man's dwelling place?
4. This man's problem was so great they could not restrain him even with _____.
5. What really had happened to the man?
6. Who would a person like this harm?
7. How did the man try to destroy himself?
8. What is insanity, usually?
9. What did the man do when he saw Jesus?
10. The unclean spirit in the man called Jesus what?
11. What did he ask Jesus not to do?
12. What did Jesus say to the unclean spirits?
13. What was the name of the demons?
14. Why did these demons not want to leave the country?
15. The devils asked to be cast into what animals?
16. Jesus gave these evil spirits what permission?

17. How many animals were there?
18. What did the keepers of the swine do?
19. What condition was the freed man in when the men of the city saw him with Jesus?
20. What request did the man make to Jesus?
21. What did Jesus answer him?
22. What did the men of the city ask Jesus to do?
23. What witnessed to the home folks more than what the man said?
24. What two things could the man tell the people that they could not readily see?

Mark Chapter 5 Continued

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

“Unto the other side”: Jesus and the disciples returned to the northwest shore of the Sea of Galilee.

We assume that this was Capernaum, because it was across the sea. This is on the edge of the Sea of Galilee, as we said before. Probably, the people were aware that Jesus would return here and were awaiting Him. At any rate, it didn't take long for a crowd to gather.

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

The synagogue officials were those who presided over the elders of local synagogues. Those elder groups, made up of lay officials, were in charge of arranging the services and overseeing other synagogue affairs.

A synagogue ruler was a layman who helped oversee and plan the synagogue services, and also saw to the care of the building. Jairus may have had previous contact with Jesus, who attended synagogue regularly.

We see here, one of the elders of the church came to Jesus. "Jairus" means "he will illuminate". This was a very difficult thing for someone from the Jewish synagogue to do. He humbled himself to Jesus to save his daughter's life. The same account in Matthew says she was even now dead. The account in Luke said she lay dying.

At any rate, her condition was hopeless unless Jesus intervened. The love of this parent overcame all the fear of his friends' laughter. Jairus had seen the miracles in the synagogue and he knew that just one touch from the hand of Jesus did miracles. He wanted his daughter to live and he had come to Jesus as a last resort.

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

The laying on of hands was commonly associated with healing.

Mark 5:24 "And [Jesus] went with him; and much people followed him, and thronged him."

“Thronged” stresses that people were physically being pushed up against Jesus (see verse 31).

We see here, that the instant Jesus stepped out into the street, the people surrounded Him. The word had traveled far and wide that Jesus was healing and doing all of these miracles.

Mark 5:25 "And a certain woman, which had an issue of blood twelve years,"

“Issue of blood”: Denotes a chronic internal bleeding, perhaps from a tumor or other disease (see note on Matt. 9:20).

Mark 5:26 "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,"

“Suffered many things ... many physicians”: In New Testament times, it was a common practice in difficult medical cases for people to consult many different doctors and receive a variety of treatments.

The supposed cures were often conflicting, abusive and many times made the ailment worse, not better. Luke the physician (in Luke 8:43), suggested the woman was not helped because her condition was incurable.

This same account of this woman's illness in Luke said that she had spent all of her money trying to find a cure for this hemorrhaging. This had been going on twelve years and she had given up on help from the physicians. Her only hope was Jesus.

Mark 5:27-28 When she had heard of Jesus, came in the press behind, and touched his garment." "For she said, If I may touch but his clothes, I shall be whole."

“If I may touch but his clothes”: The woman’s faith in Jesus’ healing powers was so great that she believed even indirect contact with Him through His garments (see note on Matt. 9:20), would be enough to produce a cure.

Popular belief had it that a person’s dignity and power extend to what he wears.

She felt unworthy for Him to touch her since she was a Gentile woman; but she felt if she might just touch His garment, she would be healed. Her faith was great. Her faith had brought her, in her weakened condition, to be in this crowd that she might touch His garment.

Perhaps the delay was so Jairus' daughter would be dead, and Jesus would show His power to resurrect the dead.

Mark 5:29 "And straightway the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague."

“Fountain of her blood”: The source of her bleeding, with the analogy being to the origin of a spring.

The instant she touched Him, she was healed. She was expecting healing and she received it when it came.

Mark 5:30 "And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"

“Virtue had gone out of him”: Christ’s “power”, His inherent ability to minister and work supernaturally, proceeded from Him under the conscious control of His sovereign will.

“Who touched my clothes?” Jesus asked this question, not out of ignorance, but so He might draw the woman out of the crowd and allow her to praise God for what had happened.

Jesus is immediately aware that God has exercised His power “(virtue),” through Jesus. The woman’s faith has been rewarded.

Jesus knew that healing virtue had gone out of Him. He asked who had received healing. You know there were masses around Him who wanted to be healed. We might ask ourselves why God chose her to heal. It was because of her great faith. Faith pleases God. Jesus felt the healing power of God surge out of Him.

This is so interesting, because so many touched Jesus physically; they were pressed all around Him. Only one touched into His healing power. Her touch was a touch of faith, knowing within herself that one touch would make her whole. Healing is a spiritual gift, but many times it comes with a physical touch of the hand. This touch was the act of faith that it took to activate the miracle.

Mark 5:31 "And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

The disciples express impatience or annoyance, perhaps resenting Jesus' delay at a critical time for Jairus' daughter.

We see that Jesus wanted her to publicly proclaim this miracle. She felt as if maybe Jesus would not have bothered with her if she had asked, and she had received this blessing kind of without permission. She was not aware that Jesus would heal or save whosoever will.

Mark 5:32-33 "And he looked round about to see her that had done this thing." "But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth."

The woman would be fearful of a rebuke, since her bleeding rendered her "unclean" according to Jewish law. She ought not to have been mixing in the crowd, nor reaching out purposely to touch a man.

That she owned up openly indicates that her interest lay not only in physical health: she wanted to be right with Jesus Himself. Her faith, not the grasp of her hand, brought restoration to her.

This reminds me of the Scripture (in Romans 10:9). We not only must receive Jesus in our hearts, but confession with the mouth is made unto salvation. She must proclaim this miracle to keep it. Confession is good for the soul, and she had done just that here.

Mark 5:34 "And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

"Thy faith hath made thee whole": Jesus' public statement concerning the woman's faith (expressed in verses 28, 33), and its results.

The form of the Greek verb translated "has made you whole", indicates that her healing was complete. It is the same Greek word often translated "to save" (see note on Matt. 9:22), and is the normal New Testament word for saving from sin, which strongly suggests that the woman's faith also led to spiritual salvation.

We see here again, that the woman's great faith was what attained her healing for her. The King of Peace spoke peace to her. It appears that this sickness she had, had been a judgment from God (plague). At any rate, she was forgiven and freed from the plague.

Mark 5:35 "While he yet spake, there came from the ruler of the synagogue's [house certain] which said, Thy daughter is dead: why troublest thou the Master any further?"

Obviously, Jesus has intentionally let the time pass in which He might have preserved the girl's life.

In the midst of Jesus' ministering to the woman with the issue of blood, we see the men come to tell Jesus that Jarius' daughter was dead. There must be an impossibility before there can be a miracle. Here they tell Jarius, don't bother Jesus any further, your daughter is dead.

Mark 5:36 "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe."

“Believe,” literally: “Keep on believing.” The verb is a command for present, continuous action urging Jairus to maintain the faith he had initially demonstrated in coming to Jesus. Christ knew there was no other proper response to Jairus’ helpless situation and He was confident of faith’s outcome (Luke 8:50).

We see again, that Jairus was a high official in the synagogue. Jesus reminded him not to doubt, but believe. This was asking a very difficult thing in the sense that in the flesh she was dead. The Spirit can quicken the dead however.

Mark 5:37 "And he suffered no man to follow him, save Peter, and James, and John the brother of James."

“Peter, and James and John” were also chosen to witness the Transfiguration (9:2).

This is the first time Mark gives special status to these 3 disciples. Scripture never explains why these men were sometimes allowed to witness things that the other disciples were excluded from (9:2; 14:33), but the trio did constitute an inner circle within the 12. Even the Greek grammar implies this inner grouping by placing their 3 names under one definite article.

Here again, we see these three chosen out for special things. If Jesus had favorites, these three were them. These three were about to see in action that Jesus had power over death.

Mark 5:38 "And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly."

Professional mourners would be already singing dirges and raising a stir.

“Wept and wailed”: In that culture, a sure sign that a death had occurred. Because burial followed soon after death, it was the people’s only opportunity to mourn publicly. The wailing was especially loud and mostly from paid mourners (see note on Matt 9:23).

The mourning had already begun. Jesus saw all of this crying and commotion in the house.

Mark 5:39 "And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

“Is not dead, but sleepeth”: With this figurative expression, Jesus meant that the girl was not dead in the normal sense, because her condition was temporary and would be reversed (see note on Matt. 9:24; John 11:11-14; Acts 7:60; 13:36; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13-14).

The girl was in fact dead (verse 35). But Jesus knows her death will be reversed.

We learned, in another account, that this girl was about 12 years old. Jesus was actually telling these people that breathing life into this child again was nothing for Him. He is life.

Mark 5:40 "And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying."

“Laughed him to scorn”: This could more literally be translated, “laughing at him” or “were laughing in His face.” They understood Jesus’ words literally and thought they were absurd, so “laughing” most likely refers to repeated bursts of laughter aimed at humiliating the Lord.

This reaction, although shallow and irreverent, indicates the people were convinced of the irreversible nature of the girl's death and underscores the reality of the miracle Jesus was about to do.

“Put them all out”: This was an emphatic, forceful expulsion which showed Christ's authority and was done because the disbelieving mourners had disqualified themselves from witnessing the girl's resurrection.

Then He took Peter, James, John and the parents to the bed where the young girl was lying.

Mark 5:41 "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise."

“Talitha cumi”: Mark is the only gospel writer who recorded Jesus' original Aramaic words. “Talitha” is a feminine form of “lamb,” or “youth.” “Cumi” is an imperative meaning “arise.” As in other such instances, Jesus addressed the person of the one being raised, not just the dead body (Luke 7:14; John 11:43).

We see here, the power of life flowing through Jesus' hand to this child. The power of life and death is in Jesus' hands. Eternal life and death is in His hands as well.

Mark 5:42 "And straightway the damsel arose, and walked; for she was [of the age] of twelve years. And they were astonished with a great astonishment."

Telling her age tells us that this girl was not a baby, but fully old enough to walk. You can imagine how surprised they were when this supposedly dead girl arose and walked.

Mark 5:43 "And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

“No man should know it”: Knowledge of the miracle could not be completely withheld, but Christ did not want news of it to spread until after He had left the area, because He knew such news might cause His many Jewish opponents in Galilee to seek Him out and kill Him prematurely.

He also wanted to be known for bringing the gospel, not as simply a miracle-worker. Jesus was no doubt concerned that the girl and her parents not be made the center of undue curiosity and sensationalism.

The crowd would eventually know, of course, that the girl had been raised from the dead. Jesus wants the fact to be concealed for the time being, giving Him time to depart and avoid ostentatious acclaim.

Also, the parents will still be able to keep the details of the resuscitation secret from the scornful unbelievers outside the door. Jesus' custom all along was to make Himself known to earnest seekers, but to conceal His true identity from skeptics.

In another gospel, they were instructed to give her meat. They were not to spread the word. However It would be hard to conceal since so many were there mourning her death and now she was alive.

Just as on resurrection day when all who are in their graves shall hear His voice and come forth, these rejoicing parents had seen their daughter hear His voice and come forth. It will be next to impossible not to tell this wonderful story.

Mark Chapter 5 Continued Questions

1. Where did Jesus go when He left the demoniac man?

2. Who was the ruler of the synagogue who came to Jesus?
3. What show of emotion did he show to Jesus?
4. What was his need?
5. What does Jairus mean?
6. How bad was the little girl?
7. Why did he come to Jesus for help?
8. What happened when Jesus entered the street to go to Jairus' house?
9. How long had the woman had the issue of blood?
10. What had she previously done to get help?
11. What had she said within herself would heal her?
12. When she touched Him, what did Jesus feel?
13. What happened to the woman?
14. What question did Jesus ask that the disciples thought was strange?
15. When was she healed?
16. The woman, fearing and trembling, did what?
17. What made the woman whole?
18. What is a plague?
19. Why did they tell Jairus not to trouble the Master?
20. What two things did Jesus tell Jairus to do?
21. Which three disciples did Jesus allow to go with Him to Jairus' house?
22. What did Jesus do with the onlookers, besides the three disciples and the parents?
23. What did Jesus tell them about the damsel?
24. What did Jesus do to the damsel to revive her?
25. What specific words did He say?
26. What happened?
27. How old was the little girl?

28. The power of life and death is in whose hands?

29. What further words did Jesus tell the parents about the girl, 2 things?