

8/30/20

Mark 5

Jesus now comes to the southeastern shore of the Sea of Galilee, having revealed He was victorious over nature, calming the wind and the sea, being the One who created and controls creation.

Prior to this Jesus has revealed things kept secret from the foundation of the world by the Kingdom Parables.

1. These parables are key to understanding the Church Age and the evil of the world against the gospel.

2. Jesus has just calmed the storm amazing his disciples.

5:1-20 The deliverance of the demoniac at Gadara.

* The parallel passages. Matt. 8:28-34; Lk. 8:26-39

5:1-5 The demon possessed person at Gadara.

1) The arrival at Gadara, "Then they came to the other side of the sea, to the country of the Gadarenes." vs. 1

a) They apostles and Jesus had left Carperaum at evening and were caught in the midst of a storm, being filled with fear failed the test of faith, as Jesus said, "Let's cross over to the other side" and Jesus calmed the wind and the sea. Mk. 4:35-41

b) This was the capital of Paraea, situated opposite the south extremity of the Lake of Gennesaret on the east side where the tribe of Ruben, Gad and half tribe of Manasseh, thinking they knew better than God.

c) Yet they were the first to go into captivity by Assyria.

2) The approach of the demoniac, "And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit." vs. 2

a) Matthew calls it the country of the Gergesenes and mentions **two** demon-possessed *men*. Matt. 8:28

b) Mark and Luke focused only on the more aggressive one, Matthew does not say if the other demoniac followed Jesus?

3) The particulars about the demoniac, "who had *his* dwelling among the tombs; and no one could bind him, not even with chains, because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him." vs. 3-4

a) He lived among the tombs of the dead and was exceedingly fierce. Matt. 8:28

b) Demon possessed people are very strong, he often had been bound "deo" means to

fasten, a perfect passive tense, it was true in the past to the present.

- c) The word shackles “pede” means a fetter for the feet, chains “halusis”, means a kind of handcuffs.
 - d) The chains or handcuffs for his hands he just pulled apart “diaspao”, to rend asunder or tear in pieces.
- 4) The torment of the demoniac, “And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.” vs. 5
- a) The word crying out “krazo”, means to yell in a very painful manner.
 - b) The word cutting “katakopto” is in the sense of gashing, hacking to scar and mutilate the body to inflict pain and suffering.
 - c) Demons can impersonate people at times.

5:6-13 The encounter of Jesus with the demoniac at Gadara.

- 1) The demon acknowledge Jesus was God, “When he saw Jesus from afar, he ran and worshiped Him.” vs. 6
 - a) The worship “proskuneo”, the do obedience to a superior, knowing He was God, not giving true worship.
 - b) Every knee shall bow...Phil. 2:10
- 2) The demon acknowledged Jesus was more powerful, “And he cried out with a loud

voice and said, “What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me.” vs. 7

- a) The demon “cried out” in agony struggling to be in His presence indicating his incompatibility with Jesus, “What have I to do with You.” vs. 7b
 - b) The demon identifies Jesus as, “the Son of the Most High God”, imploring under oath to not torment him!
* Before the time. Matt. 8:29
 - c) Demons know the Omnipotence of Jesus.
- 3) The demon was commanded to leave the man, “For He said to him, “Come out of the man, unclean spirit!” vs. 8
- a) Unclean spirits are fallen angels.
 - b) For whatever reason they need to possess a human body.
- 4) The demon gives Jesus his name, “Then He asked him, “What *is* your name?” And he answered, saying, “My name *is* Legion; for we are many.” vs. 9
- a) The word ask “eperotao” is in the imperfect tense, Jesus kept on asking.
 - b) A Roman legion had 6,826 of footmen and horsemen, but this does not mean this was the number of demons in the man.
 - c) Do not fall for the false doctrine that Christians can be demon possessed,

under so called “deliverance ministries”.
2Cor. 6:14-16

- d) The New Age movement taps into demons under the guise of intellectualism and the Age of Aquarius, as did Shirely McCaim and others, seeking soothsayers, necromancer, astrologers, etc.
- 5) The request of the demon, “Also he begged Him earnestly that He would not send them out of the country. Now a large herd of swine was feeding there near the mountains.” So all the demons begged Him, saying, “Send us to the swine, that we may enter them.” vs. 10-12
- a) The word begged “parakaleo”, means to call to one’s side to summon or entreat.
- 1)) The tense is again the indicative imperfect active, he kept on begging.
 - 2)) Luke says they said “into the abuzo or bottomless pit”, the somewhere Satan will be bound for one thousand years. Lk. 8:31; Rev. 20:1
- b) The word demons is plural, “we”. vs. 9
 *The demons needed permission, they are not greater than Jesus. 1Jn. 4:4
- 6) The deliverance of the demoniac, “And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.” vs. 13

- a) Some find fault with Jesus for destroying the personal property of the owners.
- b) This was the area of Gentiles, but perhaps they were Jews that had settled and it was unlawful to raise pigs.
- c) More important, Jesus placed a higher priority and value on human life than animals.
 - 1)) Today people are worshipping their animals, the creature more than the Creator. Rom. 1
 - 2)) Yet they have no problem with aborting a baby.

5:14-20 The response of the people to the deliverance of the demoniac of Gadara.

- 1) The one tending the pigs ran to tell all, “So those who fed the swine fled, and they told *it* in the city and in the country. And they went out to see what it was that had happened.” vs. 14
 - a) They were responsible for the pigs.
 - b) The people came to see for themselves.
- 2) The people witnessed the demoniac clothed and sane, “Then they came to Jesus, and saw the one *who had been* demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.” vs. 15
 - a) The man was clothed, not naked.

- b) The phrase right mind “sophroneo”, means to be of sound mind in full self-control, unthreatening.
 - * They witnessed the deliverance of the man, Luke says he was at the feet of Jesus. Lk. 8:35
- c) Rather than rejoicing for the man, they were afraid.
- 3) The people were told how it occurred, “And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine.” vs. 16
 - * They were give the truth about the man and were responsible before God!
- 4) The people rejected Jesus, “Then they began to plead with Him to depart from their region.” vs. 17
 - a) The concern was the loss and money.
 - b) They did not want Jesus around.
- 5) The request of the man delivered by Jesus, “And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.” vs. 18
 - a) This is the proper response to encountering Jesus at salvation.
 - b) We need to abide in Him. Jn. 15:5
- 6) The sent him back home, “However, Jesus did not permit him, but said to him, “Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.” vs. 19

- a) This is the responsibility of each believer to declare the gospel to other about the compassion of God over our life of sin.
 - b) That they might come to be forgiven and be make new. 2Cor. 5:21
 - 7) The man obeyed Jesus, “And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.” vs. 20
 - a) The man was a light and salt to all, beginning at his family, his Jerusalem! Matt. 5:13-16
 - * My Mom and Dad came to Christ about ten years after I came to Christ, but not all family is going to believe!
 - b) The area of the Decapolis means the ten cities of the Gentiles, nine on south-eastern side, the other on the east side of the Sea of Galilee.
 - c) They were predominately Greek cities in culture, Gadeara had it own temples, gods and amphithre
 - d) The Jews from the west shore of Galilee about 5 miles or so could see the lights and knew of their ungodly living.
- 5:21-43 The daughter of Jairus raised and the woman with the issue of blood healed.**
- * The parallel passages. Matt. 9:18-26; Lk. 8:40-56

5:21-24 The request of Jairus from Jesus to heal his daughter.

- 1) The journey back to the west shore of Galilee, “Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.” vs. 21
* Jesus crossed over to the west side to Capernaum. Matt. 9:1; Lk 8:40
- 2) The reverent approach of a man, “And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet.” vs. 22
 - a) The referene to the ruler is that he was the minister of the synogouge, distinct from the elder, yet he could be the minister and the elder at the same time in Capernaum. Lk. 8:40-41
 - b) Jairus was responsible for the public worship, as to who would read the Scripture and prayer for the particular gathering, deterning if people were fit to preach or pray.
 - c) Jairus took charge of the building and chief administrater and responsible with all faith and practice.
 - d) In fact he was acting as a judge, an adviser or attorney, honored and respected by all and he fell at the feet of Jesus is desparation and worship.

- e) Jesus always seems to touch some in positions of influence and bring born again will influence many.
- 3) The desparate request of the ruler, “and begged Him earnestly, saying, “My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live.” vs. 23
 - a) It is possible that Jairus have opposed Jesus at one time, but now he finds himself in great need, as his litted girl is near death, being brought to the end of himself.
 - b) Jesus does not retaliate against those who have rejected Him, when they call on Him genuinely, He is compassionate and mericful!
 - c) He declared his faith in Jesus, “that she may be healed, and she will live.”
* The word healed “sozo” safe and sound and is also used to be saved.
 - d) Mark says she was his only daughter as we will see twelve years old. Lk. 8:42
- 4) The compassion of Jesus, “So *Jesus* went with him, and a great multitude followed Him and thronged Him.” vs. 24
 - a) He accompanied Jairus.
 - b) The multitudes were great pushing and crowding in on Jesus, the word throngs is used to crush grapes.

5:25-34 The healing of the woman with the issue of blood.

- 1) The critical condition of the woman, “Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.” vs. 25-26
 - a) Here we see the contrast of Jairus little girl, twelve years of joy and this woman of twelve years of misery, the two being intertwined, one about death, the other about disease.
 - b) The blood flow of her menstrual cycle made her ceremonially unclean, all that she would touch became unclean, her husband could not have sexual relation with her, she was literally ostracized from public and private life. Lev. 15:19-33
* He husband could divorce her is the condition continued too long!
 - c) She had suffered at the hands of physician, had not gotten better, in fact worsened.
 - d) Luke says she had spent all her livelihood on physicians and could not be healed by them. Lk. 8:43
 - e) Jesus would work through this woman to encourage Jairus for the healing of his daughter and as He does this in our lives.

- 2) The desperate woman, “When she heard about Jesus, she came behind *Him* in the crowd and touched His garment.” vs. 27
 - a) Having heard the things concerning “the Jesus”, with the article.
 - b) Having heard, this was her last resort and hope!
- 3) The faith of the woman, “For she said, “If only I may touch His clothes, I shall be made well.” vs. 28
 - a) The phrase, “For she said”, are in the imperfect tense saying, she kept on reiterating as she is approaching Jesus, “If I could only touch His cloathe”.
* These were tassels at the end of his outer garment, there were two hanging in the back and two in the front, they were blue to remind them of heaven and the things of God. Num. 15:38
 - b) We must be careful about the abuse in the teaching of healing like in the “positive confession” camp that say is you are not healed, you do not have enough faith.
 - c) Sometime that is true, but not always, at times God heals sovereignly, other times it is the faith of the person or others.
- 4) The healing of the woman, “Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction.” vs. 29

- a) The word “immediately” is a favorite word of Mark.
 - b) The fountain is a word for “spring” dried up.
 - c) The word affliction “mastix” means a whip or scourge.
- 5) The complete awareness of Jesus, ”And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?” vs. 30
- a) Jesus could always distinguish the difference of the crowds pushing and one touching Him in faith, one just wanting something and one needing something.
 - * The word knowing “epiginosko” means a personal full knowledge by experience.
 - b) Jesus was calling the woman out.
- 6) The response of the apostles, “But His disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?’” vs. 31
- a) The disciples could not distinguish the difference.
 - b) The disciples were almost indignant at Jesus for His question.
- 7) The pointing out of the woman, “And He looked around to see her who had done this thing.” vs. 32
- a) Jesus knew all things.

- b) Jesus knew who she was.
- 8) The acknowledgment by the woman, “But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.” vs. 33
- a) She fell before Jesus in fear.
 - b) She made a public confession to Jesus, this He requires of all who call on Him.
- 9) The blessing of Jesus on the woman, “And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.” vs. 34
- a) Jesus declared it was her faith, her trust in Jesus.
 - 1)) Acts tells us some tried to come under the shadow of Peter that they might be healed and others were healed by Paul’s handkerchiefs or aprons. Acts 5:15; 19:12
 - 2)) This is often tried to be duplicated and a sure method by evangelist to merchandise the people of God.
 - b) Jesus sends her away in peace for the whole of life, being completely healed, but more than that “saved” without any doubt in a right relation to God.

5:35-43 The raising of the daughter of Jairus.

- 1) The horrifying news about his daughter, “While He was still speaking, *some* came

from the ruler of the synagogue's *house* who said, "Your daughter is dead. Why trouble the Teacher any further?" vs. 35

- a) The thing he feared the most was told him.
 - b) This is reality in a sinful world.
- 2) The empowering words of Jesus, "As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe." vs. 36
- a) Jesus called Jairus to faith, he had just seen a woman healed of disease, death is not different to Jesus.
 - b) Jesus wants us to remember the things He has done and will do in the life of other for the time of our own needs.
 - c) Jesus will take us through the fire, the water, but He will get us through.
- 3) The selected witnesses, "And He permitted no one to follow Him except Peter, James, and John the brother of James." vs. 37
- a) The inner circle of Jesus were witnesses.
 - b) They were privileged to see things the others did not, here, the transfiguration and at Gathemene.
- 4) The hypocritical mourners, "Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly." vs. 38

- * These were professional mourners, without doubt many, Jairus having money, as they were crying loud and singing.
- 5) The profound revelation by Jesus, "When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping. And they ridiculed Him." vs. 39
- a) Jesus rebuked them and said she was sleeping "katheudo", we get our word cemetery.
 - b) The term used for believer at death is "sleep", never for unbelievers.
 - c) Some teach "soul sleep" until God raises us up out of the book of Job, it is wrong and out of context.
 - c) The minute a Christian dies they are instantly present before the Lord, but not in their glorified body. 2Cor. 5:1-8; 1Thess. 4:16-17
 - d) They mocked Jesus, the tense is continuously.
- 6) The mockers were removed, "And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying." vs. 40
- a) The mother had stayed behind, while Jairus had sought out Jesus, knowing he might not ever see her alive.

- b)** The little girl lay still.
- 7) The proclamation of Jesus to the young girl, “Then He took the child by the hand, and said to her, “Talitha, cumi,” which is translated, “Little girl, I say to you, arise.” vs. 41
- a)** Jesus commanded the little girl to rise up.
- b)** The Aramaic, “little girl”, “little lamb” says G. Campbell Morgan, a term of endearment.
- 8) The raising of the girl, “Immediately the girl arose and walked, for she was twelve years *of age*. And they were overcome with great amazement.” vs. 42
- * The age of beginning womanhood.
- 9) The instructions of Jesus, “But He commanded them strictly that no one should know it, and said that *something* should be given her to eat.” vs. 43
- a)** Jesus always did not want attention directed at Him.
- b)** She was dead, Luke says she was dead, her spirit returned to her. Lk. 8:53, 55