

## Mark 5

### Healing the Afflicted.

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

**After the storm they came into the country of the Gerasenes.**

**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,

**The tombs are still seen in the cliff near Gersa. For notes on demoniacal possession and this account see Matt. 8:28-33. Compare Luke 8:26-39.**

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

**The tombs of that age were both natural and artificial caves in a rocky hillside, and that could be used for shelter. They are even today sometimes the homes of the poorest people. No man could bind him. Modern lunatics in their frenzy often exhibit almost superhuman strength.**

**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.

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

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

**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.

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

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

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

**In other words, "Do not send us back to the place of perdition from whence we came." The demons confess the power of Christ.**

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

**At Gersa the mountain rises near the sea. This great herd of swine was either the property of Gentiles, or of Jews who disobeyed the law of Moses for money.**

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

**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.**

**The cliff at the base of the mountain at Gersa is almost perpendicular.**

**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.**

**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.**

**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.**

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

**Christ does not stay where he is not wanted. He never visited the country of the Gadarenes again.**

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

**Mark 5:19** 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.

**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.

The Decapolis is a district so called from its ten cities, of which Gadara was one. The first preacher of Christ there was the demonic one who could testify of his power.

**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.

They sailed back across the sea to Capernaum.

**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 office of ruler in the synagogue was somewhat similar to that of elder in a Church of Christ.

**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.

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

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

This miracle is also found in: Matt. 9:20-22 and Luke 8:41-56. An issue of blood was a hemorrhage of the womb or bowels.

**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,**

**The medical art in Judea in that age was in a very crude condition. Professor Lightfoot gives, from the Rabbinical books, the remedy for a female hemorrhage: "Let them dig seven ditches, in which let them burn some cuttings of vines under four years old. Let her take in her hand a cup of wine; let them lead her away from this ditch and make her sit over that. Let them remove her from that and sit her over another. At each removal you must say to her, 'Arise for thy flux.'" This is an illustration of what this woman suffered.**

**George Washington was bled to death because he caught a cold. The first evening the doctor bled him. The next morning he was worse and the doctor bled him again. By evening he was worse and the doctor bled him again and said: The blood came out very slow. The doctors just tried to un-plug brother Al Chapman @ the VA because he "might have a spell with his heart and it could hurt him if they did chest compressions on him."**

**Mark 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.**

**Mark 5:28 For she said, If I may touch but his clothes, I shall be whole.**

**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.**

**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?**

**Christ, conscious of the approach and condition of this woman, voluntarily healed her. His language that follows is to bring out the moral issue. He cured her, not by touch or word, as was usual with him, but by act of will. By his question he called out her public confession. Faith saves. It may not be intelligent faith, for this woman**

**was not well instructed, but it was a faith strong enough to lead to action.**

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

**Mar 5:32 And he looked round about to see her that had done this thing.**

**Mar 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.**

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

**Mar 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?**

**Compare Matt. 9:18, 19 and 23-26, Luke 8:41,42 and 49-56.**

**Mar 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.**

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

**The mourners were excluded and only the parents and three apostles, the same three that saw him transfigured, and in the agony of Gethsemane, were allowed to enter.**

**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.**

**At a Jewish funeral there were professional mourners called by Matthew\_ "minstrels." It is still the funeral fashion in the East.**

**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.**

**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.

**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.

Aramaic words from the common language of the people of Israel in that age, meaning, "Damsel, arise."

**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.

The restoration was immediate.

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

That is, it should not be published to everyone. It was often needful for Jesus to restrain the fame of his miracles for various reasons, one of which was the wrath they excited in the Jewish authorities. It was needful for him to delay exciting them to the point of putting him to death till his time had come.

There are three cases, besides his own resurrection, of Christ raising the dead. This case is immediately after death.

The son of the widow of Nain was at least twenty-four hours after death; cf:

**Luke 7:11-16** And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And

**he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.**

**The result was:**

**Luke 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.**

**The third example of Jesus raising the dead was that of Lazarus, several days after his death, when his body would naturally have begun to rot cf:**

**John 11:21-27 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.**

**John 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.**

**John 11:43-50 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound**

hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

**Jesus raises the dead three times:**

**In one case Jairus' daughter privately;**

**in the second the widow of Nain, publicly;**

**in the third Lazarus, before bitter enemies.**

**Lazarus in Hebrew is Eleazar which means God has helped. In 66AD the Jews rebelled against Rome and in 70AD when Titus of Rome came and destroyed Jerusalem he also destroyed Bethany Hebrew Beth Ananiah. In a couple of years the survivors returned and named the town Lazarium or El Lazareth. Why would they do such a thing? If something truly remarkable had not happened had not happened in Bethany how did it become El Lazareth? And it is still El Lazareth today!**

**Christ's resurrection and His power over death means we too will be raised from the dead:**

**I Cor 15:20-24 But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God,**



**even the Father; when he shall have put down all rule and all authority and power.**

**1Co 15:50-55 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory?**

**1Th 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.**