

Gospel of Mark

Healing and Salvation

January 17, 2010

Mark 5

I. Healing and Salvation

In Luke 8 and 9, the physician includes the same three stories (plus with several other “healing” events). The word “saved” is used systematically over and over again in these two chapters...seven times! (NOTE: This word is sometimes translated as “healed.” Other words are also used for “healed” in Luke and in this chapter. The word that can be translated as “saved” is used only in verse 34 in this chapter of Mark.)

Do you see how physical healing and spiritual healing have much in common? What are the chances that we will see the three people “healed” in this chapter will be in heaven? How about Jairus?

II. Region of the Gerasenes: Mark 5:1

Mark 5:1

5:1 They went across the lake to the region of the Gerasenes.

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Adam Smith writes: “Some of the MSS. have Gergasenes, and some of them Gerasenes. Griesbach seems to prefer the latter.” “The Gadarenes were included within the limits of the Gergasenes. Dr. Lightfoot supposes that, of the two demoniacs mentioned [Matt 8:28], one was of Gadara, and consequently a pagan, the other was a Gergesenian, and consequently a Jew; and he thinks that Mark and Luke mention the Gadarene demoniac because his case was a singular one, being the only pagan cured by our Lord, except the daughter of the Syrophaenician woman.”

Whichever area that this is, it was within the Decapolis, ten Gentile cities ruled separately under the Romans. Since this was a Gentile area, pigs were kept. Pigs were an unclean animal to the Jews...who do not have ham at Passover meals (or any other meal).

III. Flying Pigs: Mark 5:2-20

What happens when pigs fly?



The counterparts for this section are Matt. 8:28-34 and Luke 8:26-39.

Matthew’s account mentions two demoniacs, while Mark and Luke have only one. Possible explanations are:

- Mark and Luke only mention the one who talks
- Mark and Luke only mention the one from whom the demons were cast out.
- Matthew is describing a similar but different situation.

We see that the man with the demons is in a hopeless situation. Not only could people not help him, they could not even restrain him. The man was not only cut off from family and friends but was also tortured mentally and physically. The man was a mess. As a result of the torture that the demons gave to this man, we can see:

- Satan hates us
- Satan’s power
- Satan’s cruelty

What did Jesus do for this person?

<u>BEFORE</u>	<u>AFTER</u>
Demon possessed	Demons expelled
Insane	Sane
Naked	Wearing clothes
Unable to be restrained	Not need for restraints
Tortured by demons	Content at Jesus’ feet
Hatred for Jesus	Begs to go with Him
Isolated from family	Able to return to his family
Did not acknowledge Jesus	Tells others about Him
No hope	Hope

This man has rightfully been compared to a new believer. What are some similarities?

- Verse 4: The Greek indicates that he was chained well, but with his incredible demoniac strength, he was able to tear the chains apart. The word for “subdue” is often used for animals.
- Verse 7: After offering the man no mercy, the demons ask Jesus for mercy. Many commentators point out that a myth of Jesus’ time is that if you knew someone’s name, you would have control over that person. Since this is not Biblically based, we will not dwell on it, except to note that this is how some interpret verses 7 and 9.
- Verse 8: Since verse 7 is based on this verse, we see that the demons recognized that they had to do what Jesus commanded them to do.
- Verse 9: H Preisker notes that a Roman legion consisted of 6000 foot soldiers and 120 horsemen, plus technical advisers. It is probably best not to assume an exact number of these

demons. The name might have met that there were many demons (as the demons say) or that the demons were a (large) scary force.

- Verse 10: What kind of mercy was the demon requesting? What did they think that Jesus could do to them? The text does not really answer these questions. Some suggest that they were afraid that Jesus would send them immediately to hell, while others think that they might be sent to another district. All we can see from the passage is that Jesus sent them into a herd of pigs.
- Verse 12: Is this humane treatment for pigs? What would PETA? Without us knowing the alternatives, the demons preferred to go into the pigs. One author indicated that there were seven principle types of interpretations, but since none of them can be validated, they are all fairly meaningless.
- Verse 13: Presumably once the pigs died, the demons would be released to do what they pleased (as restrained by God as was the situation before Jesus came along). Did Jesus know what would happen when the demons went into the pigs? If we presume that He did, what would be the reasons? We might not have a full answer to this question, any more than we have an answer to: “Why does God allow demons to roam the earth today?” Our presumption is that God is working out all things according to His own plan; Jesus is complying with that plan here.
- Verse 14: We have not seen the pig herders before, but now they come into the tale. Why did they have urgency to report what had happened to the pigs?
- Verse 15: The man appears normal, but the people are reacting negatively to Jesus? Why?
- Verse 16: The last part of the verse “and told about the pigs as well” is emphatic in the original language, including that the people were mostly concerned about the now-dead pigs
- Verse 18: What are some reasons why the man would have wanted to go with Jesus?
- Verse 19: Before we have seen that Jesus asked people to be quiet about what they saw. Why does He tell this person to return to his family and tell them about what had happened?
- As with many of the situations associated with Jesus we see that people react differently to Him.

IV. Jesus Heals a Woman and a Girl: Mark 5:21-43

The counterparts for this section are Matt. 9:18-26 and Luke 8:40-56.

The narrative of the healing of Jairus’ 12-year-old daughter is divided into two parts: 5:21-24 and 5:35-43. The narrative is separated by the healing of the woman who had lived with hemorrhage for twelve years.

RETURN AND REQUEST

- Verse 21: Jesus is back to Jewish territory again. Typically, it is assumed that they returned to Capernaum, but the location is not identified.
- Verse 23: The laying on of hands was apparently a common way of healing in Jesus’ time...it is often emulated today. As we have seen, Jesus does not need to touch to heal.

WOMAN WHO HAD BEEN BLEEDING FOR 12 YEARS

- Verse 25: Bleeding made one unclean; the source of bleeding is not specifically identified. Therefore, she would have been considered unclean and ostracized from Jewish society.
- Verse 26: This woman was undoubtedly desperate. She had tried every cure that she could find, and none of them had worked. Finally, she came to Jesus after exhausting all other possible cures, probably having heard of His many miracle cures. How strong would you have rated her faith?
- Verse 29: How did the woman know that the bleeding had stopped? Apparently, the affliction was causing her to suffer, presumably from pain, and that suffering stopped immediately such that she could feel it.

- Verse 30: Did Jesus know that she would be healed? It is hard to say, but God knew it since it was with God's power that the healing occurred. At times, we see that Jesus does not have all the knowledge of God while in this limited incarnate form, even though He is always God. (NOTE: Both the Matthew and Luke accounts might be interpreted that He knew although they are not explicit on this point.)
- Verse 31: With crowd pressing on Jesus and the disciples, they do not understand why Jesus is asking about someone touching Him. Many people were probably constantly touching Him. Some suggest that the disciples were impatient, fearing the Jairus' daughter might die if they delayed for pointless reasons; if so, this would be an additional example of their lack of full faith.
- Verse 31: Assuming for the moment that Jesus knew who touched Him, why does He ask the question? Who will benefit from its answer?
- Verse 33: Why was the woman afraid? Finally she confesses
- Verse 34: Both Jairus and this woman appear to think that Jesus' healing requires a physical touching, but Jesus is clear that it is her faith that has healed her. In a question concerning verse 26 above, we ask how strong her faith was. How strong do you think that it was given that it was sufficient to heal her?
- Verse 34: We can certainly see spiritual applications with Jesus' words: "Go in peace and be freed from your suffering."

JESUS "HEALS" JAIRUS' DAUGHTER

- Verse 35: Disaster! Jesus is too late to heal the sick girl. She is dead. Oh woe is us!
- Verse 36: Note: In Greek, "faith" and "to believe" are two forms of the same basic word, one being a noun and the other a verb. "To believe" is to have "faith." What kind of faith would Jairus have had to have if he is to believe and not be afraid?
- Verse 37: Why did Jesus keep the others from following Him? Presumably, Jairus led them to the girl and was therefore present when the healing occurred.
- Verse 38: Apparently official mourning had already started for the "dead" child. The custom of that time was a little odd; even the poorest man was expected to hire two flute players and one professional mourner (per Lane) if his wife died. Of course, Jairus was likely rich and could afford much more than that.
- Verse 39: As we look at the three gospel accounts of this instance, we can be certain that the girl is dead. So, does Jesus lie when He makes this statement? Clearly, Jesus does not want the people to know that He will resurrect the girl. Luke's gospel says:

Luke 8:55

55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.

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Apparently, Jesus means that in spite of her actual death, she will not be offered over to all the ramifications of death.

- Verse 39: Clearly, the mourning is inappropriate because the girl will soon awake.
- Verse 40: Again these are probably official mourners paid for the task. Their ability to change from mourning to scornful laughing so quick is indicative of this point.
- Verse 42: Once again, we see an extension of Jesus' power. How strong is Jairus' faith if he was "completely astonished"?
- Verse 43: Jesus makes the healing of the woman to be made known to all, but wants this healing to be kept secret. Why is this? What would have been the effect on the girl if it became known she was actually dead? Remember also that it was the resurrection of Lazarus that led immediately to Jesus' death; that resurrection was made public.