

# Mark: Chapter 5

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This is Module 5 of Unit 1: *Mark*

Disciple/apostle = learn/share.

At the end of this module (chapter), use your Journal to answer these questions: What have I learned in chapter five as a *disciple*? How will I express and share this as an *apostle*? How is the Master training me *today* concerning extreme cases (such as insanity, dying, and chronic disease), through his words, actions, and healing work as recorded in the fifth chapter of *Mark*?

Major Events in this Module (Chapter 5)

- The Gadarene
- Jairus' Daughter
- Woman with Issue of Blood

The three healings in Chapter five are quite extreme: violent insanity, death, chronic bleeding



**The Gadarene.** This narrative is quite detailed; it consists of 20 verses as follows (KJV).

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

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,

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

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.

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

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.

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.

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 Gergesenes lived in Gergesa, near Gadara — a Gentile area (as seen by the fact that pigs were being herded — forbidden to the Jews). Fugitives often lived and hid in the burial caves of the tombs. The demon-possessed, afflicted with unclean spirits (violently insane), often resorted there (*Holman KJV Study Bible*). In various manuscripts you will find either *Gerasenses*, *Gadarenes*, or *Gergesenes* (*Complete Gospels*).

It appears that Jesus made a special trip to this country out of compassion for the distress of this man overcome by Legion. The insanity was so violent that he could not be held even by chains. Night and day this man was tortured. The condition separated him from his family, friends, and all so society. He was alone constantly in the tombs and mountains. Jesus came here, healed him, and left immediately. It seems that he made a special trip, sent by divine Love.



The tombs, burial caves, and the mountains — places you might never go? Probably you would avoid such dismal and scary areas. Jesus, however, went there purposefully. His mission was to free and heal this man. If you feel absolutely impelled by God, you must follow fearlessly, but you must be prepared and strong. Have you been getting up early to pray and commune each day? Have you been watching and purifying your thinking/consciousness? Have you been moved with compassion and practicing your healing work in Christ's name? Then you are prepared for a “Legion” presentation — a violent condition — to cast it out.

Legion, figuratively, is a Roman legion (*Strong's #3003*). In the *Complete Gospels*, the translation from the original states that “a person controlled by an unclean spirit came from the tombs to accost [Jesus], and ... nobody could subdue him.”

This is one of Mark's longest narratives which seems to indicate its importance.

The basic elements of this case:

1. severe and chronic
2. no cure
3. compassion of Christ

Love, compassion, and action on the part of Jesus show evil, severe condition, and hopelessness null and void in the presence of the authority of Christ.

## **STOP HERE FOR IMPORTANT QUESTIONS**

As a disciple, observing this healing of the Gadarene, what are you learning?

What questions might you ask of yourself?

What questions would you have asked the Master after witnessing this event?

(Ask now, and you will get an answer naturally from Spirit speaking in your consciousness).

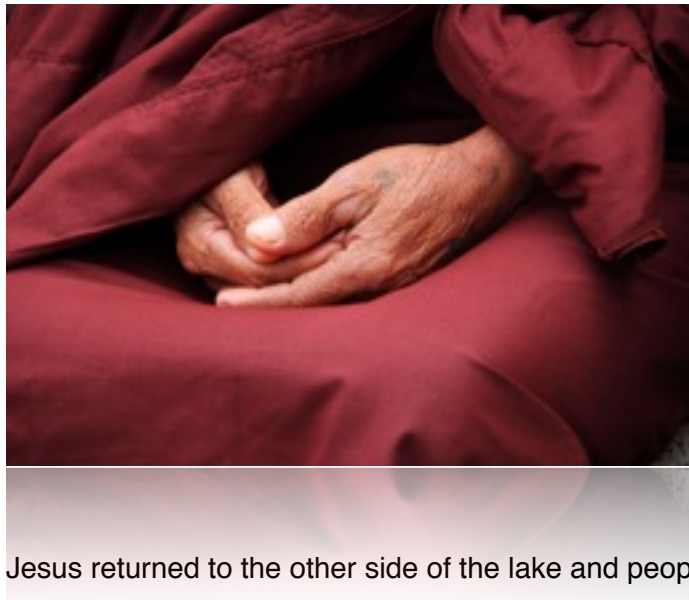
Are you willing to go far out of your way because you discern that someone has a great need?

How much authority do you admit within yourself as a disciple/apostle of Jesus?

He said that what he did, you can do. The authority is direct from God. Do not let any personal sense of yourself doing anything or being anything interfere. God gives the command and His Law is supreme. Let Him speak through you...be transparent for Spirit.

In *The Complete Gospels*' translation, when the people come to see what had happened, it reads, "And they come to Jesus and notice the demoniac sitting with his clothes on and with his wits about him, the one who had harbored Legion, and they got scared." They forced Jesus to leave. Most of the time, people begged Jesus to stay with them. This healing, and the herd of pigs that was lost to the "demons," caused such turmoil and fear that they expelled Jesus from their country. No wonder he told the Gadarene to stay and show himself to everyone — to tell them of the compassion of Jesus, the love of Christ, that healed him. Later, when Jesus returned to that country, he was welcomed!

The Gadarene "clothed and in his right mind" who was healed of violent insanity (or Legion) became a disciple with a different mission than the immediate twelve. His testimony of Christ's



power and love contributed to the opening of thought to his fellow-countrymen to receive the Savior. Who knows how this has multiplied down the centuries! We each have our own mission, and must meekly ask, without outlining, that the Father please use us in His own way. It is written, "All things work together for good to them that love God" (*Romans 8:28*).

Jesus returned to the other side of the lake and people "thronged" him (rather than forcing him out). Mark records two healings here that Peter witnessed and related to him.

#### MAIN CHARACTERS:

- Jairus: an official of the synagogue whose daughter is dying (she is 12-years-old)
- A "woman with an issue of blood"

All three healings in this chapter — the Gadarene, the dying daughter, the woman with "an issue of blood" — all believed incurable or beyond hope — are healed by the Master. Remember, he tells each of us, his present day disciples, "The works that I do shall ye do also..." (*John 14:12*).



Observe how Jesus models handling urgent and multiple needs for healing that come at the same moment. Notice that he does not hurry.



He reassures Jairus that everything is all right — this father has but to “believe.” Not only does Jesus not rush to the child, he absolutely stops because “someone has touched him” from behind. This someone is the woman with the “issue of blood” who simply held the edge of the hem of his garment momentarily. Her type of malady was regarded by society as sin-related.

One might feel impelled to hurry directly to the innocent child rather than take time with a woman believed to be suffering as a result of her sins. But Jesus felt the faith of her touch and would have seen through the sin (the belief that she had done something to deserve this suffering). Just as he healed the paralytic let down through the roof by first forgiving sin, here he tenderly addresses the woman, “Daughter,” and commends her for her faith which has “made her whole.” He completes the healing work and makes a law to the case for its permanency, “Go in peace, and be whole of thy plague.” She is a “daughter” of God, the same as Jairus’ child was a “daughter.” The pure truth is that both were innocent and loved; both were God’s own likeness.

St. Augustine writes, “Many throng him, but only one touches him.”

The *Cambridge Bible*<sup>1</sup> footnotes on this narrative describe the following detail about the hem of the robe: “The law of Moses commanded every Jew to wear at each corner of his *tallish* a fringe or tassel of blue, to remind them that they were God’s people (*Numbers* 15:37-40; *Deuteronomy* 22:12). ). Two of these fringes usually hung down at the bottom of the robe, while one hung over the shoulder where the robe was fastened round the person.” The woman may have but touched the very edge of the fringe, but that was sufficient. Her thought was that if she but touched his clothes, she would be healed. What are we thinking? Do we have that faith?

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<sup>1</sup> Maclear, G. F. *The Cambridge Bible for Schools & Colleges*. Mark.

The *Cambridge* notes continue with this powerful insight on Mark's words, "He looked round." It reads, "Another proof of St. Mark's graphic power. The tense in the original is till more expressive. It denotes that h kept on looking all round, that his eyes wandered over one after the other of the many faces before him, till they fell on her who had done this thing. .. She may have dreaded his anger, for according to the Law (Lev. 15:19), the touch of one, afflicted as she was, caused ceremonial defilement until the evening." Imagine the soothing effect of his appellation, "Daughter."



As Jesus addresses the woman and reassures her, he overhears some of the men from Jairus' house informing the father that it is "too late" — his daughter is dead. The Saviour now reassures Jairus, "Don't be afraid, just have trust!" (*Complete Gospels*). When he arrives at Jairus' home, people are wailing and weeping, but he puts them out, calls on the girl to rise, and she is restored to life and health.

When called to raise the dying, we see from Jesus' example that it is required that we "put them all out," all the thoughts, feelings, convictions, and unbelief of surrounding individuals. It may be that we do not have to put actual persons out of the room, but we do need to put out any unbelieving or intruding doubts.

When Jesus uses the word sleep, as he did with Lazarus, it is closer to the fact, and promises an awakening. With sleep there is no fear and awakening is natural. Perhaps that is the attitude we must have to follow his example and command to "raise the dead." Think in terms of sleeping from which you KNOW you can awaken someone.

What do we learn from these particular events as disciples of Jesus?

Do not rush. Time has no power. God is eternal presence.

Do not be afraid.

Trust.

God will care for each one of us perfectly, and has time for each of us individually.

Touching even the hem of the Christ garment is sufficient for complete healing.

Faith.

Trust.

Love.

These are the ingredients that bring healing.

"*Talitha cumi*" - little maid, arise.

Precious words of our Master.

After the awakening, he commands that she be given something to eat. Resume natural activities. Go about your usual routine. Be active and alive! Eat, or get up and carry your mat, or go to your house now — note the commands of Jesus following his healing work, to duplicate.



## CROSS REFERENCES

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