

**Mark 5:1-43**  
**November 29, 2009**  
**Lynchburg, Virginia**

**EXHORDIUM**

Telling the story of the authority of Jesus. Authority over men, the Sabbath, the Synagogue, the sea, the wind, individual demons.

Now, over an army of demons, uncleanness in Israel and death.

**EXEGESIS**

**<sup>1</sup>And they came over unto the other side of the sea, into the country of the Gadarenes. <sup>2</sup>And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, <sup>3</sup>Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup>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. <sup>5</sup>And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.**

They are now on the East Side of the Sea of Galilee and the Jordan River. This is Gentile country.

A man from the tombs. He is dwelling with dead and has become possessed of demons. Even though he is living with the dead he possesses great strength and no one can restrain him. He is the mountains and in the tombs crying out and cutting himself with stones.

This is the sort of behavior one would expect from the pagans worshipping pagan gods.

**<sup>6</sup>But when he saw Jesus afar off, he ran and worshipped him, <sup>7</sup>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. <sup>8</sup>For he said unto him, Come out of the man, *thou* unclean spirit. <sup>9</sup>And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. <sup>10</sup>And he besought him much that he would not send them away out of the country.**

He falls prostrate before Jesus. Our KJV renders this worship but it would be appropriate to note that the devils are not worshipping Jesus as their lord but simply as one of great power and authority. They recognize His authority but they are opposed to it.

The Scribes and Pharisees do the same. They oppose Jesus even though they see that He has authority from God.

In Israel, there are a legion of devils and they do not want to leave the country.

**Legion**-name for a Roman regiment. This is an army of demons. One man, Jesus, is more powerful than Satan's army. Although Legions varied in size somewhat in different times of the Roman empire, a legion consisted of about 5000 fighting men.

Here 2000 swine are possessed by the demons. But we just had all those demons in one man. The point is that Jesus is more powerful than all of Satan's army.

**<sup>11</sup>Now there was there nigh unto the mountains a great herd of swine feeding. <sup>12</sup>And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup>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 has just passed this sea. He has passed the storm of the sea and commanded the wind and sea to obey Him. Now He sends the swine and the demons into that same sea. He is Lord of sea, Lord of wind, Lord of devils. All must obey Him.

**<sup>14</sup>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. <sup>15</sup>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. <sup>16</sup>And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. <sup>17</sup>And they began to pray him to depart out of their coasts. <sup>18</sup>And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. <sup>19</sup>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. <sup>20</sup>And he**

**departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.**

Instead of worshipping Jesus, they desire that He leave them. Obviously, Jesus is a threat to them. He has just caused them a great calamity, having lost a herd of two thousand swine.

They should have rejoiced to see the man healed but they did not. They were afraid and wanted Jesus to go away.

In the land of Gentiles, Jesus encourages the man to tell his friends what Jesus has done for Him. He obeys and does what Jesus asks him to do. All the men in the ten cities begin to rejoice with the man and marvel at the works of Christ. They receive the Word better than those in Jesus's own town and certainly better than those in Jerusalem.

**<sup>21</sup>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. <sup>22</sup>And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup>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.* <sup>24</sup>And *Jesus* went with him; and much people followed him, and thronged him.**

Jesus is now back on the other side. The daughter of the synagogue official is sick and near to death. The synagogue official worships Jesus. He exhibits great faith in Jesus. People throng along to see what Jesus will do.

The daughters of the synagogue need the hands of Jesus to be healed. Jairus sees this and understands and he goes to the source of healing, Jesus Himself.

Contrast this to the state of Israel. They are the sons and daughters of God, in need of healing, even resurrection. But they do not see this. Therefore, they do not respond to Jesus in faith. They do not believe that Jesus is the Messiah and able to help them. But Jairus does so and is rewarded for his faith.

**Why this interlude? Why not wait and tell this story later?**

Israel is like the man in the tombs, living among the dead with demons. Israel is like the daughter of Jairus, alive and related to the synagogue, the

Scriptures, the Old Testament prophets and the promises. But even though all this is true, she still lies at death's door.

Now, Israel is like a woman hemorrhaging. She is unclean and has spent her fortune paying those who could not help her. She has no hope left unless she grasps the garments of Jesus.

New Wine and New Clothes- Jesus operates on a different system. In the Old Covenant, an unclean woman touching an unclean man would make him unclean. But Jesus does not become unclean. Also a clean man touching an unclean woman would not make her clean. But Jesus touches her and she becomes clean.

Israel needs the healing and cleansing touch of Jesus the Christ but she will not come to Him in faith. Thus, God leaves her in her unclean state and she is judged unworthy to worship the Lord. Again, judgment is coming.

**<sup>25</sup>And a certain woman, which had an issue of blood twelve years, <sup>26</sup>And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup>When she had heard of Jesus, came in the press behind, and touched his garment. <sup>28</sup>For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup>And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. <sup>30</sup>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? <sup>31</sup>And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup>And he looked round about to see her that had done this thing. <sup>33</sup>But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup>And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.**

**Issue of Blood-** makes her unclean.

**Twelve years-** the number twelve is a clear indication that the woman is to be identified with Israel, the twelve tribes. The physicians cannot heal her but she grows worse. If only she could touch Jesus, then she would be healed.

Jesus knew that power had gone out of Him. There was a great throng, many were touching Him. Many were gathered around but only one received

the benefit of His presence. It was the one who had faith that He was the Christ, the Savior and what is more, her Savior.

She was frightened because she knew that an unclean person must not come into contact with other people lest she make them unclean. But Jesus did not become unclean. She falls before Jesus and tells the truth. Her faith made her well.

Her grants her peace and healing.

If only Israel would respond to Jesus in this same way! It is not the righteous who need a physician but the unrighteous.

**<sup>35</sup>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? <sup>36</sup>As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. <sup>37</sup>And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup>And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.**

Don't bother with Jesus, your daughter is dead. If she is dead, there is nothing that can be done. This is the same story we see with Lazarus. If only the Lord could have got there while he was still living, then He could have done something. But Jesus is the Lord of Life. He can bring back from the dead.

This all points to Resurrection. He is also saying that Israel is not only close to death but Israel is dead. Israel needs to be brought back to life.

There is a tumult and people are wailing for the dead. Are they really sincere in their mourning?

**<sup>39</sup>And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup>And they laughed him to scorn.**

Jesus knew why they were making all this ado. They were mourning the young girl's death. Jesus acts as if she is just taking a nap. They laugh at Him scornfully.

We should not be too quick to judge the mourners. After all, wouldn't it be a great sin to come in and give hope where there was no hope? If the girl is dead, the time for the doctor has passed. Jesus must really be loose in the head if He thinks He can do something about a dead person.

**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. <sup>41</sup>And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. <sup>42</sup>And straightway the damsel arose, and walked; for she was *of the age* of twelve years.**

Jesus raised the dead child back to life. Like the woman with the hemorrhage, this girl is to be identified with Israel, for she is twelve years old.

**And they were astonished with a great astonishment. <sup>43</sup>And he charged them straitly that no man should know it; and commanded that something should be given her to eat.**

Jesus is back on the side where He tells people not to spread the word. Of course, how could the word NOT be spread? He just raised a child from the dead. Having ears, they hear not. And even when His enemies do hear, they only use it against Him.

Jesus heals us and then brings us to the table to eat.

Raised in baptism and seated to eat with Jesus.

## **EXHORTATION**

**Faith to believe.**

**Life through death. Jesus is the Resurrection and the life.**