

Mark 5

ASVh with Comments

Summary. Chapter 5 clearly shows that Jesus is the God of life. He has authority and power over the unseen and seen world, and He can give faith and strength. 1) Power and authority over the unseen world: Jesus has authority over the evil spirits controlling the demon-possessed man, and He sets this man free; Jesus commands the spirit of the Jairus' daughter to return to the body and gives life again to this girl. 2) Power and authority over the seen world: Jesus knows that a woman touched His garment in the crowd to be healed; Jesus came to fulfill the Law; He heals and cleanses the woman with the flow of blood. As Jesus heals the leprous man, the same way with the flow of blood, when the unclean touches the purer, those unclean become clean because the Law is complete in Him. 3) Jesus strengthens Jairus' faith and the woman with the flow of blood faith by His Word: Jesus tells Jairus when bad news and fear came to him, "Do not fear only believe"; in the same way, He tells the woman when she was afraid to come forth: "Daughter, your faith has made you well; go in peace and be healed of your disease."

- 5 ¹ And they came to the other side of the sea, into the country of the Gerasenes.
- ² And when **He** was come out of the boat, **straightaway** there met **Him** out of the tombs a man with an unclean spirit,
- ³ who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;
- ⁴ because that he had been often bound with **shackles** and chains, and the chains had been **turned apart** by him, and the **shackles** broken in pieces: and no man had strength to tame him.
- ⁵ And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
- ⁶ And when he saw **Jesus** from afar, he ran and worshipped **Him**;
- ⁷ and crying out with a loud voice, he **says**, What have I to do with **Thee, Jesus, Thou Son of the Most High God?** I adjure **Thee** by **God**, torment me not.
- ⁸ For **He** said **to** him, Come **out, you** unclean spirit, out of the man.
- ⁹ And **He** asked him, What is **your** name? And he **says to Him**, My name is Legion; for we are many.
- ¹⁰ And he **begged Him** much that **He** would not send them away out of the country.
- ¹¹ Now there was there on the mountain side a great herd of swine feeding.
- ¹² And they **begged Him**, saying, Send us into the swine, that we may enter into them.
- ¹³ And **He** gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.

Comments 5:1-13: Event Analysis

Part 1: (Mark 5:1). There are two similar things happening in the region of Gadarenes (See Comments Matthew 8:28-34), but the healings in Matthew 8:28-34 and Mark 5:1-20 are not the same, different towns. The healing case described in Mark 5:1-20 is the same healing case with Luke 8:26-40 but not the same healing case with Matthew 8:28-34. Gerasenes here refers to a village name. If you read these passages by yourself, you can tell the difference. Take and read in Matthew the story and compare verse by verse with Mark and Luke, then you notice the difference, not the same time and not the same case.

Part 2: (Mark 5:2-4). Here pay attention to the words, "and no man had strength to tame him." Now, the Bible plainly tells that humans try to tame the dark side's power, but how can humans fight the dark with man's power? If men come and ask the help from the Lord, that is the right way to do it; not humans who fight, but the Lord who has conquered the unseen world has already won the fight. Therefore, humans should come to the One that has already put the dark side under His feet. The Bible clearly tells already where the shelter is, which can cover not just the body but also the soul. Come under the shadow of the Lord and worship the mighty Lord; you already have the King of all above you, come to your King.

Q: Do we encounter these cases in our times? **A:** It is still evil in the world, but it is not the evil which has the power to enter humans, the evil that possesses, that enter in the body; they are not allowed to do that anymore; it is over. Nowadays, it is not possessed anymore but by make-belief and imagination. The possessed in this way, as described herein Mark, has stopped with the Holy Spirit coming down on earth, but people still make-belief. When the body weakens, people try to go in the old way of their belief in the dark and call the dark to come down to them; when the faith is weak, it drags the body to be weak as well. Remember, the Bible tells clearly that the Holy Spirit covers the whole earth. The dark doesn't come out, but humans disobey and keep calling the dark to come out for them; when they come out, they harm humans (these days, there is a dark influence because of human seeking, but not possessed anymore as described in these verses). When people do not come out to the Lord, they seek human wisdom, but how can that human wisdom help them? They fabricate a make-belief story, this one and that one, and try to solve the problem without the help of the Lord, which will not work. When they couldn't help, they declare that the person has a disability and needs human's help, but that sickness happens from their own dark of their heart themselves. The areas where happens nowadays, go and look, where they reject the Holy God and keep worshiping the dark; that is why we keep hearing things, but it is make-belief that destroys their own body but not the power of the dark. The power of the dark ended with the Lord Jesus' crucifixion on the cross, the Holy Spirit came and covers the earth; only the dark side of the mind still does harm.

Part 3: (Mark 5:5). This portion of the Bible has told humans that the action of the dark side is only to harm themselves and others but can never be able to do good to anyone; now we see clearly the dark only wants to torture the humans, cut themselves with stones, but the Lord never harms anyone's body. Everywhere in the Bible, the Lord always heals the sickness of the body, never hurts anyone's body, but the dark does that. A clear picture of the dark action is here, but humans ignore the torturing of what the dark does to the body.

About Tattooing. For example, when humans tattoo, that is the work of the dark expression of control. The Lord created the human body in His image; why do humans find ways to harm their bodies? Come and appreciate the Creator, and do not destroy His work. When a human is born, go and touch a baby's body, smooth and gentle, that is the Lord's passion in humans. The purpose of the dark is to destroy God's creation, and they will always try to harm humans. When you tattoo yourself, you are not following God's will for your body. If you disrespect the work of the Lord, you disrespect the One who created humans. The One who created humans did not put tattoos on the person, but humans used their own minds to do it. Oh, but I did put a Bible verse on the skin, they say, but it does not need to be on the skin but on the heart. Many who call themselves believers do not respect the One who created them; those are blind, not the eyes, but the heart that is blind. They are not blind with the eyes, but the heart is blind, and they blaspheme the work of the Father Himself. Those who do that have no respect for the Father Himself, which is blasphemy against the Father. Humans have been doing this for so long; even the Holy Spirit has talked in their heart to doubt that action, but that person chooses to ignore that voice and then commit the great sin of blasphemy against the Father.

Part 4: (Mark 5:6-8). Here the person is under the control of the dark; the demon himself is talking; pay attention to the verses. The person himself does not know the Lord, the dark themselves know who is above them, that is why they are coming to worship the Lord. Also, here it has shown clearly that Jesus is not only the Lord of the humans, but the Lord of the unseen world as well, and here is the place to confirm this, they come and worship the Lord.

Part 5: (Mark 5:9-13). Notice that here Jesus asks the name, and you should think why the Lord asked the name. The Lord is the God of all, and He has seen the unseen world as well; humans would not notice that more than one spirit has occurred here, but the Lord did. The main thing to notice here is the name and that the evil answered "we," not one that is happening here, more than one. Why has the Lord sent them to the pigs? Here the answer is that some animals are easy for the dark side to enter and use to gain control. [There in the dark world, the dark may have power, but in the human world, it is only in the Lord's will. The Lord has the will for all living humans. Suppose the dark wants to have power over the humans. In that case, they have to possess the human, but since the Lord Jesus has been crucified that power does no longer

exist, the dark cannot possess the humans; the Holy Spirit is a shield covering the whole earth, and only the make-belief mind of humans is the one that can harm themselves].

¹⁴ And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.

¹⁵ And they come to **Jesus**, and **saw** him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid.

¹⁶ And they that saw it declared **to** them how it **happened to** him that was possessed with demons, and concerning the swine.

Comments 5:14-16. In this portion of Scripture, most people have a problem; why did the Lord put the evil spirit into the pigs when the pigs belonged to someone else? But no one ever thinks about what is more valuable, the man's soul or the pigs? People debate this, but they never think what it is important; notice the number of animals used to save one soul, a considerable amount of animal souls (or spirit of living, only humans can have a soul), yet not worth more than one human soul. Also, notice that the evil cannot just enter the animals; they have no power to enter; the verse has told clearly that they asked permission and the Lord allowed it.

¹⁷ And they began to **beg Him** to depart from their borders.

Comments 5:17. Fear plays a big role here; fear makes people do things.

¹⁸ And as **He** was entering into the boat, he that had been possessed with demons **begged Him** that he might be with **Him**.

¹⁹ And **He** **allowed** him not, but **says to** him, Go to **your** house **to your** friends, and tell them how great things the **Lord has** done for **you**, and how **He** had mercy on **you**.

²⁰ And he went his way, and began to publish in Decapolis how great things **Jesus** had done for him: and all men **marveled**.

Comments 5:18-20. Q: How did this man know the Gospel? **A:** The man just needs to tell about his healing, as it shows here. Because in that area, people had known the man as a person that has been possessed, but by himself, he goes to show that he is healed, that is the good news for people. So, he does not need to talk much; he needs just to spread the truth about the Lord's authority.

²¹ And when **Jesus** had crossed over again in the boat **to** the other side, a great multitude was gathered unto **Him**; and **He** was by the sea.

²² And there **comes** one of the rulers of the synagogue, Jairus by name; and seeing **Him**, he **falls at His** feet,

²³ and **begs Him** much, saying, My little daughter is at the point of death: I pray **Thee**, that **Thou** come and lay **Thy** hands on her, that she may be made whole, and live.

²⁴ And **He** went with him; and a great multitude followed **Him**, and they thronged **Him**.

²⁵ And a woman, who had an issue of blood twelve years,

²⁶ and had suffered many things of many physicians, and had spent all that she had, and was **no better**, but rather grew worse,

²⁷ having heard the things concerning **Jesus**, came in the crowd behind, and touched **His** garment.

²⁸ For she said, If I touch but **His** garments, I shall be made whole.

²⁹ And **straightaway** the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

³⁰ And **straightaway Jesus**, perceiving in **Himself** that the power proceeding from **Him** had gone forth, **He** turned round about in the crowd, and said, Who touched **My** garments?

³¹ And **His** disciples said unto **Him**, **Thou see** the multitude thronging **Thee**, and **say Thou**, Who touched **Me**?

³² And **He** looked round about to see her that had done this thing.

³³ But the woman fearing and trembling, knowing what had been done to her, came and fell down before **Him**, and told **Him** all the truth.

³⁴ And **He** said to her, Daughter, your faith has made you whole; go in peace, and be whole of your plague.

Comments 5:25-34. (See also Comments Matthew 9:20-23, and Comments Luke 8:43-48). The healing of the woman with the discharge of blood is given in these passages in Mark, Matthew, and Luke. All three Gospels have one thing in common: the woman's faith; this here, you can call as blind faith. Things that happened to her for a long time, she saw many doctors, but by hearing about the Lord, her heart has come to faith in Jesus. People nowadays should take her as an example, hearing the Word and believing completely as this woman has faith too by the hearing. Note that the healing of this woman is very brief in Matthew, but more details are given in Mark and Luke. But also remember that all three Gospels give one thing: by Jesus' Word alone, this woman has received mercy, but the details could be different. The Holy Spirit dictated the Word, but the purpose of each Gospel will be used in varying levels of faith; brief in Matthew but more details in another Gospel, but all give one meaning.

Comparison Analysis

Part 1: (Mark 5:25-26, Matthew 9:20a, Luke 8:43). All three Gospels show that this woman had a "discharge of blood for twelve years." She spent all that she had with physicians but grew worse. In this part, it tells clearly that the person has been sick for a long time and had lost all her hope of being healed; the verses tell clearly her situation. By the old law, if you are unclean, you must publicly tell that you are unclean, and people can avoid you (See Leviticus 15:25-26); if you do not disclose, you can be punished because you will make someone else unclean.

Part 2: (Mark 5:27-28, Matthew 9:20b -21, Luke 8:44a). In this part, the Gospels tell that this woman heard the reports about Jesus, came behind Jesus in the crowd, and touched His garment. Here all Gospels tell plainly that by hearing the news about the Lord, her heart was moved; by hearing, have faith. This is the first step for all humans, should be the same, by hearing have faith. Nowadays, all have heard from the Bible what the Lord has done. By hearing no one has the argument, I don't believe; because your ear has heard the good news, but you did not open your heart to take the words. This woman will be the one that will accuse you in the end; by hearing she has faith, she heard only people talk. But nowadays, we have the Holy Word, and you don't believe, that will be the judgment for nowadays people.

Part 3: (Mark 5:29, Luke 8:44b). This part shows that the woman was healed instantly just by touching the Lord's garments.

Part 4: (Mark 5:30-32, Luke 8:45-46). In this part, key points are that Jesus knew that someone touched Him for the purpose of healing and that power has gone out of Him. **Q:** What does it mean that "perceiving in Himself that the power proceeding from Him had gone forth"? **A:** This case is a different case; the Lord knows this power goes out only for those who believe; the power of healing is given only to those that believe. This is the place to confirm, those who have faith and believe will receive mercy.

Part 5: (Mark 5:33-34, Matthew 9:22, Luke 8:47-48). **Q:** Why did this woman not go straight to Jesus and tell from the beginning about her sickness? **A:** About this question, think of human shame. Fear has controlled her, many people have surrounded the Lord, and if she has to be in front of them, everybody will hear her what sickness she has. Shame has blinded her; in that time, if people know, she will be kicked out from among people, that is why she came behind quietly.

Here the woman is healed, no fear left, just has to follow the Law and complete the law requirements for being clean; many, many laws refer to when a person is unclean. For the eyes of the humans, she needs to do the ceremonial laws, but spiritually she needs to learn that Jesus is the Law. She needs to learn that by the Lord, those laws are complete in Him; if the Lord has said that she is clean, she is clean; and people around must learn that she is clean by His Word. Here is the confirmation that the Lord can clean by His Word, that He is completing the Law for humans; in Him alone, the Law is complete.

³⁵ While **He** yet spoke, they come from the ruler of the synagogue's house saying, Your daughter is dead: why trouble you the **Teacher** any further?

³⁶ But **Jesus**, not heeding the word spoken, says to the ruler of the synagogue, Fear not, only believe.

³⁷ And **He** allowed no person to follow with **Him**, except Peter, and James, and John the brother of James.

³⁸ And they come to the house of the ruler of the synagogue; and **He** beholds a multitude, and many weeping and wailing greatly.

³⁹ And when **He** was entered in, **He** says to them, Why make you a commotion, and weep? the child is not dead, but sleeps.

⁴⁰ And they laughed **Him** to scorn. But **He**, having put them all out, takes the father of the child and her mother and them that were with **Him**, and goes in where the child was.

⁴¹ And taking the child by the hand, **He** says to her, Talitha cumi; which is, being interpreted, Damsel, I say to you, Arise.

⁴² And straightaway the damsel rose up, and walked; for she was twelve years old. And they were amazed [] with a great amazement.

⁴³ And **He** charged them much that no person should know this: and **He** commanded that something should be given her to eat.

Comments Mark 5:21-43. (See also Comments Matthew 9:18-26, and Comments Luke 8:40-56). The healing events described in Mark 5:21-43, Matthew 9:18-26, and Luke 8:41-56 are the same events happening by the Sea of Galilee.

Comparison Analysis: Mark 5:21-24 and Mark 5:35-43

Part 1: (Mark 5:21-22a, Matthew 9:18a, Luke 8:40-41a). This part tells that Jesus returned again to the Galilean side of the sea, back and forth, for the Lord has done this trip many times; otherwise, it will not use the term again. This person (Jairus) has wholly believed in Jesus; his own daughter is sick, but he believes and comes and seeks the Lord's help. As parents think of him, the Lord has mercy on him for his heart that seeks the Lord.

Part 2: (Mark 5:22b-24, Matthew 9:18b-19, Luke 8:41b-42). Just in a short period of time, both have happened; Jairus comes first with the news, "My little daughter is at the point of death" (Mark 5:23 and Luke 8:42), and then comes back with the statement, "My daughter is even now dead" (Matthew 9:18); but he still is asking the Lord to go there and heal her, that is the faith he has. The events leading to Jairus' daughter's healing and the dialog between Jesus and Jairus and the woman healed by the flow of blood are not given in chronological order in Matthew. There is a gap of time between Mark 5:23-24 and Matthew 9:18b-19. Matthew, Mark, and Luke sometimes overlap each other. One Gospel will pick from the point of nonoverlap, the other Gospel might select from the point of overlap, and sometimes you will find events overcrossing each other. Still, even overcrossing each other, they will never be against each other. These three Gospels present events in a different way only, each has a point of view that is connected with each other, but a different angle of looking, but all have the same main point together. That is why all Gospels have been given through the Holy Spirit; three Gospels will tell from a different angle but come and meet with the main point as one; by His mercy and authority, the Lord has done all this.

Part 3: (Mark 5:35, Matthew 9:18, Luke 8:49). This portion of Scripture clearly shows the picture of things happening. The parent has come, the people have come, now the crossing point will be to connect between what is happening. Really, Matthew 9:18a ("While He spoke these things to them, behold, there came a ruler, and worshipped Him, saying, My daughter is even now dead") is happening at the same time with Mark 5:35 ("While He yet spoke, they come from the ruler of the synagogue's house saying, Your daughter is dead: why trouble you the Teacher any further?"). And Matthew 9:18b ("but come and lay Thy hand upon her, and she shall live") is happening at the same time with Mark 5:23b ("I pray Thee, that Thou come and lay Thy hands on her, that she may be made whole, and live"). This request Jairus said it once only at his first coming to the Lord when he told Jesus in Mark 5:23 that his daughter is at a point of death. So here we have an overcrossing in the middle of a verse (Matthew 9:18). The invitation was spoken only once, but Jairus came and knelt two times. First, Jairus said, "point of death," and he made the invitation to the Lord, but the people that came after said the child has died, and Jairus repeats to the Lord again as given in Matthew 9:18a that his daughter has just died, and he is afraid. When he talked at first with the Lord, before people told him, it was with different words.

Part 4: (Mark 5:36, Luke 8:50). The response of Jesus to Jairus after he received the news from the people is given only in Mark and Luke. This part links with the comment from Part 3, which indicates that Jairus asked once that the Lord come and lay His hands on the girl that she may be made whole and live. Because he heard many things in his head, at this point, Jesus is strengthening Jairus' faith in believing by the word the Lord used "fear not, only believe," and it solved the problem he had. Now in his heart, he has developed peace because of hearing the word the Lord has spoken; peace has come in Jairus' heart; "fear not" is the term the Lord has used, and that has given him peace.

Part 5: (Mark 5:37-39,40b, Matthew 9:23-24a, Luke 8:51-52). The main point in this part in all three Gospels is that the Lord sends the mourners away and tells them that "the child is not dead, but sleeps." This is the key to this event; the girl is not dead but sleeping. All the people have seen her, and all have one thing in common, she is dead, but the Lord wants to make sure they will see the result of what the Lord will do for the girl. All of them will see only the result; that is why He sent all of them out, only three disciples were with Him and the parents (Jesus does not need their witness for His actions, they will see the result coming). This girl was in a coma, which is why the Lord says she is not dead but sleeping.

Q: Why was only Peter and James and John permitted to witness this girl's healing? **A:** These three disciples need to witness this activity because they will face challenges as they go doing the Lord's work after the Lord departs.

Part 6: (Mark 5:40a, Matthew 9:24b, Luke 8:53). The key point of this part is that the people "laughed at Jesus" because He said that the girl was not dead but sleeping. In this place, we see clearly that humans do not believe unless a miracle has been performed in front of them. But the parents of the child have faith and belief; the miracle is performed for them to have stronger faith inside them. The people around are an obstacle to the faith even nowadays. Miracles are not performed nowadays because of the same actions happening, people losing faith because someone has made fun of the way the person believes and makes the heart of that person not firm. The Son of God has come to help all humans, but He has received treatment that normal humans cannot take it. As He goes by, people are pointing out to Him; He has been as a laughing stock for them; that is what humans have done to the Son of God. But the Lord has not given up on humans; He is still calling all to come and rise up in faith as the verse has told, just believe. People involved here in this event are the disciples, the parents, the crowd following Jesus, and the people at the house.

Part 7: (Mark 5:41-43, Matthew 9: 25-26, Luke 8:54-56). This part shows how the Lord healed this girl by commanding her by His Word to "arise." The word "arise" itself has two meanings, arise in the human body and arise in spiritual meaning. The spirit has returned to the body as shown in Luke 8:55 and received the order arise in both the body and the soul to be alive again. The reason the Lord said that the girl was sleeping and not dead, but in a coma, was because the soul did not leave the body yet, only the spirit left (See Matthew 9:25 Comments). And when the Lord commanded the girl to arise, her spirit returned and joined the body and the soul as given in Luke 8:55 ("And her spirit returned and she got up at once").

Jesus' words in Luke 8:54 are given as "Child arise" and in Mark 5:41 as "Talitha cumi" (meaning "Damsel, I say to you, Arise"). In Mark, the Lord said "Talitha cumi" as a command, not telling; He used this command in this place, not just only for the human body alone but for the soul as well; they both have to join and rise up. Luke gave the translation of the command straight from the Lord, and Mark received the command and the translation.

Q: What does it mean "He charged them much that no person should know this"? **A:** Here, He charged the parents not to tell anybody what really had happened; what exactly the Lord did, it will not be revealed beyond as written in the Bible.

Life and Faith Applications. 1) The woman in this chapter believed in Jesus by hearing about Him. In the same way, we should be stirred to read the Bible when we hear about Jesus and believe by reading; develop strong faith by meditating on the Living Word of God. 2) People around are obstacles to the faith, do not listen to people, but keep our eyes on Jesus, who is our Lord of life. 3) Tell others what Jesus did for you because when we tell people about the Lord, we strengthen ourselves and the person who hears. 4) Do not look down on anyone; as shown in this chapter, the Lord has come for all.