

Mark 5

ASVh with Comments

Summary. Chapter 5 clearly shows that the Lord 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: the Lord Jesus has authority over the evil spirits controlling the demon-possessed man, and He sets this man free; the Lord 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: the Lord Jesus knows that a woman touched His garment in the crowd to be healed; the Lord Jesus came to fulfill the Law, and He heals and cleanses the woman with the flux of blood. As the Lord Jesus heals the leprous man in Matthew chapter 8, the same way with the woman's flux of blood when the unclean touches the purer, those unclean become clean because in Him the Law is complete. 3) The Lord Jesus strengthens Jairus' faith and the woman's faith with the flux of blood by His Word: the Lord Jesus says to Jairus when bad news and fear came to him, "Fear not, only believe"; in the same way He says to the woman when she was afraid to come forth: "Daughter, your faith has healed you; go in peace, and be whole of your affliction."

- 5 ¹ And they came to the other side of the sea, into the country of the Gerasenes.
- 2 And **He**, having come out of the boat, straightaway met **Him** out of the tombs, a man with an unclean spirit,
- 3 who had **the** dwelling in the tombs; and no **one** could any more bind him, not **even** 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 **one** had strength to tame him.
- 5 And always, **all** night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
- 6 And **having seen Jesus** from afar, he ran, and worshipped **Him**;
- 7 and crying out with a loud voice, he **says**, What **to me and to Thee, Jesus, Son of God the Most High?** I adjure **Thee** by **God**, do not torment me.
- 8 For **He** said **to** him, Unclean spirit, come **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, near the mountain, there was 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 **having gone out**, the unclean spirits entered into the swine, and the herd rushed down the steep **bank** into the sea, about two thousand; and they were drowned in the sea.

Comments 5:1-13: Event Analysis

Part 1: (Mark 5:1). Two similar things happened 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; they occurred in different spots. The healing case described in Mark 5:1-20 is the same as Luke 8:26-40 but different from Matthew 8:28-34. Gerasenes here in Mark refers to a village name. If you read these passages by yourself, you can tell the difference. Take and read the story in Matthew and compare it verse by verse with Mark and Luke. Then you notice the differences: not at the same time and not in the same spot.

Part 2: (Mark 5:2-4). Here, pay attention to the words "and no one had strength to tame him." Now, the Bible clearly tells us that humans try to tame the power of the dark side, but how, with manpower, can humans fight the dark? If humans come and ask for help from the Lord, that is the right way to do; not humans who fight, but the Lord who has conquered the unseen world has already won the fight. Humans should come to the One that has already put the dark side under His feet. The Bible already clearly tells where the shelter is that can cover against the dark side, not just the body but the soul as well. 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 still encounter these cases in our times?

A: There is still evil in the world, but it is not the evil that has the power to enter humans; the evil that possesses, that enters the body, they are not allowed to do that anymore; it is over. Nowadays, there is no evil possession anymore but make-believe and imagination. The possessed, in this way, as described here in Mark, stopped with the Holy Spirit coming down on earth, but people still make-belief actions. 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 clearly tells us 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 evil possession 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 make-belief stories, this one and that one, and try to solve the problem without the help of the Lord, which will not work. When they can't help, they declare that the person has a disability and needs human help; however, that sickness happens from the dark of their heart. The areas where dark actions happen nowadays, you can see, it is where they reject the Holy God and keep worshiping the dark; that is why we keep hearing things, but it is some kind of make-belief that destroys their own body and not the power of the dark. The power of the dark ended with the Lord Jesus' crucifixion on the cross when the Holy Spirit came and covered the earth; now, only the dark side of the human mind still harms.

Part 3: (Mark 5:5). This portion of the Bible tells humans that the action of the dark side is only to make humans harm themselves and others, and the dark can never be able to do good to anyone; now we see clearly the dark only wants to torture 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 and never hurts anyone's body, but the dark does that. The clear picture of the dark action is here, but humans ignore the torturing of what the dark does to the body of humans.

About Tattooing. For example, when humans tattoo, this is the work of the dark expression of controlling humans. 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 the body of a baby, 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 them, but humans use their own minds to do it. Oh, but I did put a Bible verse on the skin, they say, but the verse 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 tattoo their bodies have no respect for the Father Himself, and that is blasphemy against the Father. Humans have been doing this for so long; even the Holy Spirit has talked in their hearts to doubt that action, but they choose 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 dark control; 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, and that is why they are coming to worship the Lord. Also, here, it has shown clearly that the Lord Jesus is not only the Lord of humans but also the Lord of the unseen world, and here is the place to confirm this: they come and worship the Lord.

Part 5: (Mark 5:9-13). Notice that here, the Lord Jesus asks for the name, and you should think about why the Lord asked for 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 the Lord has 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 a will for all living humans. Suppose the dark wants to have power over humans. In that case, they have to possess the humans, but since the Lord 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 those feeding them fled, and told it in the city, and in the country. And they went out to see what it was that had come to pass.

¹⁵ And they come to **Jesus**, and see the one possessed by demons sitting, clothed and in his right mind, the one having had the legion; and they were afraid.

¹⁶ And those having seen it described to them how it happened to the one being possessed by demons, and concerning the swine.

Comments 5:14-16. In this portion of Scripture, the majority of people could have a problem: why did the Lord put the evil spirits 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 on this, but they never think about what is more important; notice the amount of animals used to save one soul, a large amount of animal spirits (or spirits of the living, only humans can have a soul), yet not worth more than one human soul. Also, notice that the demons could not just enter the animals; they have no power to enter; the verse clearly shows that they asked permission, and the Lord allowed it.

¹⁷ And they began to beg Him to depart from their boundary.

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

¹⁸ And He having entered into the boat, the one having been possessed by demons begged Him that he might be with Him.

¹⁹ And He did not permit him, but says to him, Go to your house, to your friends, and tell them how much the Lord has done for you and had mercy on you.

²⁰ And he departed and began to proclaim in Decapolis how much Jesus had done for him; and all were marveling.

Comments 5:18-20. Q: How did this man know the Gospel? **A:** As it shows here, the man just needed to tell about his healing. In that area, people knew the man as a person who had been possessed, but by himself, he went to show that he had been healed by the Lord Jesus, which was good news for people. He did not need to talk much; he needed just to spread the truth about the Lord's authority.

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

²² And comes one of the synagogue rulers, named Jairus; and seeing Him, he falls at His feet,

²³ and begs Him much, saying, My little daughter is at the point of death; Thou come, lay hands on her, so 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, being with a flux of blood twelve years,

²⁶ and having suffered much under many physicians, and having spent all that she had, and benefiting nothing, but rather growing worse,

²⁷ having heard concerning Jesus, having come in the crowd behind, she touched His garment.

²⁸ For she said, If I touch even His garments, I will be healed.

²⁹ And straightaway the flow of her blood was dried up; and she felt in the body that she was healed from the affliction.

³⁰ And straightaway Jesus, perceiving in Himself that the power having gone forth from Him, having turned in the crowd, said, Who touched My garments?

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

³² And He looked around to see the one having done this.

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 healed you; go in peace, and be whole of your affliction.

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 faith of the woman, which you can call blind faith. For things that happened to her for a long time, she has seen many doctors, but by hearing about the Lord, her heart has come to faith in the Lord Jesus. People nowadays should take her as an example, hearing the Word and believing completely as this woman had 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 common thing: by the Lord Jesus' Word alone, this woman had received mercy, but the details could be different. The Holy Spirit dictated the Word, but the purpose of each Gospel will be used in different levels of faith; brief in Matthew but more details in other Gospels, 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 “flux of blood for twelve years,” and she spent all that she had with physicians but grew worse. This part clearly tells that the person has been sick for a long time and has lost all hope of being healed; the verses clearly show 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 tell, 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 the Lord Jesus, came behind Him in the crowd, and touched His garment. Here, all the Gospels clearly tell that by hearing the news about the Lord Jesus, her heart was moved; by hearing, have faith. The hearing step is the first step for all humans, and it should be the same: by hearing, have faith. Nowadays, everyone has heard from the Bible what the Lord has done. By hearing no one has an argument for “I don't believe” as 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 had faith, as she heard only people talk. But nowadays, we have the Holy Word, and if you don't believe it, that will be the judgment for people nowadays.

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 the Lord Jesus knew that someone touched Him for the purpose of healing and that power has gone out of Him. **Q:** What does the saying “perceiving in Himself that the power having gone forth from Him” mean? **A:** This power case is a different case; the Lord knows that healing power goes out from Him only for those who believe; the power of healing is given only to those who believe. This is the place to confirm that those who have faith and believe will receive mercy.

Part 5: (Mark 5:33-34, Matthew 9:22, Luke 8:47-48). **Q:** Why didn't this woman go straight to the Lord 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 must be in front of them, everybody will hear her and what sickness she has. Shame blinded her; at that time, if people knew, she would be kicked out from among people, and that is why she came behind quietly.

Here the woman is healed, with no fear left; she just had to follow the law and complete the law requirements to be clean; many, many laws referred to when a person was unclean. In the eyes of humans, she needed to follow the ceremonial laws, but spiritually, she needed to learn that the Lord Jesus is the Law. She needed to learn that by the Lord, the Old Law is complete in Him; if the Lord has said that she is clean, she is clean, and people around her must learn that she is clean by His Word. Here is the confirmation that the Lord can clean by His Word and that He is completing the Law for humans; in Him alone, the Law is complete.

³⁵ While **He** yet is speaking, they come from the ruler of the synagogue's house saying, **Your** daughter is dead; why **do you still trouble** the **Teacher**?

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

³⁷ And **He** allowed no one 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.

³⁹ And having entered, **He** says to them, Why **do you** make a commotion, and weep? The child is not dead, but sleeps.

⁴⁰ And they laughed **Him** to scorn. But **He**, having put **out** all, **takes** the father of the child and **the** mother and **those** with **Him**, and **enters** in where the child was.

⁴¹ And taking the child by the hand, **He says** to her, Talitha koum! Which is, being interpreted, **Little girl, I say to you, Arise!**

⁴² And **straightaway** the **little girl arose** and **began walking**; for she was twelve years. And they were amazed **at once** with great amazement.

⁴³ And **He instructed** them much that no **one** 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 the Lord Jesus returned to the Galilean side of the sea; the Lord has done this trip many times, back and forth; otherwise, the verse would not use the term again. This person (Jairus) wholly believed in the Lord Jesus. It is his own daughter who is sick, but he believes and comes and seeks the Lord's help. As parents, think of him. The Lord has mercy on him because his heart truly sought the Lord.

Part 2: (Mark 5:22b-24, Matthew 9:18b-19, Luke 8:41b-42). In just a short period of time, both have happened: Jairus comes with the news as "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 just now has died" (Matthew 9:18). However, he still was asking the Lord Jesus to go there and heal her, and that was the faith he had. The events leading to the healing of Jairus' daughter and the dialog between the Lord Jesus and Jairus and the woman healed by the flux 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, then one Gospel will pick from the point of nonoverlap, another Gospel might pick from the point of overlap, and sometimes you will find events overcrossing each other, but even overcrossing each other they will never be against each other. These three Gospels present events in different ways only; each has a point of view that is connected but from different angles of looking, but all have the same main point together. That is why all Gospels have been given through the Holy Spirit; three Gospels tell from different angles 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 father has come, the people have come, and now the crossing point will be to connect between what is happening. Really, Matthew 9:18a ("While He was speaking these things to them, behold, a certain ruler came, kneeling down to Him, saying, My daughter just now has died") is happening at the same time as Mark 5:35 ("While He yet is speaking, they come from the ruler of the synagogue's house saying, Your daughter is dead; why do you still trouble the Teacher?"). And Matthew 9:18b ("but come, lay Thy hand upon her, and she will live") is happening at the same time as Mark 5:23b ("Thou come, lay hands on her, so that she may be made whole, and live"). This request Jairus said once only at his first coming to the Lord when he told the Lord 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, "My little daughter is at the point of death," and he made the invitation to the Lord, but the people who came after said that the child had died, and then Jairus repeated to the Lord again as given in Matthew 9:18a that his daughter had just died, and he was 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 the Lord 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, where it is shown that Jairus asks once that the Lord come and lay His hands on the girl so that she may be made whole and live. Because Jairus heard many things in his head, at this point, the Lord Jesus was strengthening Jairus' faith in believing by the word the Lord said, "Fear not, only believe," and this word solved the problem he had. Now in his heart, Jairus gained peace because of hearing the word the Lord has spoken; peace has come in Jairus' heart; "fear not" was 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 says, "The child is not dead, but sleeps." This fact is the key point of 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, which is why He sent all of them out; only three disciples were with Him and the parents (the Lord Jesus does not need their witness for His actions; they will see the result coming). This girl was in a coma, and that was why the Lord says she is not dead but sleeping.

Q: Why were only Peter, James, and John permitted to witness the healing of this girl? **A:** These three disciples needed to witness this miracle because they would face challenges as they went doing the Lord's work after the Lord departed.

Part 6: (Mark 5:40a, Matthew 9:24b, Luke 8:53). The main point of this part is that the people “laughed Him to scorn” because He said, “The child is not dead, but sleeps.” In this place, we clearly see that humans do not believe unless a miracle has been performed in front of them. However, the parents of the child had faith and believed in the Lord; the miracle was performed so that they would have stronger faith inside of them. The people around are an obstacle to faith even nowadays. Miracles are not performed nowadays because of the same actions happening; people lose 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. As He goes by, people are pointing out to Him, and many times, He has been a laughingstock 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. The people involved in this event were the disciples, the parents, the crowd following the Lord Jesus, and the people at the house.

Part 7: (Mark 5:41-43, Matthew 9: 25-26, Luke 8:54-56). This part shows that the Lord Jesus 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 of the girl 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 had not left the body yet; only the spirit left (See Comments Matthew 9:25). And when the Lord commanded to 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 arose immediately”).

The Lord Jesus' words in Luke 8:54 are given as “Child arise” and in Mark 5:41 as “Talitha koum” (meaning “Little girl, I say to you, Arise”). In Mark, the Lord said “Talitha koum” 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 gives the translation of the command straight from the Lord, and Mark receives the command and the translation.

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

Life and Faith Applications. 1) The woman in this chapter believed in the Lord Jesus by hearing about Him. In the same way, we should be encouraged to read the Bible when we hear about the Lord Jesus and believe by reading; furthermore, we should develop strong faith by meditating on the Living Word of God. 2) People around you are an obstacle to faith; do not listen to people, but keep your eyes on the Lord Jesus, who is our Lord of life. 3) Tell others what the Lord 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 it shows in this chapter, the Lord has come for all.