

A Study of Mark 5

I. Outline. From Headings in *NJKV*

1. Demons Cast into Swine (Mark 5.1-20; cf., Matthew 8.28-34; Luke 8.26-39).
2. Jairus Pleads for His Daughter (21-24; cf., Matthew 9.18-19; Luke 8.41-42).
3. A Woman with Issue is Healed (25-34; cf., Matthew 9.20-22; Luke 8.43-48).
4. Jairus's Daughter is Healed (35-43; cf., Matthew 9.23-26; Luke 8.49-56).

II. Summary.

“The two miracles presently under consideration are the healing of the woman with the issue of blood and the raising of Jairus’ daughter (Matt. 9:18-26; Mark 5:22-43; Luke 8:41-56). Both the infirmed woman and Jairus possessed a faith in Christ that prompted action on their part. Jairus came and sought Jesus, and when he found Him, he bowed himself and beseeched the Lord to come and heal his daughter (Mark 5:22-23). While he and the Lord were en route to the ruler’s house, Jairus’ faith was doubtlessly tested when a messenger encountered them with news that the daughter was already dead (Mark 5:35). Nonetheless, Jesus both reassured and bolstered the ruler’s faith when he said, “Be not afraid, only believe” (Mark 5:36). Likewise, one observes the faith of the infirmed woman as well. Her faith came by hearing, even as faith comes today (Rom. 10:17). Mark recorded, “When she had heard of Jesus, [she] came in the press behind, and touched his garment” (Mark 5:27). This woman worked her way through the multitude thronging Christ, in order that she might touch His garment (Mark 5:28). In both of these examples, active faith was rewarded. These two miracles were wrought because people believed, whereas today people believe because miracles were wrought (John 20:30-31).” [Cliff Goodwin, in *The Miracles of Jesus*, Edited by: B.J. Clarke, Power Publications, 2001, p., 267].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

1. 5.1-20... For a lengthy biblical treatment of demon possession by Wayne Jackson, please visit: <http://www.apologeticspress.org/APContent.aspx?category=127&article=120>
2. 5.01... **THE COUNTRY OF THE GADARENES**—“The country of the Gadarenes, on the southeastern shores of the Sea of Galilee. It was in the country of the Gergesenes (so named from Gergesa, the modern Gersa, directly across the lake from Tiberias), which was a portion of the larger region of the Gadarenes (so named from their capital, Gadara, a large city seven or eight miles southwest of the southern point of the lake). The demoniac may have belonged to Gadara, but have met Jesus in the vicinity of Gergesa. Gadara was one of the ten confederated Gentile cities which, with the district in which they were located, were called Decapolis (The Ten Cities). Though they were located in Palestine, yet in the time of Christ they had a Gentile instead of Jewish population. Matthew speaks in the parallel passage of the Gergesenes. The Gadarenes and Gergesenes were simply two different names for the same people” [B.W. Johnson and DonDeWelt, *Mark*, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module].
3. 5.03... **NO MAN COULD BIND HIM, NO, NOT WITH CHAINS**—“The details of vv. 3–5 are peculiar to Mark. “The picture of the miserable man is fearful; and in drawing it, each evangelist has some touches which are peculiarly his own; but St. Mark’s is the most eminently graphic of all, adding, as it does, many strokes which wonderfully heighten the terribleness of the man’s condition, and also magnify the glory of his cure” (Trench, “Miracles”)” [Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 186). New York: Charles Scribner’s Sons—A Logos Module].

4. 5.06... **WHEN HE SAW JESUS AFAR OFF, HE RAN AND WORSHIPPED HIM**—“Thus far the evangelist has been describing the habitual condition of this terrible demoniac; now he describes his conduct upon this occasion. *Seeing Jesus from afar he ran*, the local adverb qualifying either verb or both, and not the first exclusively, as in the version. This act of running from a distance may have looked to the spectators like a violent attack, and may at first have been so intended, which would make the change more striking when, instead of flying at the stranger, as he had been wont to do as long as any came that way, he suddenly fell down to him (Luke 8:28), i. e. before him, *and worshipped*, i. e. did him reverence or homage, in the customary oriental method by prostration, or by kissing his feet, or the ground beneath them, or his own hand, the primary meaning of the Greek verb being that of *kissing*, or in the compound form here used, *kissing (the hand) to (or at) one*, in the way of reverential salutation. The English verb (*to worship*) also has a wider meaning in the older writers than the one to which it is confined by later usage, that of adoring, reverencing as a divine being. It is not impossible, however, that this stronger sense is here intended, since the demons recognized our Lord, not merely as the *Son of man*, or the Messiah (see above, on 2:10), but as the *Son of God*” [Alexander, J. A. (1858). *The Gospel according to Mark* (pp. 111–112). New York: C. Scribner].
5. 5.08... **COME OUT OF THE MAN, THOU UNCLEAN SPIRIT**—“Jesus had been moved with compassion at the miserable condition of the poor man, who was bruised and mangled by the power of the demon which possessed him, and had either already ordered the demon to come out, or the demon clearly anticipated that he would do so; hence all the beseeching of the demon was that they be not driven away into, as Luke 8.31 says, ‘the abyss,’ doubtless meaning the place of torment for demons (Revelation 22.3)” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 118]
6. 5.12... **AND ALL THE DEVILS BESOUGHT HIM, SAYING, SEND US INTO THE SWINE**—“Whereas ‘he’ besought the Lord in Mark 5.10, it is ‘they’ who do the beseeching here, making it sure that the demons were the ones pleading. Of all the lower creation, only the serpent and swine are revealed in Scripture as possessed of an evil spirit. As Taylor said, ‘The serpent is a symbol of intellectual cunning and the swine of gross uncleanness,’ suggesting that in both categories there is great temptation to the human family” [Burton Coffman].
7. 5.13... **JESUS GAVE THEM LEAVE** —“On the eastern shore of the Sea of Galilee, Jesus once encountered a man who was possessed of demons. When the Lord commanded the unclean spirits to leave the gentleman, they requested permission to enter a herd of swine feeding nearby. Christ granted that request. The demons entered the hogs, who, in turn, rushed down an embankment into the sea and drowned. Bible critics have charged Jesus with destroying the property of others. It is alleged that His conduct was reprehensible in connection with this event. There are several things that may be said in response to this baseless accusation. **First**, no charge can be made against the Lord unless the event actually happened. Those who criticize Christ must concede, first, that this account represents a factual incident; otherwise, their allegation is baseless. Are they willing to admit that Jesus actually cast out demons? If so, exactly what did that circumstance prove? **Second**, if Christ is a Divine Being, then He is sovereign over the entire creation and, in reality, everything belongs to Him (cf. Colossians 1:16). God said: “For every beast of the forest is mine, And the cattle upon a thousand hills” (Psalm 50:10). Hogs, too! Thus, in the interest of a higher good, the Lord had every right to allow this incident to occur. **Third**, swine were unclean according to Old Testament regulations (Leviticus 11). It is entirely possible that the owners of these pigs were Jews, engaged in an unlawful enterprise. If such was the case, the Savior’s economic rebuke certainly would have been warranted. **Fourth**, as the scholarly R.C. Foster once observed, Christ ‘permitted the destruction of the swine knowing that it would awaken the Gergesenes from their indifference and ultimately assist in the salvation of a multitude in the community.’ There are things that transcend the material, and hardship can have a benevolent result in the final ordering of one’s affairs. In view of these factors, no legitimate

- indictment can be leveled against the Son of God in connection with this episode” [Wayne Jackson, <http://www.apologeticspress.org/apcontent.aspx?category=11&article=122>].
8. 5.19... **GO HOME TO THY FRIENDS, AND TELL THEM HOW GREAT THINGS THE LORD HATH DONE FOR THEE**—“...is in marked contrast to Jesus’ instructions to the cleansed leper in 1.44--... This is probably because in the case of the demoniac Jesus was in Gentile territory where there would be little danger that popular messianic ideas about him might be circulated. It was in Jewish territory that this possibility was always present. Or perhaps in the case of this man, Jesus realized that the true nature of his person and mission was perceived; therefore this man could be trusted to convey to others the truth about Jesus” [Walter W. Wessel, *Mark*, The Expositor’s Bible Commentary, Volume 8, pp., 659].
 9. 5.20... **DECAPOLIS**—“(Δεκάπολις, Dekápolis): The name given to the region occupied by a league of “ten cities” (Mat_4:25; Mar_5:20; Mar_7:31), which Eusebius defines (in Onomasticon) as “lying in the Peraea, round Hippos, Pella and Gadara.” Such combinations of Greek cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the peoples surrounding them. This particular league seems to have been constituted about the time of Pompey’s campaign in Syria, 65 bc, by which several cities in Decapolis dated their eras. They were independent of the local tetrarchy, and answerable directly to the governor of Syria. They enjoyed the rights of association and asylum; they struck their own coinage, paid imperial taxes and were liable to military service (Ant., XIV, iv, 4; BJ, I, vii, 7; II, xviii, 3; III, ix, 7; Vita, 65, 74)” [*ISBE*, an e-Sword Module].
 10. 5.22... **RULERS OF THE SYNAGOGUE**—“The rulers of the synagogue were three persons chosen out of ten, who were obliged constantly to attend the public worship, over which they presided, and determined such disputes as happened in the synagogue. The synagogue over which this ruler presided was perhaps at Capernaum. Generally speaking, the rulers were Christ’s bitterest enemies; yet there were some of them of a different character, Joh_12:42. In particular this ruler must have had a very favourable opinion of Jesus, and a high notion of his power, or he would not have applied to him for help in the present extremity; and by publicly acknowledging his power, have done him so much honour. His faith may have been built on the miracles which he knew Jesus had performed; for our Lord had by this time resided at Capernaum several months” [Thomas Coke, *A Commentary on the Holy Bible*, Volume 5: Matthew to Acts, 1803, An e-Sword Module].
 11. 5.25-26... **HAD AN ISSUE OF BLOOD TWELVE YEARS, AND HAD SUFFERED MANY THINGS OF MANY PHYSICIANS**—“The woman in this story suffered from a trouble which was very common and very hard to deal with. The Talmud itself gives no fewer than eleven cures for such a trouble. Some of them are tonics and astringents; but some of them are sheer superstitions like carrying the ashes of an ostrich-egg in a linen rag in summer and a cotton rag in winter; or carrying a barley corn which had been found in the dung of a white she-ass. No doubt this poor woman had tried even these desperate remedies. The trouble was that not only did this affect a woman’s health, it also rendered her continuously unclean and shut her off from the worship of God and the fellowship of her friends (Leviticus 15:25-27). Mark here has a gentle jibe at the doctors. She had tried them all and had suffered much and had spent everything she had, and the result was that she was worse instead of better” [William Barclay, *Daily Study Bible*].
 12. 5.30... **AND JESUS, IMMEDIATELY KNOWING IN HIMSELF THAT VIRTUE HAD GONE OUT OF HIM**—“He realized now this particular instance of transfer. Others touched him but felt no healing influence, because theirs was not in faith. Her cure was the result and answer of her touch of faith, which reached beyond the hem of his garment to his divine nature” [C.E.W. Dorris, p. 129].
 13. 5.37... **HE SUFFERED NO MAN TO FOLLOW HIM, SAVE PETER, AND JAMES, AND JOHN**—“Most of the events pertaining to Jesus’ sojourn on earth could be safely witnessed by all the twelve disciples. There were others, however, that took place in the presence of only three of these men. Exactly why this was we can only guess. Did Jesus allow only three disciples to enter the room where the

resurrection of the daughter of Jairus took place, because the presence of the entire group would not have been in accord with proper decorum and might have disturbed the child when she reopened her eyes? Was the Master's Gethsemane agony too sacred to be witnessed by more than three of the disciples (Matthew 26:37; Mark 14:33), and was it for this reason that even then it was "witnessed" by these three to only a very limited extent? And is it possible that the transfiguration could have only three disciples as eye-witnesses (Matthew 17:1; Mark 9:2; Luke 9:28), because otherwise the injunction mentioned in Matthew 17:9 would have been more difficult to enforce? Such may have been the reasons, but we do not know" [William Hendriksen, Baker's New Testament Commentary, 1975, an e-Sword Module].

14. 5.43... **HE CHARGED THEM STRAITLY THAT NO MAN SHOULD KNOW IT**—"...for he feared lest so amazing a miracle might occasion an outburst of excitement so great as to interrupt his work and to precipitate a crisis before his earthly ministry was complete. It was indeed a startling marvel, and forms a fitting climax to the four miracles which Mark has here united. First, Jesus stilled the tempest and thus gave assurance of his power in the world of nature; then, he overcame the demons, and demonstrated his authority in the unseen realm of spirits; then he healed the woman who came to him in faith, and illustrated his willingness to heal not only our bodies but our sin-sick souls; and lastly, he brought back to life the dead daughter of the believing ruler, and revealed his power over death, and his ability to bestow, even to the most hopeless, the life which is eternal. By such marvelous ministries Mark presents to us Jesus as the divine Servant, the wonder-working Son of God" [Erdman, C. R. (1918). *The Gospel of Mark: An Exposition* (p. 90). Philadelphia: Westminster Press].

V. Lessons & Applications.

- **When one door shuts, another one often opens.** The Lord had been across the Sea of Galilee in the country of the Gergesenes, or Gadarenes (Matthew 8.28; Mark 5.1). After casting the devils out of the demoniacs (Matthew 8.28-32), Christ was implored by the people that He would depart of their coasts (Mark 5.17). Jesus had done only good, but still He was not wanted by the Gadarenes. Nevertheless, as that door closed another one opened, for He entered into a ship and came across to His own city, Capernaum (Matthew 9.1), where He worked these two mighty miracles.
- **Going to the wrong doctor will do you no good.** Mark uses great detail in expressing the pitiable condition of the infirmed woman (Mark 5.25-26). She had been ill for twelve years, suffering many things at the hands of many physicians. This malpractice had cost all she had, and to make matters worse, her health was further deteriorating instead of getting better. What was the problem? She had been seeing others rather than Jesus. She had a condition that only Jesus could cure, and it was not until she came unto Him that her health was remedied. The same is true today. Everyone has a spiritual sickness only Jesus can heal. It is called sin, and until one comes unto the Master, it will only get worse.
- **Discouragement and doubt must be quickly confronted.** Mark's account of these two particular miracles is the fullest. Thus, it is no surprise that he provides a glint of meaning not found in Matthew or Luke. When the messenger of incomplete faith came with the news of the daughter's death (Mark 3.5), Mark provides exact detail as to when Jesus spoke up: "**AS SOON AS Jesus heard the word that was spoken, he saith unto the ruler of the synagogue Be not afraid, only believe**" (Mark 5.36). This illustrates a wonderful lesson for today: whenever the faith of a friend is being attacked by doubt or discouragement, the best time to offer reassurance is AS SOON AS POSSIBLE.
- **People often mock what they don't understand.** When Jesus said that the damsel was not dead, but only slept, He was laughed to scorn (Matthew 9.24; cf., Mark 5.40; Luke 8.53). The problem was neither with Jesus nor with His understanding; it was with the scoffers and their ignorance. They were looking at spiritual truth through carnal eyes. They probably thought of Jesus as being

too foolish or too ignorant to recognize death, when in actuality they, themselves, did not recognize the true source of life (cf., John 1.4).

- **The young die too.** James describes the frailty of human life as a vanishing vapor (James 4.14). Even one more day of life is not guaranteed to any person (Proverbs 27.1), and as the daughter of Jairus illustrates, not even to the young. The key is to live every day of one's life as if it were the last, for it very well may be. It is appointed unto men once to die (Hebrews 9.27), and that appointment may come while young or when old [Cliff Goodwin, p. 280-81].

VI. Questions.

True or False

01. ____ The woman with the issue of blood had endured that condition all of her life.
02. ____ Three of Jesus' apostles witnessed the raising of Jairus's daughter.
03. ____ The disciples were surprised that Jesus noticed someone touching His garment amidst the crowd.
04. ____ Jesus was recognized by the unclean spirits.
05. ____ The people were frightened when they saw the formerly demon-possessed man clothed and in his right mind.

I Found it in Verse(s)

06. ____ Someone cutting himself with stones.
07. ____ Virtue going out of Jesus.
08. ____ Jesus told the demon-possessed man to tell about the great things the Lord had done for him.
09. ____ An interpretation.
10. ____ Unclean spirits entering swine.

Short Answer

11. One description of the demon-possessed man is that: "**NEITHER COULD ANY** _____
_____ **HIM.**
12. The reaction of people who heard the demon-possessed man report on how he was released from the demons: _____
13. The plea made by the people in the country of the Gadarenes was that He would:

14. The one-word description of the charge Jesus gave to the ones who saw Jesus raise Jairus's daughter: _____
15. The woman with the issue of blood was told by Jesus to go: _____ **AND BE**
_____ **OF THY PLAGUE.**

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

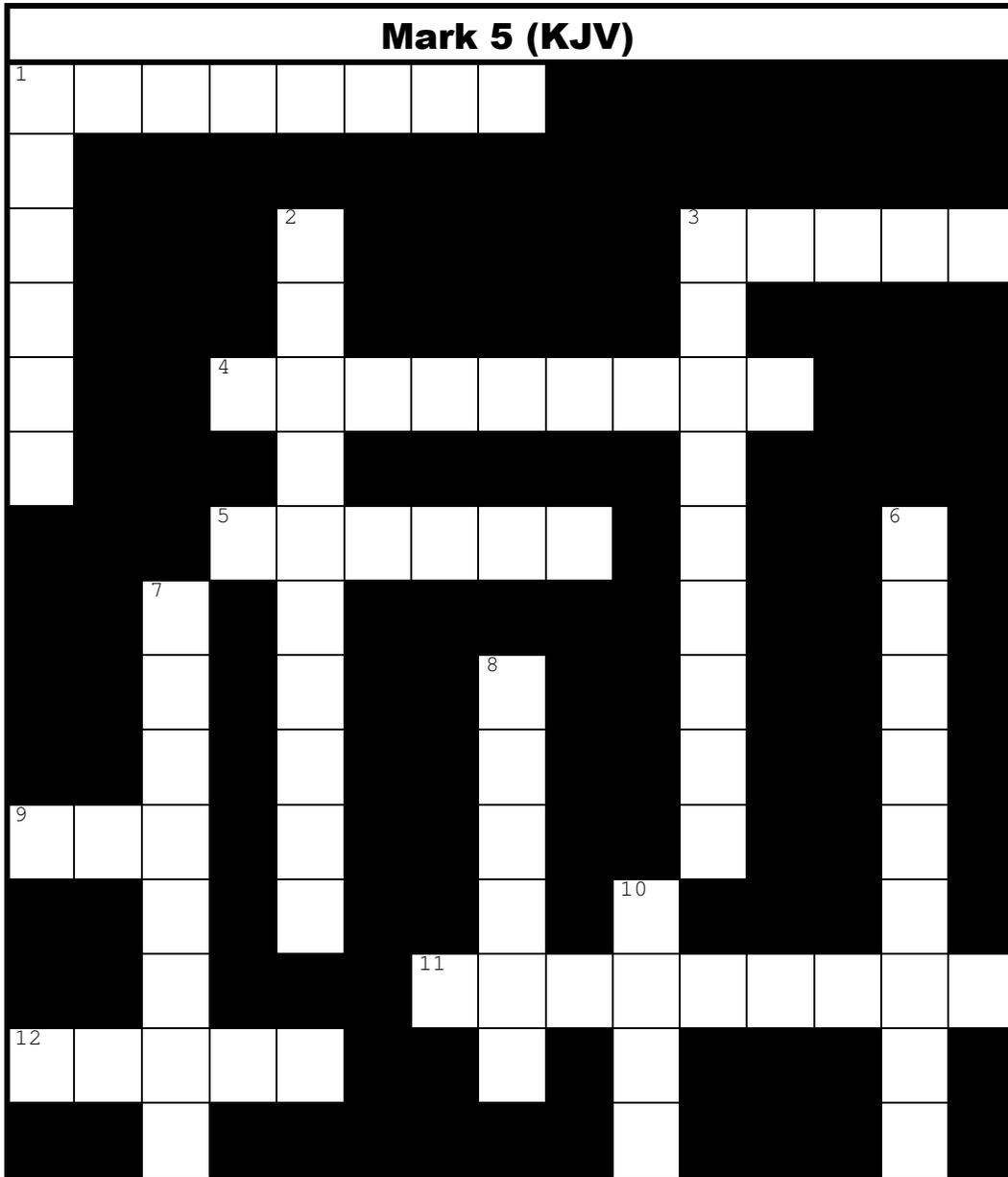
ANSWERS to Mark 4 Questions... **01**—False (24); **02**—True (3-8); **03**—True (40); **04**—False (14ff) ; **05**—True (30-32); **06**—1; **07**—19; **08**—38; **09**—16; **10**—28; **11**—earth (5); **12**—other little ships (36); **13**—The size of the seed or beginning (31); **14**—fruit, sprang, increased (8); **15**—offended (17).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

E M P K J N R H C U O T
D T I R I P S U S E J O
E V H R A C Y T L P E M
N S S C L Y N D D E W B
O S A I D R A E A C R S
D D V E L T G H M H T W
D E H S I N O T S A M I
D P I I O U G O E I F N
T A E R G O U L L N O E
H R H A C C E C V S L N
I T H E R E M O C L L T
N D C P R H A N D R O E
G M H K F T C K N O W R

ARISE	ASTONISHED	CAME	CHAINS	CLOTHED
COME	COUNTRY	CRIED	DAMSEL	DEPART
DEVIL	DONE	ENTER	FOLLOW	GREAT
HAND	JESUS	KNOW	PRAY	RULER
SAID	SHIP	SPIRIT	SWINE	SYNAGOGUE
THERE	THING	THRONGED	TOMBS	TOUCH

VIII. Crossword Puzzle.



ACROSS

- 01) The physicians left the woman nothing ____.
- 03) The devils said: "Send us into the ____."
- 04) The woman who touched Jesus' garment was fearing and ____.
- 05) Someone had been bound with fetters and ____.
- 09) The man with unclean spirits ____ and worshiped Jesus.
- 11) The place the man with the unclean spirits published.
- 12) Jairus' daughter was lying at the ____ of death.

DOWN

- 01) We read about fetters being ____.
- 02) The man out of the tombs randed and ____ Jesus.
- 03) Jairus was a ruler of one.
- 06) Jesus knew He was touched even as the crowd was ____ Him.
- 07) The ____ of her blood was dried up.
- 08) The herd of swine was ____ in the sea.
- 10) No man could do this to the man with the unclean spirits.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...