

Mark 5:1-43

1. We remember in 4:41, where after Jesus miraculously commanded the raging storm to cease, the disciples questioned among themselves, “Who is this man?” In the very next instance, Mark goes on to answer this question for the reader in 5:7. Who do the demons confess Jesus to be? (Cf. 1:1)
 - ⇒ Does the phrase “No one was strong enough to subdue him” ring a bell? Why is this phrase so significant? (Cf. 3:27 for a hint).
 - ⇒ What is the reaction of the demons when before Jesus in 5:6? What is Mark telling us about the true identity & title of Jesus here?
 - ⇒ Demon possession is a serious matter. What is the goal of the demons? (Hint: to demean the dignified position that God has given to mankind in creation).
 - ⇒ The demons seem to have some insight into their judgment in the future. *Who* is it that will do the judging? What does this say about Jesus’ identity?
 - ⇒ In 5:13, we see that *nothing* happens w/o Jesus 1st allowing it. What does this say about Jesus’ identity?
 - ⇒ Mark is reaffirming to the reader that Jesus indeed is the Son of God, and is thus worthy to be worshipped as God Almighty.
 - ⇒ A mighty miracle has taken place. Yet, what is the response of the majority of the townspeople? What is so ironic is that Jesus has been clearly established as the Son of God, and yet He is still rejected. Should we be so surprised that so many reject Him despite all that He is still doing in the world?
 - ⇒ *Why* do they want to rid themselves of Him? Is it any different today?
 - ⇒ What does Jesus command the man to do? Have *we* told all our acquaintances about “how much the Lord¹ has done for you, and how He has had mercy on you”?
2. The next account deals w/ 2 instances of Jesus healing of people designated ‘unclean’ under the old covenant law.

According to Lev. 15:25-31, the woman w/ the issue of blood was to be shunned as unclean (notice the emphatic repetition of “unclean”). Significantly, in v. 27, it says, “Whoever touches them will be unclean.” The reason this is so is found in v. 31: “You must keep the Israelites separate from the things that make them unclean, *so that* they will not die in their uncleanness for defiling my dwelling place, which is among them.”

Sin separates *all* people from a holy God & results in their death (cf. Rom. 6:23), unless atonement is made. In Lev. 15:30, it is said of the priest, “In this way he will make atonement for her before the LORD for the uncleanness of her discharge.”

- ⇒ If Mark indeed had this background in mind, what is the significance of the woman’s miraculous healing by Jesus? Is this “good news” for the world? (Cf. 1:1)
- ⇒ Obviously, Jesus knew what had happened when she was healed. The reason He would not allow her to recede into the crowd is b/c He wanted to publicly commend her faith, and reassure her that she was permanently healed. This is not a proof text for ‘open theism’!
- ⇒ “Peace” in OT thought (*shalōm*) had many ‘flavors’. Here, it takes its most common meaning, namely that wholeness or completeness of life that comes from being brought into a right relationship w/ God (cf. TDNT, II, 911). The fact Jesus says, “Your faith has *saved* (σε, swke, n) you” takes into account Mark’s *double entendre* for the idea of physical

¹ Mark is writing this account *after* the resurrection of Jesus. Though not all references to Him as “Lord” in the gospels equate Jesus as YHWH (the covenant name of God used in the OT, and translated as LORD [all capitals]), this is likely Mark’s purpose here. Tell the people what Jesus, that is God, has done for you.

healing & theological salvation in his gospel account (cf. 2:1-12). Cf. also the designation “Daughter.”

- ⇒ How, then, is someone truly healed? By true faith in Jesus, the Son of God.
- ⇒ We also see the folly of trusting in the world instead of Christ to meet our needs.

Mark again returns to the account of Jairus’ daughter (which shows that Jesus is willing to show His compassion on more people than His disciples would have Him).

- ⇒ Note how Jesus encourages Jairus to follow the example of the woman just healed. Verse 36 is a good one to memorize for times when we are tempted to despair.
- ⇒ Mark explicitly tells us that only a few witnessed the miracle, and again, Jesus commands that this account not be spread abroad (cf. Mark’s “Messianic secret” theme throughout). His great popularity among the people, coupled w/ the growing opposition from the religious leaders, could have precipitated a crisis before His ministry was completed. How does this accord w/ v.19? (Hint, the demoniac was healed in Gentile country, where the risk of Him being made King, etc., was not quite as high as in Jewish territory).

3. Any other ‘gleanings’?