

## Mark: Chapter 5

- I. Jesus Casts Out the Legion of Demons (v.1-13)
  - A. The Tormented Man (v.1-5)
    1. Location (Matthew 8:28)
    2. Extended description of the man - different from prior demon-possessed men
    3. Constant torment
  - B. The Theology and Title of the Demons (v.6-9)
    1. Prostration
    2. Theology (James 2:19)
      - a) Identity of the Son of God
      - b) First coming versus second coming (c.f. theology of the prophets)
      - c) Fate in the lake of fire (Matthew 25:41; Revelation 20:14-15)
    3. Title as Legion
  - C. The Throwing Out of Legion (v.10-13)
    1. Authority of the Son of God (c.f. Job 1:6-12); serving God's purposes
    2. Power of His word to destroy the works of the devil (1 John 3:8b)
- II. Jesus Leaves the Area of the Gerasenes (v.14-20)
  - A. The Response of the Region (v.14-17)
    1. Attention and surprise of the herdsmen
    2. Three-fold change
      - a) Sitting there as opposed to crying out and cutting himself
      - b) Clothed as opposed to (presumably) naked (c.f. Genesis 3:7, 21)
      - c) In his right mind as opposed to utterly oppressed by demons
    3. Response of fear that did not lead to repentance (it's not the evidence, but the faith response)
  - B. The Response of the Demon-Possessed Man (v.18-20)
    1. Jesus respects the response - evangelistic lessons
    2. Picture of discipleship in wanting to follow Christ
    3. Missionary to the Decapolis
    4. Everyone marveled
- III. The Appeal of Jairus (v.21-24)
  - A. Overview
    1. Next two encounters deal with difficulty of a sin-cursed world (Genesis 2:16-17; 3:13-21; romans 8:22; Revelation 21:4)
    2. Psalm 51:17 - picture of faith
  - B. Ping pong on the sea (crowds gather wherever he went)
  - C. Jairus, the ruler of the synagogue (c.f. Mark 3:6)
  - D. Jairus's request in humility and love

- E. Jesus's response - no words recorded in the synoptics
  - F. Crowd's response - thronged = συνθλίβω (root)
- IV. The Interruption of the Woman Who Had the Discharge (v.25-34)
- A. Interrupted by the woman - Jesus's compassion; Jairus's waiting; God's perfect timing
  - B. The Unnamed Woman (v.25-26)
    - 1. Ceremoniously unclean (Leviticus 15:19-27)
    - 2. Suffered much under many physicians
    - 3. Spent all that she had
    - 4. Grew worse
  - C. The Woman's Action of Faith (v.27-29)
    - 1. Touching his garment - act of faith with great risk (defiling the crowds, drawing attention to herself, etc.)
    - 2. Clear depiction of faith motivating action - wrong belief (that Jesus needs to touch, like Jairus), but faith in what has been revealed in ministry (c.f. Colossians 1:9-12)
    - 3. Immediate healing
  - D. Jesus's Compassionate Response (v.30-34)
    - 1. God is not an impersonal God; Jesus here is intimately connected with creation, that he can feel power leave him
    - 2. Dissatisfied with the woman being healed in secret
    - 3. Question not of ignorance, but of drawing towards himself (John 2:24-25)
    - 4. Disciples still living by sight
    - 5. Woman's fear - consistent theme of fear / awe; reverential fear, and full confession (rather than the temptation to lie)
    - 6. Jesus's affirmation
      - a) Had she left, she might have struggled with guilt / shame over "stealing" a blessing
      - b) Daughter - term of endearment
      - c) Your faith has made you well - σόζω (root)
      - d) Entirely healed - crowds would know she is healed and clean
- V. The Resurrection of Jairus's Daughter (v.35-43)
- A. Interruption of the interruption - crushing news
  - B. "Teacher" versus miracle-worker
  - C. How was Jairus feeling?
    - 1. Don't have to speculate - fear
    - 2. The remedy for this fear is belief
  - D. Intimate three enter the house
  - E. Lack of faith and hypocrisy of the wailers (c.f. Joel 2:13)
  - F. Details of the healing (removal of the crowd; Aramaic; personal needs)

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- III. The Appeal of Jairus (v.21-24)

