

The Gospel of Mark

Lesson 8

Mark 4:35 – 5:43

Review

- Baptism and Temptation (Mark 1:1-13)
- Year long ministry in Judea (John 1:19-4:45)
 - First Miracle in Cana – Water to wine; Cleansing of Temple; Encounter with Nicodemus; Woman at the well in Samaria
- Galilean Ministry (1:14-7:23)
 - Summary of Jesus Teaching
 - Calling the first disciples as fishermen
 - Healing a demoniac in Capernaum
 - Healing Simon's mother-in-law
 - Healing many people
 - Preaching tour through Galilee
 - Healing a Leper during the preaching tour
 - Healing a Paralytic
 - The Calling of Matthew
 - Conflict over fasting and parables of cloth and wineskin
 - Conflict over Sabbath work
 - Conflict over Sabbath healing
 - Teaching and healing great multitudes
 - Choosing the twelve
 - Opposition of Jesus' family
 - Opposition of the Scribes – the unpardonable sin
 - Jesus teaches in parables
 - Parable of the sower and soils
 - The purpose of parables
 - Explanation of the parable of the sower and soils
 - Parable of the lamp
 - Parable of the growing seed
 - Parable of the mustard seed
 - Summary statement on parables
- Mark is chronicling the actions of Jesus Christ, the son of God (1:1). He has written about Jesus' authority as displayed in His teaching and miraculous deeds. Thus far in Mark's account Jesus has demonstrated His power over the supernatural world by casting out demons and the natural world by many healings. Next Jesus will demonstrate His power over nature, demons, sickness, and death.

Jesus Calms the Sea

³⁵On that day, when evening came, He said to them, **“Let us go over to the other side.”** ³⁶Leaving the crowd, they took Him along with them in the boat, just as He was; and other boats were with Him. ³⁷And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up.

³⁸Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, “Teacher, do You not care that we are perishing?” ³⁹And He got up and rebuked the wind and said to the sea, **“Hush, be still.”** And the wind died down and it became perfectly calm. ⁴⁰And He said to them, **“Why are you afraid? How is it that you have no faith?”** ⁴¹They became very much afraid and said to one another, “Who then is this, that even the wind and the sea obey Him?”

- Jesus has just finished an extensive teaching session utilizing parables to explain kingdom concepts. We do not know how long this session was, but it may have been extensive. (see Mark 8:2)

¹In those days, when there was again a large crowd and they had nothing to eat, Jesus called His disciples and said to them, ²**“I feel compassion for the people because they have remained with Me now three days and have nothing to eat.”** Mark 8:1-2

- When evening came... – on the same day, on the same seashore, in the same boat that Jesus had just taught through parables in. Jesus wanted to take the boat across the sea of Galilee perhaps to escape the crowd and rest with the disciples.
- Other boats – a detail, taken together with 1) the time of day (v35), 2) not returning to shore before crossing the sea (v36), and 3) Jesus asleep in the stern on a cushion (v38) indicates an eyewitness account is being relayed, probably Peter’s. The fate of the other boats is not know.
- a fierce gale of wind, and the waves were breaking over the boat – A “furious squall” that was driving waves into the boat. The waves were breaking over the boat (lit. “kept spilling over into”) – the boat was sinking.
- Jesus was sleeping through this hurricane! This is the only place in the Gospels where Jesus is said to have slept and clearly shows the humanity of the God-man. He must have been exhausted from the day of teaching to sleep through such a storm. Perhaps He was at that place between sleep and awake where worry could fully awaken someone. Yet He continued to sleep.
- The disciples yelled at Jesus for His apparent indifference to their dire situation. This shows that the disciples had placed limitations on who they believed Jesus to be. He could heal, cast out demons, and forgive sin, but they do not believe He to be the very one that could manipulate the very nature He created.
- **“Hush, be still.”** – Jesus tells the wind to be quiet (and remain so). The verb “hush” or “be silent” is the same word that was used in 1:25 when Jesus was rebuking a demon.
²⁵And Jesus rebuked him, saying, **“Be quiet, and come out of him!”** ²⁶Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. Mark 1:25-26
- Jesus rebuked the disciples for not believing who He claimed to be and was demonstrating He was.
- The disciples became very much afraid (lit. “feared a great fear:). The same word is to describe the reaction of the women who saw the empty tomb after they had been spoken to by an angel (16:8) – an awe that overtakes people in the presence of supernatural power.
- Who is this?
¹⁵And He is the image of the invisible God, the firstborn of all creation. ¹⁶For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. ¹⁷He is before all things, and in Him all things hold together. Col. 1:15-17
- Through any storm of life we can “sleep” (not worry) because our creator is with us.

Healing the Gerasene Demoniac

¹They came to the other side of the sea, into the country of the Gerasenes. ²When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, ³and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; ⁴because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. ⁵Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones. ⁶Seeing Jesus from a distance, he ran up and bowed down before Him; ⁷and shouting with a loud voice, he said, “What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!” ⁸For He had been saying to him, “Come out of the man, you unclean spirit!” ⁹And He was asking him, “What is your name?” And he said to Him, “My name is Legion; for we are many.” ¹⁰And he began to implore Him earnestly not to send them out of the country. ¹¹Now there was a large herd of swine feeding nearby on the mountain. ¹²The demons implored Him, saying, “Send us into the swine so that we may enter them.” ¹³Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.

¹⁴Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened. ¹⁵They came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the “legion”; and they became frightened. ¹⁶Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. ¹⁷And they began to implore Him to leave their region. ¹⁸As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. ¹⁹And He did not let him, but He said to him, “Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.” ²⁰And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

- Gerasenes – probably referred to the small town Gersa (modern Khersa) located on the lake’s eastern shore. Most of its inhabitants were Gentiles. “Country of” refers to the general region that included Gersa and was under the jurisdiction of the city of Gadara, which was located some 6 mi. SE of the Sea of Galilee. MacArthur Study Bible Page 1467
- The man – Mark only describes one man though there were two (Matthew 8:28) – telling of the more violent man. The man, no longer able to live with other people, was living in caves that also served as tombs. This man was living in tombs, uncontrollable, incredibly strong, continually crying out in torment, and self-mutilating himself.
- Every unsaved person is controlled to a certain extent by Satan.
¹And you were dead in your trespasses and sins, ²in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. ³Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. Eph. 2:1-3
- The demons recognized Jesus, ran to Him, and bowed before Him – not in worship, but to pay homage to their creator and to beg for mercy. They knew the nature of Jesus and that He had the power to condemn them. The demons feared that Jesus would send them into the abyss (Luke 8:31). This would mean an early beginning to their eternal torment and the end of their liberty to serve Satan on earth.
- My name is Legion; for we are many. – A Roman legion could be as many as 6,000 men. Singular and plural pronouns are used. The demons were speaking through the demoniac, but were many.
- Jesus could have sent the demons anywhere; but He chose to send them into the pigs to demonstrate that the demons were real, they had actually left him, that the deliverance was genuine, and that Satan’s desire is to destroy anything in God’s creation.
- This healing was 1) immediate, 2) complete, and 3) visible to all.
- The gentiles from Gersa came because they were curious. When they saw the proof they became frightened, yet still cared more about the herd’s destruction than the Deliverer of the demoniacs.

- The demoniac was the first missionary to the gentiles, proclaiming in Decapolis what great things Jesus had done for him.

Jairus' Plea

²¹When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. ²²One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet ²³and implored Him earnestly, saying, "My little daughter is at the point of death; *please* come and lay Your hands on her, so that she will get well and live." ²⁴And He went off with him; and a large crowd was following Him and pressing in on Him.

- Jesus and the disciples crossed back to the western side of the Sea of Galilee probably back to Capernaum. He had been asked to leave on the eastern side, but here a large crowd greeted Him.
- Jairus was a synagogue official – an official responsible for the administration of the synagogue and supervising the worship. He was probably a well respected leader in the community. Since the religious leaders of Israel were plotting to destroy Jesus it took great courage and faith for Jairus to come forward and prostrate himself before Jesus begging for his only (Luke 8:42) daughter's life. Jairus had a great need that could only be met in Jesus. True faith moves us to action regardless of the consequences.
- Jesus could have healed the girl from a distance (like the centurion's servant in Matt 8:5-13), but chose to go with Jairus to increase the faith of those who were present.

Healing a Woman with a Hemorrhage

²⁵A woman who had had a hemorrhage for twelve years, ²⁶and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse— ²⁷after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. ²⁸For she thought, "If I just touch His garments, I will get well." ²⁹Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. ³⁰Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth, turned around in the crowd and said, "**Who touched My garments?**" ³¹And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" ³²And He looked around to see the woman who had done this. ³³But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. ³⁴And He said to her, "**Daughter, your faith has made you well; go in peace and be healed of your affliction.**"

- This unnamed woman had been bleeding for twelve years. The specifics of her ailment are not given but most likely some sort of uterine disease. This hemorrhage would make her ritually unclean according to Lev 15:25-27, ostracizing her from the rest of Jewish society.

²⁵Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean. ²⁶Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. ²⁷Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. ²⁸When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she will be clean. Lev. 15:25-28
- This woman had suffered immensely, endured much, and spent much to get well, yet had gotten worse. She had a desperate need that only Jesus could meet. The woman came to Jesus in faith and was completely healed. Jesus sought the woman to confirm to her that her faith was the reason she was "made well" and not that she had touched His clothes.
- "Made well" is the same Greek word often translated "to save" and is the normal New Testament word for saving from sin, which strongly suggests that the woman's faith also led to spiritual salvation. MacArthur Study Bible Page 1469
- This healing was 1) immediate, 2) complete, and 3) visible to all.

Raising Jairus' Daughter

³⁵While He was still speaking, they came from the *house of* the synagogue official, saying, "Your daughter has died: why trouble the Teacher anymore?" ³⁶But Jesus, overhearing what was being spoken, said to the

synagogue official, “Do not be afraid *any longer*, only believe.”³⁷ And He allowed no one to accompany Him, except Peter and James and John the brother of James.³⁸ They came to the house of the synagogue official; and He saw a commotion, and *people* loudly weeping and wailing.³⁹ And entering in, He said to them, “Why make a commotion and weep? The child has not died, but is asleep.”⁴⁰ They *began* laughing at Him. But putting them all out, He took along the child’s father and mother and His own companions, and entered *the room* where the child was.⁴¹ Taking the child by the hand, He said to her, “Talitha kum!” (which translated means, “Little girl, I say to you, get up!”).⁴² Immediately the girl got up and *began* to walk, for she was twelve years old. And immediately they were completely astounded.⁴³ And He gave them strict orders that no one should know about this, and He said that *something* should be given her to eat.

- The sovereign delay to heal the woman saw the death of Jairus’ daughter. The messengers, thinking that death was final, counseled Jairus to not bother Jesus any longer.
- “Do not be afraid *any longer*, only believe.” – Jesus “refused to listen” to the messengers and instead issued a command to “keep on believing”. He had already exercised faith in coming to Jesus, he had seen the relationship between faith and Jesus’ power (Mark 5:25-34); now he was exhorted to believe that Jesus could restore his lifeless daughter. The Bible Knowledge Commentary: New Testament
- When life is difficult and things seem to be falling apart around us, all we can do is cling to God’s “precious and magnificent promises” (2 Pet 1:4).
- Jesus took His inner circle of Peter, James, and John with Him to witness this miracle. These three were also chose to witness the transfiguration (9:1-8) and His prayer in the Garden of Gethsemane (14:33).
- When Jesus arrived He found a “commotion” with the family, friends, and hired mourners “loudly weeping and wailing”.
- **The child has not died, but is asleep.** – The family and mourners knew that the girl was dead. Jesus states that he condition is temporary.
- This is such a awesome event that Mark preserves the words spoken by Jesus in Aramaic and translates them for his Roman readers.
- The five that were present were “out of their minds with great amazement”.
- Jesus gave two directions after resurrecting the girl. He did not want His public ministry to be hampered by crowds coming to Him for the wrong reasons. The second showed His compassion for the girl and the fact that she was resurrected in a natural body that still required nourishment.
- This healing was 1) immediate, 2) complete, and 3) visible to all.