

## Lessons from the Graveyard Part II

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Mark 5:8-43

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### **I. THE DESTRUCTIVE POWER OF SATAN (v.1-7)**

### **II. THE REDEEMING POWER OF THE SAVIOR (v.8-17)**

There is a marked transition in verse 8 from the power of the demons to the power of the Redeemer. Look at verses 8-9. Mark writes, "For he was saying to him, "Come out of the man, you unclean spirit!" And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." Jesus commands the demons as we will see here with divine authority – and they obey His voice.

Notice also the name of the demon. Verse 9 says, "Jesus asked him, 'What is your name?' He replied, 'My name is Legion, for we are many.'" The man who was demon possessed was inhabited by not one, but by a whole host of demons. A Roman legion was a group of military men that consisted of as many as six thousand men. But the term legion was also used generically to represent a large host. To say that an army of demons tormented this man might give us a clearer picture of what was going on inside of him. We must not forget that Satan is king over an enormous host of subordinate spirits who do his will.

Look at verses 10-13. Mark writes, "And he begged him earnestly not to send them out of the country. Now a great herd of pigs was feeding there on the hillside, and they begged him, saying, "Send us to the pigs; let us enter them." So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea."

After begging Jesus not to send them out of the country, the demons ask Jesus to allow them to enter into a herd of pigs that were feeding on the hillside. Such is the devious nature of Satan and his minions that even after they were cast forth from the man whom they had so long inhabited, they still thirsted for mischief. Unable to continue to injure the man in whom they took up residence, they desired to injure the animals that were feeding nearby.

Why would Jesus allow the demons to inhabit the pigs just to have the pigs run off the face of a cliff? Jesus could have resigned the demons to the pit instantaneously, or just destroyed them on the spot for that matter. He is the Sovereign Lord over creation and demons, as powerful as they

might be, are not uncreated beings. So why did He do it? I think He allowed the demons to inhabit the pigs and run off the cliff to provide undeniable proof to all the onlookers that the miracle of deliverance had actually taken place. This is very similar to what Jesus did back in Mark 2. After Jesus had forgiven the paralytic of his sin, He perceived in His spirit that the religious leaders were questioning His authority. He answered their doubtful speculation saying, “Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’? “But so that you may know that the Son of Man has authority on earth to forgive sins” — He said to the paralytic, “I say to you, get up, pick up your pallet and go home” Mark 2:9–11. The destruction of the pigs gave assurance that the demons, or unclean spirits, were actually gone. This served as a visual sermon that, “The wages of sin is death” Romans 6:23.

While some have charged Jesus with wastefulness, we must remember that Jesus is free to do whatever He wills with creation (cf. Psalm 115:3). Abraham Kuyper, a Dutch theologian in the late 1800’s once said, “There is not one square inch in the whole domain of our human existence over which Jesus Christ, the Sovereign over all, does not cry, ‘Mine!’” Jesus destroying the pigs wasn’t a lack of compassion on the pigs or their owners. He was willing to sacrifice two thousand pigs, as valuable as they were, to rescue the demon possessed man. One commentator says, “There is a cheap sentimentalism which will languish in grief over the pain of an animal and never turn a hair at the wretched state of millions of [lost] people. God [cares] for every creature which His hands have made, but we must preserve a sense of proportion; and in God’s scale of proportions, there is nothing so important as a human soul.”<sup>1</sup>

What did the herdsman do? Look at verse 14. Mark writes, “The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened.” They ran back into town and spread the news far and wide. What was the result? People who were aware of the demon possessed man assembled to “see what had happened.” Look at verse 15. “And they (those from the city and the country) came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid.”

I think it’s safe to say that this demon-possessed man was well known. He was probably the talk of the town. If you are the man who runs around naked like a fierce beast, unable to be tamed, you cut yourself and cry out in the night with unintelligible noises, people are going to know about you. What did these townspeople see when they arrived on scene? They witnessed the fruit of the redemptive touch of Christ. They saw that Jesus did what no one else could; He rescued this man from the ravages of Hell. The fact that the man was sitting clothed and in his right mind when the people of the city and country came to see what had happened is a picture of 2 Corinthians 5:17. Paul says, “Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.” Jesus *changed* the man – He is sitting down. Jesus *clothed* the man – physically and spiritually. Jesus *calmed* the man – He is in his right mind. This is also a

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<sup>1</sup> William Barclay, *The Daily Study Bible Series: The Gospel of Mark* (Louisville, KY: John Knox Press, 1975), 120.

picture of discipleship – a restored man sitting at the feet of Jesus. Jesus calms both the outer storm of the sea and the inner storm of this demonized man. Jesus brings order to chaos! J.C. Ryle once wrote:

*The awful thought that we have a mighty spiritual enemy ever near us, subtle, powerful, and malicious as Satan is, might well disquiet us, and cast us down. But, thanks be to God, we have in Jesus an almighty friend, who is 'able to save us to the uttermost.' He has already triumphed over Satan on the cross. He will ever triumph over him in the hearts of all believers, and intercede for them that their faith fails not. And He will finally triumph over Satan completely, when He [returns], and bind him in the bottomless pit.<sup>2</sup>*

What was their response of those who had come to see? The text says they were afraid. This sounds strangely similar to the disciples' response as they witnessed Jesus calm the storm on the Sea of Galilee. The disciples were fearful of the storm, but they were filled with a greater fear as they beheld the One whose words the wind and the waves obeyed. Just like the disciples, the crowds had come to see what Jesus had done with the once demonized man. Mark tells us when they saw him they were fearful. Why? Because they realized to some degree that they were standing in the presence of Holiness. When the Holy One is revealed in the presence of unholy people, the only appropriate response is that of fear (Cf. Isaiah 6).

What did they ask of Jesus in their fear? Look at verse 17. Mark writes, "And they began to beg Jesus to depart from their region." Why would the people have asked Jesus to leave? If Jesus had just radically delivered this man who had previously been devastated by demons it seems like they would want Him to stay and help others in need. But that obviously wasn't their desire. The tense of the verb translated "depart" suggests that they wanted Jesus to leave without delay. Such is the sad reality... people refuse to believe in God apart from a "sign", but when given a sign, when they are brought face to face with the Biblical Jesus, they ask for Him to leave. Here is the point, miracles will never be sufficient to save a man's soul (1 Corinthians 1:22-25). As powerful as this miracle is, the power of depravity is stronger.

### **III. THE GOSPEL-WITNESS OF THE SENT MAN (v.18-20)**

But what about the man whom Jesus had delivered from the grip of Satan? He had been changed! He didn't want to separate from the presence of Jesus. Not only did he not beg Jesus to leave, conversely, he begged Jesus to allow him to follow Him. Look at the concluding three verses beginning in verse 18. Mark writes, "As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and

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<sup>2</sup> J.C. Ryle, *Expository Thoughts on the Gospels: Mark* (Edinburgh, UK: Banner of Truth, 2012), 72-73.

how he has had mercy on you." And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled. "

While the crowds wanted Jesus gone immediately, we see a much different response from the man whom Jesus had delivered. Far from wanting Jesus to go, he wanted to follow Jesus. But Jesus didn't grant this request. It is interesting to note that there are three requests in our text. First, the demons request that Jesus send them into the pigs (v.12). Jesus granted that request. Secondly, the citizens of the area requested that Jesus leave the area (v.17). Jesus granted that request. But lastly, when the man who had been delivered from the unclean spirit requested to follow Jesus, Jesus refused his request. Why? In denying the man's request, Jesus provided him with a much greater privilege. Look at verse 19. Jesus told the man, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." Jesus didn't instruct this man to be silent!

Jesus delivered this man, lit his heart on fire, and gave him a mission as a (kerusso) preacher / proclaimer / herald. He was a living, walking, talking, vivid, undeniable demonstration of what Jesus Christ can do in a man. Everyone knew him as the deranged maniac, but now he was changed. He had been transformed by the grace of Christ. What he once was, he is no longer. Such is the transformative power of Christ in the life of every believer. One of the unanswerable proofs of Christianity is a re-created man. Though Jesus left, His presence remained in the gospel testimony of this transformed man! By the way, how much do you have to know to be a missionary? Think about that... This is the first missionary that Jesus ever sent out, and he'd never taken systematic theology.

Friends, we are the man of the tombs. Each one of us is born under the curse of sin and madness. Each one of us needs our out of control hearts to be changed, clothed, and calmed by the grace of Jesus Christ. Some of us here this morning have been saved from the same wretched tombs. Some of us still remain. If you're here this morning and you, like the man in our text, have been redeemed by the power of Christ; what are you telling others? Can you at least say, "I once was blind, but now I see?" Can you testify to His work of grace in your heart? Have you ever tasted the graciousness of Christ? If you haven't been born again, recreated, delivered from the power of sin and death, you have nothing to tell. But if on the other hand you have found peace with God through the gospel and have been made alive in Christ, then you ought to shine like a bright light in the midst of this dark, crooked, and twisted generation (Philippians 2:15). Resolve to be like the Psalmist who said, "Come and hear, all you who fear God, and I will tell you what He has done for my soul" Psalm 66:16. If you are here this morning and have never come to saving faith in Jesus Christ, I assure you that Jesus can forgive your load of sin and bring peace to your weary soul.

While one crowd was relieved to see Jesus go (v.17), another crowd is eager to welcome Him as He and His disciples returned to Capernaum.

#### **IV. JESUS AND THE SORROWFUL FATHER (v.21-24)**

*And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." And he went with him. And a great crowd followed him and thronged about him.*

And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. Among that crowd were two individuals that were especially eager to see Him. Verses 21-43 tell the story of two individuals who, from a human perspective, seem to be hopeless. Jarius, a ruler in the synagogue, had a twelve-year-old daughter who was near death and an anonymous woman was suffering from an incurable disease.

Who is Jarius? In verse 22 Mark tells us, "Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet." Jarius was an officer, or supervisor, in the Synagogue. Though he himself was a lay leader, not a rabbi or teacher, he was responsible for overseeing the public worship services that took place in the synagogue. Rulers of the synagogue were highly respected in the community, as they maintained the scrolls and designated Scripture readers, prayers, and preachers in the synagogue. In short, Jarius had charge over everything pertaining to the synagogue's facility, its security, and its services. It's interesting to note that the name "Jarius" means "God will enlighten or awaken." As we progress through our story, we'll see that the meaning of his name will become a reality.

If you can remember back to Mark chapter 3, Jesus became an enemy of the religious leaders for healing a man with a withered hand in the synagogue on the Sabbath (cf. 3:6). Jesus was quickly becoming an enemy of the state. For that reason, He withdrew from the synagogue and began teaching outside the city along the sea. Mark doesn't tell us if Jarius held a similar disposition toward Jesus as the Pharisees, but the nature of his job and his association with the religious leaders who certainly opposed Jesus would have made it very difficult for Jarius to seek out Jesus and ask for help. But public image isn't the number one concern for Jarius at the moment. At this point, Jarius' posture and speech aren't that of an official, but rather a desperate, pleading father. Jarius' daughter is critically ill and in his desperation, he sees no other alternative than to bring his otherwise hopeless need to Jesus.

Look at verse 23. Mark tells us that Jarius, "Implored Him earnestly, saying, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.'" The condition of Jarius' daughter is critical. Jarius tells Jesus that she is ἐσχάτως ἔχει, which is a Greek

colloquialism meaning “at death’s door” or “fading fast.” There is gut wrenching urgency in Jarius’ request. Jarius had presumably seen Jesus heal before. He knew or at least had heard that Jesus had power over physical infirmities. And so he entreats Jesus to follow him home, to lay hands on his dying daughter, that she might be made well. Jarius is like so many of us in our coming to Christ. It wasn’t his love for Christ that brought him; it was his need. It was his desperation and a glimmer of hope. He saw Jesus as his only chance. It’s been said that despair is commonly the prelude to grace.<sup>3</sup> Though Jarius’ reaching out to Jesus is primarily a result of his present circumstances, he is exhibiting the bud of faith and Jesus is going to nurture that faith into bloom before the story is over.

Despite the clamoring crowd, Jesus shows himself to be interruptible. Jesus sees the need and enters into the desperation of this distraught father whose hope is hanging by a thread, and follows him home. Marks says, “And He went with him. And a great crowd followed him and thronged about him.” You can almost imagine how difficult it must have been for Jarius as Jesus is slowed down by the pressing crowds. Jarius, as any parent would, is sure thinking, if not saying, “Jesus, we don’t have time for this!” Perhaps some of you parents can relate to a child who has been hurt only to be stuck in slow or stopped traffic on the way to the hospital. Oh, how often we forget that not even a nanosecond is outside of God’s sovereign control. The clock ticks at Jesus’ command. Jarius is about to learn that lesson as the caravan that he and Jesus are traveling in is about to hit a standstill.

## **V. JESUS AND THE SUFFERING WOMAN (v.25-34)**

*And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, “If I touch even his garments, I will be made well.” And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, “Who touched my garments?” And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”*

Who is this woman? Unlike Jarius, who was a prominent, well-known figure, this woman is anonymous. She’s a nobody. We don’t know her name or where she came from. But she, like Jarius, has a desperate need and from a human perspective, she feels hopeless. For twelve years this woman has suffered from an incurable hemorrhage that was slowly destroying her. Can you imagine the discouragement this poor woman must have carried around day after day after day as she had tried every conceivable remedy under the sun to no avail? Mark tells us that she “suffered

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<sup>3</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior* vol.1 (Wheaton, IL: Crossway Books, 1989), 127.

much under many physicians, and had spent all that she had, and was no better but rather grew worse.”

**A. She suffered *physically*.** The constant loss of blood would have left her weak and anemic. There was no transfusion procedure available. She would have struggled with chronic fatigue, pale skin, shortness of breath. The simple everyday requirements of life would have left her completely wiped out. In verse 29 the word translated “disease” is the Greek word μάστιξ (mastix). It’s translated “scourge,” “whip,” and “beat” in other places. Day after day this woman was scourged by her illness.

**B. She suffered *medically*.** I grew up with a mom who always wanted to be a nurse. Every time I had an ache or pain she pulled the medical dictionary off the shelf to try and diagnose me. As a result, I can’t tell you how many times I thought I was dying as a kiddo. For all the medical treatments we are blessed with today, that wasn’t the case in Jesus’ day. Most of the “medical treatment” in Jesus’ day revolved around weird potions, superstitions, and freight therapy. Suffice it to say, this woman had been put through the ringer from a medical perspective.

**C. She suffered *financially*.** Mark tells us that she had “spent all that she had.” Remedy after remedy, failure after failure, I wonder how many times she thought the next promising cure would be the one only to be left empty hearted and empty handed. At the end of the day, she was penniless and destitute, without hope.

**D. She suffered *socially and religiously*.**<sup>4</sup> This woman, according to the law, was unclean. This meant that she couldn’t have physical contact with another human being or they too would become unclean. Anyone that knew her would have avoided her. For this reason, it’s presumed that she traveled to see Jesus. Anyone in the crowd that knew her from around town would have been fearful to be in such close proximity to her. She probably wasn’t married because she would defile her husband. She couldn’t worship at the temple because she was unclean. This woman literally lived life on the fringes of society as an outcast.

Look at this woman’s thinking in verses 27-29. Mark writes, “She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, “If I touch even his garments, I will be made well.” And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease.” The physicians had had no success with the treatment of this woman's case, but she had heard of Jesus. As you can imagine, her disease was terribly embarrassing. To state it openly in the crowd was something she could not face, so she decided to try to touch Jesus in secret. This woman apparently believed the popular superstition that touching the garment of, or standing in the shadow of, a ruler would could transfer their power and bless the one who touched them. Every devout Jew wore an outer robe with four

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<sup>4</sup> Alan Carr.

tassels on it, one at each corner. These tassels were to signify to others, and to remind the man himself, that the wearer was a member of the chosen people of God. It was one of these tassels that the woman slipped through the crowd and touched; and, having touched it, she was thrilled to find herself cured.<sup>5</sup> Though her faith was an uninformed, presumptuous, and superstitious, it was real and Jesus honored it.

Look how Jesus responds to this woman in verses 30-34. Mark writes, “And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, “Who touched my garments?” And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, ‘Daughter, your faith has made you well; go in peace, and be healed of your disease.’”

Her faith was selfish. She wanted healing, but not the Healer. But Jesus wasn't content with her approach. Jesus immediately stops and asks, “who touched my garments?” Did Jesus ask because He didn't know? Some teachers think that. It's unquestionable in my mind that Jesus knew exactly who touched Him. Jesus wasn't asking for mere information with His question, He was asking for a heart. You see, the woman wanted *something*, a cure, while Jesus wants a personal encounter with *someone*. In a sea of a million hands, Christ will see the one that is raised in faith, even though it's imperfect faith.

This woman represents humanity – all of us. We are ill. We have spent our resources trying remedies which do not work. Christ comes to us from the cross. We need to touch Him by faith. Do not fear that He will not respond. Do not fear that you are too ignorant. Do not fear that you are too dirty. Fear only one thing – that you will let Him pass without reaching out in faith to Him.<sup>6</sup> Look how tenderly and compassionate Jesus responds to this woman in verse 34. Mark writes, “And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”  $\sigma\acute{\omega}\zeta\omega$ , the Greek word translated “well,” can either mean “healed” or “saved.” It's interesting to note that the corresponding Hebrew word for save is  $\ישע$ , which is a variant of the Hebrew name of Jesus, Yeshua. In a way the woman doesn't yet know, her desire for healing and wholeness is actually a desire for Jesus.<sup>7</sup> Jesus heals her physically and spiritually. Both Jarius and the woman find the answers to their needs at the feet of Jesus (v.22, 33). The lyrics to the old Scottish hymn, “Abide with me,” ring true here:

*Abide with me; fast falls the eventide;  
The darkness deepens; Lord, with me abide;*

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<sup>5</sup> William Barclay.

<sup>6</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior* vol.1 (Wheaton, IL: Crossway Books, 1989), 129.

<sup>7</sup> James R. Edwards, *PNTC: The Gospel according to Mark* (Grand Rapids, MI: Eerdmans Publishing Company, 2002), 165.

*When other helpers fail and comforts flee,  
Help of the helpless, oh, abide with me.*

## **VI. JESUS AND THE SLEEPING CHILD (v.35-43)**

*While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And he allowed no one to follow him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.*

### **A. Devastating news: Your daughter is dead (v.35)**

*While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?"*

The interruption that had brought healing to the woman brought death to Jarius' daughter. Whatever hope Jarius had when he first encountered Jesus was surely lost. Jarius had probably seen Jesus heal others, but Jesus hadn't raised anyone from the dead. From a human perspective, it was over.

### **B. Clear Instruction: Keep believing (v.36)**

*But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe."*

The word choice that Mark uses in verse 36 is glorious. The word translated "overhearing" is the Greek word *παρακούω*. It means to "refuse to listen" or to "disregard." It literally means to "ignore." While Jarius is struck with fear, Jesus, the Lord of life and death, is not concerned. What Jarius needs to do is to take his eyes off his circumstances and focus them on Jesus. Thus Jesus encourages Jarius saying, "Do not fear, only believe." The challenge presented in the text is for all of us. When we are confronted with difficult circumstances, will we believe only in what circumstances will allow, or will we believe in the God who makes all things possible?<sup>8</sup>

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<sup>8</sup> James R. Edwards, *PNTC: The Gospel according to Mark* (Grand Rapids, MI: Eerdmans Publishing Company, 2002), 166.

Jesus uses the present tense of the Greek verb πιστεύω, meaning “keep on believing.” Jarius came to Jesus with an uninformed, wishful “belief” that Jesus would heal his daughter. That belief was elevated through Jesus’ exchange with the woman. But now, Christ challenged Jarius not to believe Him only for healing, but also for a resurrection.<sup>9</sup>

### **C. Glorious Hope: Arise! (v.37-43)**

*And he allowed no one to follow him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly (perspective of the world). And when he had entered, he said to them, “Why are you making a commotion and weeping? The child is not dead but sleeping.” And they laughed at him (Jesus doesn't entertain mockers). But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, “Talitha cumi,” which means, “Little girl, I say to you, arise.” And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement (amazed with a great amazement). And he strictly charged them that no one should know this, and told them to give her something to eat.*

### **LESSONS FROM THE TEXT**

1. In these verses we see that Jesus is Lord over danger, demons, disease, and death. He has all authority and the whole created realm harkens at His command. This doesn't mean that Jesus calms every storm, quiets every flex of Satan, heals every disease and saves every individual from the clutches of death. Here is what it does mean: Jesus can be trusted in every circumstance. He never abandons His children in the wild. His promise, “I’ll never leave you nor forsake you,” stands as sure in this very moment as it did when He first spoke it. Even though it is difficult for us to process and understand at times, Jesus’ presence and abiding comfort is better than any temporal cure. Lastly, we know that there is coming a day when Jesus will make all things new. There is coming a day when Jesus will rid us of the disease of sin that has plagued our flesh. We are waiting, in faith, for the triumphal return of the Captain of our salvation to once and for all quiet the storms, cast out the forces of darkness, cure every ill, and resurrect the redeemed who sleep to everlasting joy, peace, and perfection in His presence.
2. Don’t misunderstand God’s delays as being God’s denials. Both of these cases show persistence in the face of what seemed to be a no hope situation. But Jesus calls us to trust Him even when we can’t see the outcome and even when the outcomes we can see seem insurmountable. With God, all things are possible.

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<sup>9</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior* vol.1 (Wheaton, IL: Crossway Books, 1989), 129.

3. All three characters in Mark 5, the demonized man who lived among the tombs, the hemorrhaging woman, and the corpse of the young girl all transferred their uncleanness to Jesus, but to each, without reservation, Jesus brings the cleansing wholeness of God. Sin makes us all unclean. Not one of us is fit to stand in the presence of God. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ (cf. Ephesians 2:4–5).

### **CLOSING BENEDICTION**

Here this benediction from Numbers 6:24-26 as we bring our corporate worship to a close this morning, "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace." And all God's people said, "Amen!" Go in peace.