

## THE ENACTED PARABLE OF MARK 5

Mark 5 contains the amazing enacted parable where Christ encounters the three classes of humanity he came to save (if possible).

The three classes are (1) Jews living under Law represented by Jairus, his wife and daughter; (2) the woman with an issue of blood who is kept out of the synagogue by Jairus for 12 years (the same period his daughter has been alive) representing the publicans and sinner class of Israel; and (3) Legion who represents the Gentiles.

### Consider Legion:

- Lived among the dead = dead in trespasses and sins - Eph. 2:1;
- Was found naked (Luke 8:27) = no covering for sin;
- Had a disease called Cysticercosis - the infestation of the human by the larval stage of the tapeworm whose normal host is the swine. Eggs excreted by the swine find their way into the food chain and the eggs hatch within the human body. The larvae get into the blood stream but can only attach to the brain because the body has a defense mechanism everywhere except the brain. The larvae chew on the brain cells which responds by producing fluid which in turn builds up pressure within the cranium leading to maniacal outbursts and a range of other things like Schizophrenia, hysteria, psychosis, dementia, etc. This accounts for Legion being able to break chains placed upon him in his quieter moments - representing the powerlessness of the Law of Moses to bind or control Gentiles;
- His name Legion (there were 6,000 men in a Roman legion) points to his representation of the entire human race with its 6,000 year history before Divine intervention to turn back the curse of Adam on the creation;
- Legion was not insane. His declaration "Jesus, thou Son of the most high God" is a citation from Gen. 14 which reveals an understanding of Christ's mission not understood by most Jews of the day - his problem was the disease in his body, and particularly in his brain;
- Legion's cure was for Christ to return the problem to its source - the swine, of which there were 2,000 representing the period of 2 millennia since the Gospel went to the Gentiles after Christ's ascension. It is to be noted the swine were "feeding", i.e. ripping up the earth creating a storm in the soil (Christ's symbol for the human brain in his parables) - that was the state of Legion's mind;
- The swine (2,000 strong) plunge down a steep place into the sea of Galilee = the nations (Isa. 9:1) as many Gentiles have since gone down "a steep place" into the waters of baptism. The huge storm created by their plunge into the sea bespeaks the storm in the mind of Legion that was now to be calmed by the one who just a few hours previously commanded "Peace, be still!" to the raging waters of the sea of nations to fulfill Ps. 65:5-7;
- Legion is found "sitting" with Jesus as it were in "heavenly places" (Eph. 2:1); "clothed" with a garment provided by Christ = a Christ garment for the covering of

sin; and in his "right mind" = the 'sound mind' that the Truth brings to our lives - 2 Tim. 1:7;

- Legion wanted to be with Christ (as we do) but was given a charge to preach to his "friends" of which he had none in the truest sense of that word, but which points to all others who like him are troubled by the swine within (2 Pet. 2:22 and context). So too, Gentiles who come to the faith have a similar commission.

### **Consider the woman with an issue of blood for 12 years**

- 12 is the number of Israel. This woman represents the class in Israel excluded by the Law - namely, the "publicans and sinners" whom Christ came to heal spiritually. Jairus had kept her from entering the synagogue for all that time during which his daughter had been born until her acceptance into the synagogue at age 12;
- The woman had expended all her substance in a fruitless search for a human cure and finally decided that the only hope of a cure was to reach out for the Word of God represented in the fringe on the garment of "the Word made flesh". She was to find there was transferrable power in this one for "virtue" went out of him and in to her body;
- She does this secretly in the crush in the hope of anonymity but Christ demands public confession for her sake and for others who must realize that, like baptism, there must be a public acknowledgement of our true state and a declaration of the righteousness of God for a permanent cure of the problems of "flesh and blood" in Adam.

### **Consider the daughter of Jairus**

- Jairus's name means "Whom God enlightens" and that is the purpose of Christ in this enacted parable;
- His daughter at 12 years of age (the age of Bar-Mitzvah for Jewish girls who matured earlier than boys whose Bar-Mitzvah was at 13 = rebellion). She represents those Israelites who regarded themselves as within the pale of salvation and sat comfortably within the synagogue living under law. However, law cannot save, and so she is dying when Jairus makes his desperate plea to the Lord;
- However, the great curiosity here is that whereas Legion was commanded to preach to all and sundry in "Galilee of the nations", Jairus and his wife were not to tell anyone in their neighborhood about the resurrection of their daughter - why not? Because they would be preaching to Jews hardened under law who would not believe (as Christ said in Luke 16:31) even if one resurrected from the dead (like Jairus's daughter) turned up in their midst - "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

### Now for the type portrayed in the resurrection of the daughter of Jairus

- She is dead in the "house" when Jesus arrives with Jairus = a class of people subject to resurrection for she "sleepeth" said Christ;
- The scornful are dismissed from the "house" leaving 7 folk - 6 alive and one sleeping;
- Two of the six alive are Jairus and his wife currently living under law but potential converts to the Faith - Jesus had said on the arrival of news of his daughter's death - "Just go on believing" (the literal translation of V.36). Two is the Biblical number for separation and division, and though members in good standing, as well as protectors of the synagogue, are nevertheless without hope because law can only emphasize man's separation from God (Rom. 7:5-11) and worthiness of death through sin;
- The three disciples chosen by Christ to remain in the house were Peter, James and John. These were to be given a foretaste of the Transfiguration when they would see Jesus Christ "in glory" (i.e. as he will be seen in the Kingdom) through resurrection from the dead and a change of nature. Three is the Biblical number of fruit - i.e. results and outcomes through sowing the seed. It is the end of the process by which God works in our lives - Mental, Moral, Physical (Elpis Israel pgs. 27,36,40,47-48,316). They represent the faithful of all ages who will witness the miracle of resurrection in the day of account, and if found worthy will experience the change to spirit nature. Adding these three to Jairus and his wife there are 5 in the "house" with potential for everlasting life. Five is the number of Divine grace whereby men are ultimately saved;
- The sixth person in the room is "the Son of man" - the "last Adam" who Paul says is "a life-giving spirit" (1 Cor. 15:45). He (typed by the first Adam) is the pinnacle of Yahweh's creation on the 6th day and was to have a part of him removed in 'death' in order to fashion his bride by resurrection from the dead;
- The seventh person in the room was the daughter of Jairus "sleeping". She is termed a "damsel" (*paidion* - a childling of either sex; i.e. a young child) and is called in the act of resurrection "Talitha cumi", literally "fresh one arise!" In the first instance she points to the redeemed (a woman - the bride of Christ), but also to the "virgin daughter of Israel" of today's reading in Jer. 31:4,13,21 - namely, the redeemed of Israel through the work of Christ and Elijah soon to come. Seven is both the Spirit number and the Covenant number in Scripture, not to mention its role in pointing to the 'completion' of the Divine purpose during the Millennial (7th Day) period.