

Transcription Notes on "What Mark Recorded"
 by B. Cobbey Crisler (with earlier permission from Janet Crisler)
 ciples go and shake him, wake him up. "Don't you care that we're perishing out here?" They hadn't thought that he was in the same boat. Actually, when one bases it on a different mental concept, he wasn't in the same boat with the disciples.

You know how you and I feel when we're awakened out of a sleep? We usually need a little time to get over the grogginess. Not with Jesus. He immediately arose, and rebuked the wind, just as he did to the man with the unclean spirit in the synagogue. He saw church right out there. So church includes nature. Nature was trying to get outside the definition of church.

Verse 39. Jesus said, "No" and "Yes" to God's definition of church, "Peace be still. And the wind ceased, and there was a great calm."

Verse 40. Then he pointed to the problem. The problem was mental. "You are fearful." That obviously is what needs then to be said "No" to. "You have no faith." Faith is what apparently needs to be said "Yes" to. That calms storms without as well as storms within, showing that the real conquest is that of inner space, not of outer space.

In Chapter 5, Verse 1, we have the very strange incident in the country of the Gadarenes. The ancient texts vary all over the lot here: Gadarenes Gadara, Garisenes, Garis, Gurgesenens, or Gergesa? Gadara was a town. Gerasa was also a town. Neither of them were anywhere near the shore of the lake. But Gergesa is. Right on the shore and located, at least according to recent findings, at the only spot on the Sea of Galilee where the event could ever have happened anyway. The only spot where the sea-place approaches the shore. So, it's probably Gergesa. Matthew has Gergesenens.

Verse 2. "Coming out of the ship." He's over in Gentile territory, by the way. This is not Jewish territory. It's on the Eastern side. It's where the Decapolis cities are, the confederacy of Greek cities. Today the Golan Heights is part of the region.

Verse 3. *"He runs into a man who is living in the tombs."* Interestingly enough, there are rock formations right smack at the point where the Heights approach the sea, where you would say they have the appearance of tombs. *"This man had not the strong man bound."* We see the strong man is really mentality, not anatomy.

Verse 3. You and I may have seen some of the pumping-iron movies, and we begin to think anatomy is the strong man. Hardly. Here we have a man of above-average muscular development, but mentally so out of sorts with what is normal. This man has exceeded certain human limitations and *"he is able to break iron fetters, chains."*

Verse 4, *"Nobody could control him."*

Verse 5. This shows mentality unleashed, undisciplined, and filled with a dualism. He would even attempt to oppose God, or in some cases imitate or ape God. This man's dwelling is at both extremes. Night and day are extremes. Mountains and tombs are extremes.

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Of course, you and I don't recognize this mental effect, do we? Or do we commute between our mountains and our tombs? Are we in the pits? We know of manic depression, sure. But what about the mountains? Do we have our moments of altitudinous thinking, as well? Really inspired thinking? There we are,

buying round trips daily on the mountain-to-tomb local. We get off on occasion somewhere in between. This man had taken it too.

You can see what happens when the carnal mind can no longer take the extremes. The dual personality splits. The kingdom becomes divided against itself. That is being illustrated here.

And the drug effect. Look at the drug effect, the mountains and tombs where these highs and lows flourish. Uppers and downers where one gets captured by the whole necessity for this. It becomes something so addictive, that in order to feel high or low, we need chemical inducement. So, this is not an outdated, outmoded, human problem. This kind of insanity

is everywhere attempting to rule human thinking, including within ourselves. Jesus knew this. He was in a Gentile territory. It's even out of the Jewish context. Therefore, it has a universality about it.

Verse 7. The man with the unclean spirit knows the presence of the cure. Notice the great resistance to the cure that we see illustrated here. *"What have I to do with thee, Jesus?"* How often is that statement repeated in varying degrees by every single person on this globe? Everyone who has ever heard of the Christ message? Even those claiming to be followers. *"What have I to do with thee?"*

When we compromise ourselves, or when we lower our standards under pressure, is it not the equivalent of saying, "What do I have to do with thee, Jesus?" Do we resent the role model he represents to thought? *"Don't torment me."*

Verse 8. We've got three different treatments here. One, *"Come out of the man, unclean spirit."* The word for man is *anthropou*, which is the root of anthropological. It is not so much a specific man as man in general. It's a generic term for man. *"Come out of manhood, unclean spirit."* He's talking about impurity. Impurity doesn't belong within God's definition of manhood. There's momentum, again, being applied. Is there a healing? No.

Verse 9. So, the second, *"He asked him, 'What is thy name?'"* Jesus is trying to pinpoint or identify the problem. And we find out, it's very difficult to pinpoint because it's *"Legion."* Remember, when the remedy is oneness or monism, you already know what the problem is. The problem is always the opposite of the remedy. So, you have this multiplicity of problems and psychological reasons for why we're in the fix we are. "Fix," as sometimes applied to drugs.

"My name is Legion." That's a definition of impurity, by the way, "legion." Purity is an unmixed state. So, we know what we're dealing with. Remember one of the Beatitudes mentioned Matthew 5:8, it's *"the pure in heart that see God."*

So, purity is what we need as our *"anchor of the soul"* as Hebrews

6:19 says. Remember, that later Jesus calls upon "*legions of angels*," (Matthew 26:53). Also, "*Michael and his angels*," Revelation 12:7, are fighting "*the dragon and his angels*."

So, we actually have this conflict here of thoughts. This is a confused mentality. Obviously, it's chaotic thinking. It has no discipline at all. It's no "*first the blade, then the ear, and then the full grain*," Mark 4:28. That orderly sense of discipline in thought. It has lost all connection or link to possible discipline.

The third treatment given by Jesus in this individual case is one that actually has aroused a great deal of compassion for the swine among its readers. It would not seem to be part of Jesus' normal procedure to wipe out a herd like this to make a spiritual point. But there is indeed a spiri-

Jesus not only heals him, but he restores the dignity of manhood, as he did in every healing.

tual point here. One that has to do with the definition of manhood. Remember, Legion is the problem and oneness is the remedy.

Does man's thinking, as you and I define it, contain a swinish element or nature? What is capable of being agitated by erroneous mental influence? Can manhood be ever defined as calm and free in his thought, when he has elements within his thought, that still victimize him rather than see him as the victor? Perhaps, we are being told here, through this illustration and event, that one of the "no's" we are to be saying mentally is to the swinish nature that has attached itself to our identity and called itself "Legion." Perhaps we are subjected to many influences, a *legion* of influences, instead of God alone the One on the throne.

We know that human nature does commute between the mountains and the tombs. The swine are said, in Luke's 8:32 version of this, to be nibbling on the mountain. Symbolically does the swinish nature nibble at our altitudinous and highest moments? There is a violence to this self-destruction that occurs at the only spot on the Sea of Galilee where it is possible. If nothing else, we certainly can conclude that swinish nature had no built-in defense to such mental invasions.

Verse 15. Yet manhood can be freed from such influence. For this man, now "*clothed and in his right mind*" no longer is under subjection to legion. If his right mind is in this sense of oneness, the other mental state obviously was wrong. What expressed that mental state is self-destroyed.

Before this incident, we might have concluded that man had no defense against such mental incursions. Therefore our mental hospitals are destined to be filled. But rather, we discover that man can separate himself out of swinish influences and still stand as a man. Yes, and stand humanly with a humanhood that has been purified. One that is no longer influenceable by the legion of attackers that would claim our mentality as its own in its attempt to possess our thinking without any rights of ownership.

When this incident begins to come to a close, we find that we can even see the sequence of things. Remember Mark 4:28, "*first the blade, then the ear, then the full corn.*" There's more behind this blade. (That's even the definition of animal, later.)

Right now, as with everything else, we have the worldview upside down. You and I have been told that we are descendants of the animal kingdom. If that's the wrong point of view, then the remedy is the opposite. Notice, animals and their natures belong to mankind, and can be found in the definition of man, rather than man finding himself in the definition of the animal.

That's something we haven't seriously considered in our own twentieth century. Back in the first century, the notion that mankind may have descended from animals was considered absurd. But over time, the evolutionary theory suggested an entirely different kind of origin. This was the result of darkened and dualistic thinking. The mind that defines itself as coming from the animal realm, rather than the realm of the divine, becomes animal in concept. But divine revelation can clean us up. God defines man in a concept of holiness rather than unholiness. We need just to breathe in the Holy Spirit and take into thought what is holy.

I once heard a talk by Geith Plimmer. He recalled a biblical incident where, with such a compassion behind his expressed words, he discussed

a dear man who was possessed. And he *rejoiced* with that idea of possession being used, because it showed that it didn't really *belong* to him. He was possessed. The remedy he suggested was to *dispossess*. To dispossess is the remedy to possession.

Verse 19. How he loved those most glorious words humanly expressing love, "*Go home to thy friends.*" Here's a man that had lived in the mountains and the tombs. How long has he had anyone whom he could call a friend? Where is his home? You see what Jesus is now defining as home and friends.

"*Tell them.*" Notice, he doesn't tell him not to say anything. This is in a Gentile territory where he encourages the Word to go to other Gentiles. "*Go home to thy friends.*" Mr. Plimmer pointed out that here, when we first met him, he was a man that could be defined as completely irresponsible. Jesus not only heals him, but he restores the dignity of manhood, as he did in every healing. It was part of the healing. He also gave him responsibility. "*Go home to thy friends and tell them.*" He was one of the first Gentile disciples, if you could use that word, that took Christianity into that territory. What a prime responsibility for someone who couldn't account for his actions not very long before! Even before Paul, this man went to the Gentiles.

Is there any record of what he did? There is none past this. But it's interesting that when the Temple in Jerusalem fell to the Romans in A.D. 70, the Christians, having an advance awareness that this was happening, moved into Pella, part of the Decapolis area. A lot of preparation had been done.

We have two magnificent healings which we can summarize: one in Verses 35-43 is of Jairus' daughter who was age twelve, on the verge of death and died during this whole transaction; and there's a woman, Verses 25-34, during that same period of time. For twelve years she had an issue of blood, incessantly, not periodically. A hemorrhage of some kind. We find Jesus dealing with both. Actually, one would ask Jesus, this master