***Now Let’s Do It Together.***

Madison UMC

Thursday, January 26, 2023

1. WHAT ARE WE GOING TO DO TONIGHT?

At our first session we studied Mark 2:1–12 within the larger section of Mark 1:16–3:12. This time we are going to study **Mark 5:1–20** within the larger section **Mark 3:13–6:6**.

These two larger sections (Mark 1:16–3:12 and Mark 3:13–6:6) are comparable:

*Mark 1:16–3:12* began with Jesus calling the first four disciples (1:16–20) and ended with His enemies plotting to kill Him (3:1–6, followed in 3:7–12 by a summary of his public Galilean ministry). In 1:21–28 the people raised the question of Jesus’ identity.

*Mark 3:13–6:6* begins with Jesus’ choosing the twelve disciples (3:13–19) and ends with rejection by His hometown (6:1–6). In Mark 3:20–30 the Scribes and Jesus’ family propose two (false) answers to the question of Jesus’ identity.

Mark 1:16–3:12 Mark 3:13–6:6

1:16–20 Jesus calls disciples 3:13–19 Jesus chooses 12 disciples

1:21–28 Jesus’ authority??? 3:20–30 From demons, from insanity.

3:1–6 Enemies plot His death 6:1–6 Hometown rejects Him.

Mark 2:1–12 played an important role in the first section and Mark 5:1–20 plays a significant role in the second.

At our first session I used Mark 2:1–12 within Mark 1:16–3:12 to demonstrate the steps of appropriate Bible study. *Tonight, we are going to do those steps TOGETHER using Mark 5:1–20 within Mark 3:13–6:6.*

2. REMEMBER HOW WE APPROACH BIBLE STUDY

 *Listen,*

 *Understand,*

 *Obey*

3. REMEMBER THE FOUR STEPS FOR EFFECTIVE BIBLE STUDY



1. PLACE



1. PLAN



1. PARTICULARS

***?***

1. POINT

PLACE (Mark 3:13–6:6)

**The Twelve Apostles**

13And he went up on the mountain and called to him those whom he desired, and they came to him. 14 And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach 15 and have authority to cast out demons. 16 He appointed the twelve: Simon (to whom he gave the name Peter); 17 James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); 18 Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Cananaean, 19 and Judas Iscariot, who betrayed him.

20 Then he went home, and the crowd gathered again, so that they could not even eat. 21 And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind."

**Blasphemy Against the Holy Spirit**

 22 And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons." 23 And he called them to him and said to them in parables, "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. 27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.

 28 "Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"- 30 for they had said, "He has an unclean spirit."

**Jesus’ Mother and Brothers**

31 And his mother and his brothers came, and standing outside they sent to him and called him. 32 And a crowd was sitting around him, and they said to him, "Your mother and your brothers are outside, seeking you." 33 And he answered them, "Who are my mother and my brothers?" 34 And looking about at those who sat around him, he said, "Here are my mother and my brothers! 35 Whoever does the will of God, he is my brother and sister and mother."

**The Parable of the Sower**

**Mark 4:1** Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. 2 And he was teaching them many things in parables, and in his teaching he said to them: 3 "Listen! A sower went out to sow. 4 And as he sowed, some seed fell along the path, and the birds came and devoured it. 5 Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. 6 And when the sun rose it was scorched, and since it had no root, it withered away. 7 Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. 8 And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold." 9 And he said, "He who has ears to hear, let him hear."

**The Purpose of the Parables**

10 And when he was alone, those around him with the twelve asked him about the parables. 11 And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, 12 so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."

13 And he said to them, "Do you not understand this parable? How then will you understand all the parables? 14 The sower sows the word. 15 And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. 16 And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy. 17 And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. 18 And others are the ones sown among thorns. They are those who hear the word, 19 but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful. 20 But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."

**A Lamp Under a Basket**

21 And he said to them, "Is a lamp brought in to be put under a basket, or under a bed, and not on a stand? 22 For nothing is hidden except to be made manifest; nor is anything secret except to come to light. 23 If anyone has ears to hear, let him hear." 24 And he said to them, "Pay attention to what you hear: with the measure you use, it will be measured to you, and still more will be added to you. 25 For to the one who has, more will be given, and from the one who has not, even what he has will be taken away."

**The Parable of the Seed Growing**

26 And he said, "The kingdom of God is as if a man should scatter seed on the ground. 27 He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. 28 The earth produces by itself, first the blade, then the ear, then the full grain in the ear. 29 But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

**The Parable of the Mustard Seed**

30 And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? 31 It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, 32 yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade."

33 With many such parables he spoke the word to them, as they were able to hear it. 34 He did not speak to them without a parable, but privately to his own disciples he explained everything.

**Jesus Calms a Storm**

35 On that day, when evening had come, he said to them, "Let us go across to the other side." 36 And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. 37 And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. 38 But he 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?" 39 And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. 40 He said to them, "Why are you so afraid? Have you still no faith?" 41 And they were filled with great fear and said to one another, "Who then is this, that even wind and sea obey him?"

**Jesus Heals a Man with a Demon**

**Mark 5:1** They came to the other side of the sea, to the country of the Gerasenes. 2 And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. 3 He lived among the tombs. And no one could bind him anymore, not even with a chain, 4 for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. 5 Night and day among the tombs and on the mountains he was always crying out and bruising himself with stones.

6 And when he saw Jesus from afar, he ran and fell down before him. 7 And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." 8 For he was saying to him, "Come out of the man, you unclean spirit!" 9 And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." 10 And he begged him earnestly not to send them out of the country. 11 Now a great herd of pigs was feeding there on the hillside, 12 and they begged him, saying, "Send us to the pigs; let us enter them." 13 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 were drowned in the sea.

14 The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. 15 And they 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. 16 And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. 17 And they began to beg Jesus to depart from their region.

18 As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. 19 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 how he has had mercy on you." 20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

**Jesus Heals a Woman and Jairus’s Daughter**

21 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. 22 Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet 23 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." 24 And he went with him.

And a great crowd followed him and thronged about him. 25 And there was a woman who had had a discharge of blood for twelve years, 26 and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. 27 She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. 28 For she said, "If I touch even his garments, I will be made well." 29 And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. 30 And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" 31 And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" 32 And he looked around to see who had done it. 33 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. 34 And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

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?" 36 But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." 37 And he allowed no one to follow him except Peter and James and John the brother of James. 38 They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. 39 And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." 40 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. 41 Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." 42 And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. 43 And he strictly charged them that no one should know this, and told them to give her something to eat.

**Jesus Rejected at Nazareth**

**Mark 6:1** He went away from there and came to his hometown, and his disciples followed him. 2 And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? 3 Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. 4 And Jesus said to them, "A prophet is not without honor, except in his hometown and among his relatives and in his own household." 5 And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. 6 And he marveled because of their unbelief. And he went about among the villages teaching.

**Now, let’s arrange the paragraph titles into larger sections and see what that shows us about the PLACE of Mark 5:1–20:**

The Twelve Apostles 3:13–21

Blasphemy Against the Holy Spirit 3:22–29

Jesus’ Mother and Brothers. 3:31–35

The Parable of the Sower 4:1–9

The Purpose of the Parables 4:10–20

A Lamp Under a Basket 4:21–25

 The Parable of the Seed Growing 4:26–29

The Parable of the Mustard Seed 4:30–34

Jesus Calms a Storm 4:35–41

Jesus Heals a Man with a Demon 5:1–20

Jesus Heals a Woman and Jairus’s Daughter 5:21–43

Jesus Rejected at Nazareth 6:1–6

PLAN and PARTICULARS

(Mark 5:1–20)

**FIRST (**PLAN**), let’s divide Mark 5:1–20 into paragraphs and explore the relationships between those paragraphs. SECOND (**PARTICULARS**), let’s underscore key words and phrases and see what they mean in context.**

**Mark 5:1** They came to the other side of the sea, to the country of the Gerasenes. 2 And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. 3 He lived among the tombs. And no one could bind him anymore, not even with a chain, 4 for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. 5 Night and day among the tombs and on the mountains he was always crying out and bruising himself with stones. 6 And when he saw Jesus from afar, he ran and fell down before him. 7 And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." 8 For he was saying to him, "Come out of the man, you unclean spirit!" 9 And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." 10 And he begged him earnestly not to send them out of the country. 11 Now a great herd of pigs was feeding there on the hillside, 12 and they begged him, saying, "Send us to the pigs; let us enter them." 13 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 were drowned in the sea.

14 The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. 15 And they 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. 16 And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. 17 And they began to beg Jesus to depart from their region. 18 As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. 19 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 how he has had mercy on you." 20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

1. Summary of PLACE

The opening paragraphs (3:13–35) introduce this section followed by Jesus’ parables (4:1–34) and then by his miracles (4:35–5:43). This section concludes with rejection by His hometown (6:1–6).

With the choice of the twelve to be “with Him” (3:13–21) Jesus turns his focus from the crowds to His disciples. They will hear teaching and see demonstrations of His power unavailable to those who do not follow. Immediately, the Scribes and Jesus’ family offer two answers to His identity and explanations of His divine authority—He is demon possessed, He is out of His mind. Jesus uses the occasion to clarify what it means to be part of His family (His disciple)—one must do the will of God. The parables (4:1–34) which Jesus tells His new disciple clarify what it means to do God’s will. The mighty miracles seen by His disciples expose the utter inadequacy of the answers given to Jesus’ identity by the Scribes and His family.

The rejection by His hometown with which this section conclude (6:1–6) only emphasizes the fact that it is obedience rather than familiarity that constitutes discipleship.

2. A Summary of the PLAN:

Mark 5:1-5 prepares for what follows by describing the problem. 5:6-13 demonstrate the great authority of Jesus by showing how he provides the solution to the problem. 5:14-20 describe the contrasting responses of the people of that country and the former demoniac to Jesus.[[1]](#footnote-1)

Verses 1-5 prepare for the introduction of the problem first of all by giving the location. This unusual location across the sea in the country of a foreign people anticipates the magnitude of the event by showing how Jesus’ authority exceeds the bounds of Israel. They also anticipate the greatness of this event by the way in which they describe the deplorable condition of the demoniac.

Verses 6-13 described Jesus’ solution to the problem of the demoniac and in the process demonstrate his great authority. There seems to be progress to a climax in these verses. First the man fell down before Jesus (verse 6), then he cried out acknowledging Jesus as “Son of the Most High God” and begged him not to drive out the demons (verse 7-8; verse 8 clarifies the nature of his request). Jesus asks and is told his name, thus again demonstrating Jesus’ authority (verse 9-10). The name “legion” further describes the condition of the man and highlights the authority of Jesus in eliciting his name. Jesus’ authority is further shown by the man begging him not to send the demons out of the country (verse 10). Next the man/demons beg Jesus to send the demons into the pigs (verses 11-12). Finally, Jesus’ authority is shown by his giving them “permission,” and by the way 2000 pigs are driven over the cliff by these demons—it is this great mass of demons who could do naught but obey Jesus.

Verses 14-17 Describe a series of cause/results that culminate in the people begging Jesus to leave. The herdsman called the people, which resulted in the people coming, which resulted in them seeing the restored demoniac, getting the full story of what had happened, and then finally begging Jesus to leave. The description of the demoniac here contrasts with the description in verses 3-5 and underscores Jesus great authority demonstrated in this even.

Verses 18-20 bring this account to a conclusion by giving the contrasting response of the restored former-demoniac. As Jesus gets into the boat (contrast verse 2, “when Jesus had stepped out of the boat”) he begs to be “with” Jesus as a disciple, just the opposite of the people. But Jesus sends him to tell what God has done for him, which command he obeys.

3. The Meaning of Key Words and Phrases (PARTICULARS):

**Other side of the sea (Gerasenes) (v. 1):** This is a new venue for Jesus’ ministry. He has called disciples, taught, etc. “beside the sea” on the other side. Now he crosses the sea (calming the storm in the process), his first foray into non-Jewish territory. Not only is this gentile country, it is unclean because of the tombs and the pigs. This local is also away from the crowds who have thronged Jesus, thus he is less well-known. Jesus’ authority extends to this foreign, godforsaken place as well. The condition of this place magnifies the difficulty of the situation faced. Thus, ultimately it serves to magnify Jesus’ authority to overcome this situation.

**Man with an unclean spirit (v. 2):** This phrases identifies this man and is the basis for the further description that emphasizes the way he was totally under the control of these unclean spirits/demons. It is the same designation that was used for the man possessed in the synagogue as recorded in 1:21-28. It fits well with the other features that make this place “unclean.” What Jesus did in the “holy” synagogue; he can do in this very “unclean” place.

**Tombs (vv. 2, 3, 5):** The tombs emphasize how unclean this place was, the place of pigs and the place where the man with the unclean spirit hung out. Thus, the tombs add to the God-forsaken character of this place and the magnitude of the situation facing Jesus.

**No one had the strength to subdue him (v. 4):** The fact that no one could bind the demoniac even with **shackles and chains (vv. 3, 4)** demonstrated the power the demons had over him. He merely broke and shackles or chains if someone managed to put them on him. The term **anymore (v. 3)** suggests that at one time they might have bound him. Thus this is a problem that has escalated to the place where he is now totally out of control and totally under the power of the demons. This description of his total subjection climaxes with his continually **crying out and bruising himself with stones** all night and all day amid such desolate places as the **tombs** and the **mountains**. No one could control him contrasts with Jesus’ power to deliver him.

**Ran and fell down before him (v. 6):** This phrase initiates the text’s emphasis on the great authority of Jesus. No one could restrain him with anything. However, when he sees Jesus he runs and falls down before him. Jesus’ mere presence was all it took for Him to control this man. The “unclean” spirit could not pollute Jesus. Falling “down” before Jesus was an appropriate introduction to how the oppressed man was about to address Jesus.

**Son of the Most High God (v. 7):** Compare with “the Holy One of God” in Mark 1:24. “Son” is stronger than “Holy One” and “Most High” further emphasizes the greatness of God and thus the power of Jesus It is an appropriate term in a gentile context where people believed in more than one God. Its use reminds us that we are in gentile, and therefore unholy or unclean, territory. The scribes accused Jesus of being in league with demons (3:22-30), but the demons clearly recognize that Jesus acts with the authority of none but the true God. This is an answer to the disciples’ question in 4:41. Thus use of this term further emphasizes the identity of Jesus and his great authority over the evil spirits.

**“My name is Legion, for we are many” (v. 9):** The power of the demons is again underscored by the man’s admission that his name is **Legion**, signifying that he is not possessed by a single demon but by a great many. The fact that this is a military term also emphasizes the power of the demons. On the other hand, the fact that the man answered Jesus’ question giving his name further demonstrates the power and authority of Jesus over even this great “herd” of demons.

**“Send us to the pigs . . .” (v. 12):** The presence of the pigs further emphasizes the uncleanness, the God forsakenness of this place. It was not only gentile, and an unclean cemetery, but a place where the epitome of unclean animals, pigs, were being herded. On the other hand, the demons request for Jesus’ permission again demonstrates the totality of his authority and control over this uncontrollable legion. He had such authority that he could grant their request and yet control the situation. Finally, the destruction of the pigs demonstrates both the wild power of the demons and the fact that Jesus completely delivers and cleanses. He delivered this place from the unclean demons and the unclean pigs. This was an appropriate end for those who had so tormented the formerly-possessed man.

**Demon-possessed man (vv. 15, 16, 18)** is not used until the passage describes the reaction of the herdsmen and the towns people. It emphasizes the extent of his former possession. This term is probably more appropriate for gentiles because they would not be thinking in terms of what was “clean” and “unclean” from a Jewish perspective. Since he has been set free this term emphasizes the great bondage from which he was delivered. Thus, it underscores the fear in which the local people held Jesus. Since Jesus had delivered the man from such a situation it helps us to see why he would want to follow Jesus.

**“had mercy on you” (v. 19):** Jesus exercising such great authority over these demons is nothing less than the very “mercy” of God. This fact identifies Jesus with God and shows the gracious purpose of his exercising authority. The man’s situation was helpless and hopeless, but God has completely delivered him. Jesus casting out these demons was a revelation of both the character and power of God in His Person. The man demonstrates the proper response to the “mercy” of God—obedience. Those who thought more of their pigs than of this man probably did not think that Jesus’ driving out the demons was “mercy.”

POINT (Mark 5:1–20)

This passage shows Jesus’ complete and total authority over all demons and all that is unclean, even in the most godless environment, and thus his absolute power to deliver those bound by Satan.

The basis for this demonstration is provided by the way in which the bondage of the demoniac is described. He is totally uncontrollable, living in as gentile and unclean a place as one could find. He is driven by innumerable demons.(from 5:1-5)

The totality of Jesus’ authority is demonstrated by the man no one could tame running to him, falling in worship before him, acknowledging him as the “Son” of the true God, and begging him to send the demons into the pigs. Jesus authority is further demonstrated by the demons leaving at his command and entering the pigs at his permission. The destruction of the pigs shows how numerous the demons were and also emphasizes Jesus’ total cleansing of the unclean. (From 5:6–13)

There were contrasting responses to Jesus’ demonstration of authority. Because he upset their lives, the people of the place begged him to leave. Because he had restored the former demoniac, he begged to be one of Jesus’ disciples and then obeyed when Jesus sent him to tell what God had done for him. (From 5:14–20)

This demonstration of Jesus’ authority is primarily for his disciples who are already following him. It is a deeper revelation of who he is given to those already following. Because they have believed, they receive a revelation that far exceeds the revelation given by his casting out the unclean spirit in the synagogue at Capernaum near the beginning of his ministry (Mark 1:21-28). Indeed, to those who believe a deeper revelation of Jesus will be given, but those who refuse to believe will loose even that insight that they have, as evidenced by the people of Jesus’ hometown in 6:1-6. (From consideration of the way this passage fits into the larger unit, 3:13-6:6.)

1. This paragraph gives an overview of the logic of Mark 5:1-20. The individual paragraphs that follow expand this overview. The first giving more information about verses 1-5, the next about 6-13, and the last two about 14-20. [↑](#footnote-ref-1)