

THE GOSPEL OF MARK – LESSON 5

WATCH THE VIDEO

Login to ***rightnowmedia.org*** and search “Francis Chan Gospel of Mark”.

For this week’s lesson, watch Video # 5 (11 min).

* If you do not have a rightnowmedia account, contact Barbara Scorza at bscorza@fellowshipnorth.net

PAUSE & PRAY

Before diving in, pause and pray. Ask God to reveal himself to you through His Word.

READ & RESPOND

Read Mark 4:35 - 5:43

- What’s your immediate response to what you read?
- Write down any thoughts, questions, concerns, statements, and surprises that come to mind. You may want to write a summary that captures what you just read.

CONTEXT & KEY INSIGHTS

Here, we’ll provide helpful background information and key insights to consider in coming to the text. These are meant merely to supplement your time in the Word.

- Some of the terminology Mark uses to describe the scene in which Jesus calms the storm parallels a previous miracle. Mark 4:39 says that Jesus “rebuked” (*epitemesen* in Greek) the wind and commanded the sea to “be still” (*pephimoso*). The exact same terms appear back in Mark 1:25 when Jesus heals the man possessed by a demonic spirit, which may imply some sort of evil presence magnifying the terror of the storm described here. Mark frames the calming of the storm like an exorcism. Jesus speaks to the elements and they listen. The term translated “be still” can also literally read, “be muzzled” (1 Cor. 9:9; 1 Tim 5:18), as though the weather were a disobedient animal forced to submit to the command of its owner.
- We see that the incident with the demon-possessed man occurs immediately following the calming of the storm. Some scholars suggest that, because of Mark 4:35, the incident with this man would have occurred during the late evening hours or even in the middle of the night.
- The goal of demons is to destroy God’s creation, including a person created in the image of God. In Mark 5, the man’s demonization is evident in his social isolation, his superhuman strength and self-destructive tendencies.
- The “country of the Gerasenes” (Mark 5:1) was inhabited by both Jews and Gentiles. Pigs were raised by Gentile farmers as a source of income. Jews were not able to raise pigs because they were ritually unclean; yet, they benefited from the agricultural enterprise.
- Jairus was a ruler of the synagogue. He was a Hazzan or “caretaker” and his job would have been to preside over the affairs of the synagogue, including organizing and teaching in synagogue services. Most of the Hazzans were Pharisees.
- While Jesus is on his way to heal Jairus’ daughter, Mark interjects the simultaneous event of the healing of the woman with a constant discharge of blood. This woman’s plight is heightened by its duration of 12 years, leaving her hopeless and in an anemic, weakened state. Moreover, her hemorrhaging would have made her ceremonially unclean, excluding her from normal social and religious relations.

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SEEK & STUDY

*Our sermon series is titled, **Who Do You Say I Am?** As we look to the Scriptures, we'll keep that question front and center, helping frame all we're seeking in the Word.*

1. Take a minute to think back through all of the experiences the disciples have had with Jesus up to this point. Now, at the end of Mark 4, they are on a boat with him. What did they already know about Jesus? What had they seen? What did they have yet to learn?
2. Often in Mark, we have seen Jesus profess, through word or action, who he is. Knowing that the disciples would have been familiar with the Old Testament, why do you think they were fearful of Jesus after he calmed the storm? (Read **Job 12:15; Job 28:25; Psalm 33:7; Psalm 107:25-30; Amos 4:13**)
3. Visualize the scene in **Mark 5:1-20**. Imagine being a disciple who has just witnessed a miracle at sea. What might they have expected Jesus to do as he was approached by the demon-possessed man? What might they have learned about the nature of God from Jesus' interaction with this man?
4. What do we learn from the incident with the pigs in **Mark 5:1-20**? Why does it matter that they are mentioned? Why does John Mark tell us how many there were? What part might this have played in the people's response?
5. In **Mark 5:22** What do we learn about Jairus' posture toward Jesus? What might he have been laying at Jesus' feet?
6. Read **Mark 5:25-34** and then read **Leviticus 15:19-23, 25-28**. Why might Mark note that the woman was fearful in verse 33? What might she have been afraid of?
7. What similarities do you notice in Mark's account of the healing of the bleeding woman and the raising of Jairus' daughter from the dead? What do we learn about Jesus from these encounters?
8. Why do you think John Mark included each of these stories in his gospel? What impact might they have had on his original audience? What impact do they have on you today?

FIND & FOLLOW

Each week, we'll conclude with these two questions:

1. How did Jesus reveal more of himself to you this week?
2. From what you *found* in Christ, how will you *follow* Him now?