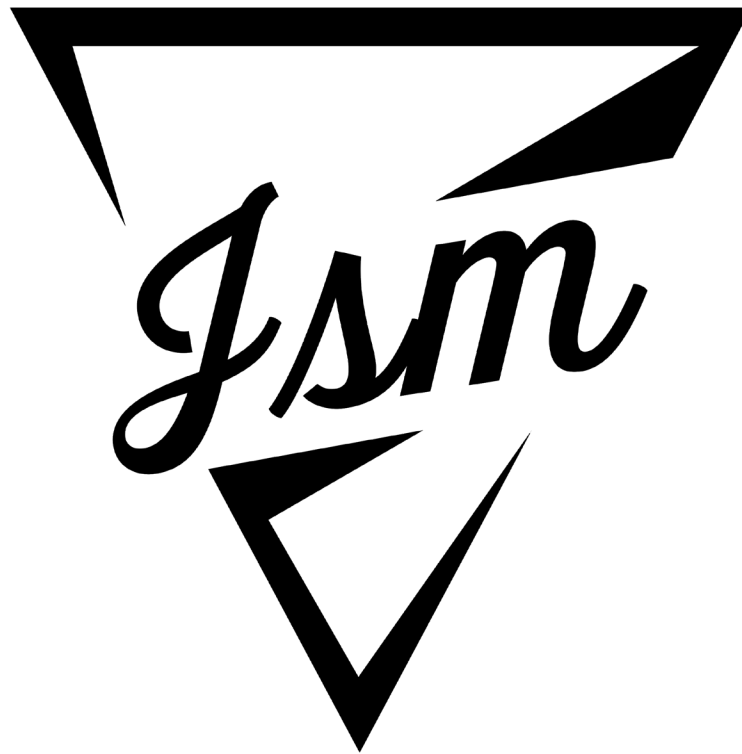


GOSPEL OF MARK

JOURNEY STUDENT MINISTRIES

BIBLE STUDY GUIDE



PROCESS

1 PRAY

Ask God to speak through His Word. Ask the Holy Spirit to help you understand the text and apply it to your life!

2 READ THE TEXT

Read through the text slowly and carefully. Pay attention to the details, notice the people, places, language and overall themes in the scripture.

3 TALK IT OVER/WRITE IT DOWN

What stands out to you? What makes you think? What questions do you have after reading the text?

4 READ A DIFFERENT TRANSLATION

Read the passage a second time, but in a different translation. Sometimes it can be helpful to utilize a paraphrase translation, like the Message Translation, because it can help us understand the heart of the passage instead of just logical side.

5 CONTEXT, CONTEXT, CONTEXT

Who is the author? Who was his intended audience? When was the book written? What is the book about? What is happening in the verses before and after those you are reading? Who are the key players in the text? What cultural influences might be impactful to the text?

6 CONSULT THE COMMENTARY

Read the experts. Many theologians have dedicated their life's work to studying the bible. Glean from their learning and insights. Learn from the historical and literary critical analysis of the text. This can be the key to shed light of the texts that confuse us or that we might be prone to misinterpret and abuse.

7 DISCUSS THEOLOGICAL PRINCIPALS

What timeless principles are taught in this passage? The meaning of a passage will be applied differently at different times and in different places, but the underlying truths of Scripture will be applicable in some way at all times and places. Before we can apply a passage, we must understand its theological principals.

8 APPLY THE TEXT

How do you feel God speaking to you through this passage? What area of your life is the passage speaking to? What did you learn, and how does it impact your understanding of who God is and who you are? How can you live in light of that?

PRAY

The Lords Prayer -
Matthew 6:9-13

but deliver us from
evil,
for thine is the
kingdom and the
power
and the glory,
forever. Amen.

Our Father, who art
in heaven,
hallowed be thy
name,
thy kingdom come,
thy will be done,
on earth as it is in
heaven.

Give us this day our
daily bread
and forgive us
our debts and we
forgive
our debtors,
and lead us not
into temptation,

#youbelonghere

READ THE TEXT

Mark 5:1-20 NIV

5 They went across the lake to the region of the Gerasenes. 2 When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. 3 This man lived in the tombs, and no one could bind him anymore, not even with a chain. 4 For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. 5 Night and day among the tombs and in the hills he would cry out and cut himself with stones. 6 When he saw Jesus from a distance, he ran and fell on his knees in front of him. 7 He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" 8 For Jesus had said to him, "Come out of this man, you impure spirit!" 9 Then Jesus asked him, "What is your name?" "My name is Legion," he replied, "for we are many." 10 And he begged Jesus again and again not to send them out of the area. 11 A large herd of pigs was feeding on the nearby hillside. 12 The demons begged Jesus, "Send us among the pigs; allow us to go into them." 13 He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned. 14 Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. 15 When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. 16 Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. 17 Then the people began to plead with Jesus to leave their region. 18 As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. 19 Jesus did not let him, but said, "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you." 20 So the man went away and began to tell in the Decapolis x how much Jesus had done for him. And all the people were amazed.

READ A DIFFERENT TRANSLATION

Mark 5:1-20 The Message

5 1-5 They arrived on the other side of the sea in the country of the Gerasenes. As Jesus got out of the boat, a madman from the cemetery came up to him. He lived there among the tombs and graves. No one could restrain him—he couldn't be chained, couldn't be tied down. He had been tied up many times with chains and ropes, but he broke the chains, snapped the ropes. No one was strong enough to tame him. Night and day he roamed through the graves and the hills, screaming out and slashing himself with sharp stones. 6-8 When he saw Jesus a long way off, he ran and bowed in worship before him—then howled in protest, "What business do you have, Jesus, Son of the High God, messing with me? I swear to God, don't give me a hard time!" (Jesus had just commanded the tormenting evil spirit, "Out! Get out of the man!") 9-10 Jesus asked him, "Tell me your name." He replied, "My name is Mob. I'm a rioting mob." Then he desperately begged Jesus not to banish them from the country. 11-13 A large herd of pigs was grazing and rooting on a nearby hill. The demons begged him, "Send us to the pigs so we can live in them." Jesus gave the order. But it was even worse for the pigs than for the man. Crazy, they stampeded over a cliff into the sea and drowned. 14-15 Those tending the pigs, scared to death, bolted and told their story in town and country. Everyone wanted to see what had happened. They came up to Jesus and saw the madman sitting there wearing decent clothes and making sense, no longer a walking madhouse of a man. 16-17 Those who had seen it told the others what had happened to the demon-possessed man and the pigs. At first they were in awe—and then they were upset, upset over the drowned pigs. They demanded that Jesus leave and not come back. 18-20 As Jesus was getting into the boat, the demon-delivered man begged to go along, but he wouldn't let him. Jesus said, "Go home to your own people. Tell them your story—what the Master did, how he had mercy on you." The man went back and began to preach in the Ten Towns area about what Jesus had done for him. He was the talk of the town.

CONTEXT, CONTEXT, CONTEXT

Context determines
meaning

Every passage of scripture was God's word to other people before it became God's word to us. In order to properly and fully understand a text we must determine what the original author intended to communicate to their original audience. If we come up with an application that would have been foreign to the original audience, there is a very strong possibility that we did not interpret the passage correctly. Once we are confident that we understand what the text meant to its original hearers, we then need to determine the width of the chasm between us and them. In other words, what are the differences in language, time, culture, geography, setting and situation? All of these must be taken into account before application can be made. Once the width of the chasm has been measured, we can then attempt to build the bridge over the chasm by finding the commonalities between the original audience and ourselves. Finally, we can then find application for ourselves in our time and situation.

The Gospel According to Mark

Author: Unknown

- Like the other 3 Gospels, the Gospel of Mark nowhere identifies its author.
- Church tradition attributes this book to John Mark.
- John Mark was not an apostle, but early writings talk of John Mark as a faithful interpreter of the testimony of the apostle Peter.

Date Written: Unknown

- Nowhere in the Gospel is any specific information given by which it could be dated.
- Historical and textual analysis brings many theologians to believe the book was composed around the year A.D. 65. Making it the first of the Gospels to be written.

Audience and location: Greek Gentiles in Rome

- Church tradition and literary analysis hold that Mark wrote his Gospel in Rome
- Mark rarely quotes the OT, and he explains Jewish customs unfamiliar to his readers.
- Primary audience would have been unfamiliar with the Jewish ethos of Jesus.

Narrative Structure: Mark falls naturally into two halves, the first concerning Jesus' ministry in Galilee (1:1–8:26), and the second his journey to Jerusalem and his passion there (8:27–16:8).

CONSULT THE COMMENTARY

Pillar New Testament Commentary

Edwards, J. R. (2002). *The Gospel according to Mark*. Grand Rapids, MI;

Leicester, England: Eerdmans; Apollos.

Jesus has just calmed a violent storm at sea (4:35–41); he now meets a man with an equally violent storm inside him. In both cases the power of Jesus prevails over chaos and destruction. The purpose of the healing of the Gerasene demoniac, as with the stilling of the storm on the lake, is not simply to leave readers awestruck at Jesus' power, however, but to prompt them to consider "how much the Lord has done for you, and how he has had mercy on you" (5:19). Once again Jesus is connoted with God, for the Lord who has healed the demoniac is none other than Jesus

"The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned." The greatest dilemma posed by the stampede of swine, in my judgment, is the moral question. Two thousand pigs represented an enormous livelihood, and their

loss an economic catastrophe. The good done to the demoniac results in great misfortune for the swineherds. Ironically, both Jesus and Mark pass over the obvious plight of the swineherds without comment. As it stands, the story directs undivided attention to the rescue of one man from a tragic and torturous fate. Here perhaps is the essential moral of the miracle, surpassing even the dilemma of the loss of pigs. In the eyes of Jesus, the rescue and restoration of one person is more important than vast capital assets. Compared to the redemption of a human being, the loss of the swineherds, considerable though it is, does not rate mentioning.

The report summons people from the surrounding area to see what has happened. And they see something quite astounding: the infamous demoniac is in a wholly altered state, "sitting there, dressed and in his right mind." That is a picture of discipleship and salvation: a restored individual sitting at the feet of Jesus.

COMMENTARY CONTINUED

Pillar New Testament Commentary

Edwards, J. R. (2002). *The Gospel according to Mark*. Grand Rapids, MI;

Leicester, England: Eerdmans; Apollos.

The corollaries of the healing of the demoniac with the stilling of the storm in 4:35–41 are now wholly apparent. Both stories end in fear. At the crossing of the lake, the disciples were more terrified at Jesus' power to still the storm than at the storm itself (4:41); here the inhabitants are more frightened by Jesus' power to expel the demons than they are by a terrifying demoniac himself. Further, like the disciples, the townspeople witness a stupendous miracle, but it does not lead to faith—at least not yet. In the latter story, the residents of the Decapolis resent the intrusion of Jesus into their region and ask him to leave. Such is the response of the human heart to Jesus. Most people, if they were asked, would probably say that they would like to see a manifestation of God. But this story is a cold shower for such religious pipe dreams: when God manifests himself in Jesus most people ask him to leave (see John 1:11). Finally, there is a clear parallel in the outcomes of both stories. The composure of the

healed demoniac (“dressed and in his right mind”) is a counterpart to the great calm on the lake after the storm. Both outer and inner storms have been quelled by the authority of Jesus. Like the Spirit wresting order from depths and darkness (Gen 1:2–3), Jesus brings creation out of chaos.

In the concluding verses of the story Mark leaves us with another clue to Jesus' divine status. “Tell them how much the Lord has done for you,” commands Jesus. The man then went out and told “how much Jesus had done for him.” For this man, the Lord and Jesus are one and the same. In the Gospel of Mark, the healed demoniac becomes the first missionary-preacher sent out by Jesus. Remarkably, he is a Gentile sent to Gentiles.

APPLY THE TEXT

What is God's invitation
to you in this passage?



A series of 18 horizontal lines, evenly spaced, intended for writing a response to the question above.

