



WHO IS THIS JESUS?

MARK 5:1-43

NOVEMBER 1, 2020 | PASTOR TRAVIS EDGERTON



GET TO KNOW EACH OTHER (USE JUST ONE OR ALL OF THESE QUESTIONS TO CONNECT AS YOU START YOUR CONVERSATION)

- 1 What are the biggest sources of stress in your life right now?**
- 2 How do you typically feel when you are interrupted in the middle of a task? Do you welcome the break, or does it annoy you and stress you out?**

We are going to look at a large chunk of Scripture in this study. Feel free to pick and choose a section(s) for your group to focus in on. The question we're left with in Chapter 4 is "Who then is this, that even wind and sea obey Him?" In Chapter 5, it seems like Mark completely takes the lid off in proving Jesus' identity. He essentially says to us "I'm glad you asked. Let me show you EXACTLY Who this Jesus is." This passage is about your mind and your heart. What you believe and WHO you trust. Are you ready? Let's dig in!

QUICK REVIEW (OPPORTUNITY FOR PEOPLE TO SHARE WHAT MOST STOOD OUT FROM SUNDAY'S MESSAGE)

Looking back at your notes from this week's message, was there anything you heard that caught your attention, encouraged, challenged, or confused you?

DIG DEEPER (OBSERVATIONS FROM THE SCRIPTURE OR COMPLEMENTARY SCRIPTURES FROM SUNDAY'S MESSAGE)

- 1** Someone read **Mark 5:1-20** in their Bible.

What did the demon-possessed man beg Jesus not to do? What does that tell us about Jesus' nature and mission?

Only God has the authority to send anyone to a place of eternal torment and yet these demons clearly fear that Jesus has the power to do so. They feared Jesus so much that the man "fell down before Him." These demons knew that Jesus was God in human flesh. The stories of Jesus' encounters with the demon-possessed do more than show us that Jesus is great, they show us that He is God. This encounter highlights Jesus' divine nature and makes the intimate way in which Jesus cares for this demon-possessed man all the more profound. God Himself was stepping into this man's life and freeing him from that which had oppressed him for years.

How did the people, who came to see what had happened, respond to seeing the man "clothed and in his right mind" (vs. 15-17)? What does their response tell us about what they valued?

Why didn't Jesus let this man come with Him (v. 19)? What does that tell us about what God wants us to do with the grace we have received through Jesus?

- 2** Someone read **Mark 5:21-24** in their Bible.

Jairus's actions showed his great faith in Jesus. Think about your actions - especially how you react in times of crisis or disappointment. What do your actions tell others about your belief in Jesus and His power?

The ruler bowed at Jesus' feet out of respect for Him. Jesus' reputation for performing miracles likely had preceded His arrival. Jairus pleaded with Jesus to come heal his daughter, who was at the point of death. Jesus already had healed many (Mark 1:29–2:12), and He went with him. Jesus was always sensitive to human needs, and He often performed miracles to meet those needs. Mark's Gospel often stresses Jesus' actions.

3 Someone read **Mark 5:25-34** in their Bible.

What did the woman believe to be true about Jesus?

This woman approached Jesus from behind, likely out of fear because of her sickness and not knowing what His response would be. Do you ever feel like a problem in your life prevents you from approaching God? Why do we sometimes feel this way? How should we really feel?

Why was Jesus concerned with both the physical and the spiritual? What can we learn about our ministry to others through His example in this story?

4 Someone read **Mark 5:35-43** in their Bible.

If you had been in Jairus's place, how would you have reacted to Jesus' words challenging you to believe and not be afraid? Do you find these instructions reassuring or frustrating? Why?

What exactly do you think Jesus wanted Jairus to believe?

Jesus identified with Jairus' suffering, and He knew the situation was not hopeless. He went on to Jairus' house with three of His disciples. Peter, James, and John often are called Jesus' inner circle. On several key occasions, Jesus invited these three disciples to be with Him.

What stands out to you the most in the account of Jesus' healing, verses 40-43?

What specific things do we learn about Jesus' character and His work in our lives from this story?

When Jesus touched the corpse, Jairus's daughter immediately came back to life. To further demonstrate that the girl was really alive, Jesus told her parents to give her something to eat. People who are hungry need food. Jesus was sensitive to the girl's physical needs.

LIVE IT OUT (DISCUSS HOW YOU CAN LIVE OUT THE TRUTHS YOU JUST OBSERVED IN SCRIPTURE)

1 From the stories in Mark 5, what stands out to you about Jesus' power? His purposes?

2 On several occasions in Jairus' story, his faith in Jesus could have crumbled. What are some things today that discourage your faith in God's ability and desire to meet your needs?

3 How can we follow Jesus' example of an unhurried life that prioritizes making time for people's physical and spiritual needs? What might we have to sacrifice to follow Jesus in this way?

4 Why is it a struggle for us to look beyond ourselves to the helpless and hopeless?

CLOSING PRAYER

Close your time in prayer with your group.

NEXT WEEK:

Read **MARK 6:30-56** before Sunday and your home group. Remember to take good notes so you are ready to add to the discussion your home group will have! *FYI – be on the lookout for a video teaching in the middle of the week on Mark 6:1-29. It should be available on our website, Facebook, Instagram, and the email newsletter. There will not be a discussion guide available for the video teaching.*

PRaise/PRayer REQUESTS (TRY TO HAVE ONE OR A FEW PEOPLE PRAY FOR ONE TOPIC AT A TIME)

Use this space or the back of this paper to write the requests and find a way to share those with the group so you can be praying for each other during the week.

TIPS ON GROUP PRAYER

Prayer is an important part of being in a Home Group. Here are some tips to help make group prayer be a life-giving aspect of your group.

PRAY FOR ONE TOPIC AT A TIME: Anyone in the group is free to introduce a prayer request or praise during the prayer time. Once a topic is introduced, the group focuses on that request alone. Once it's covered, the group moves on to the next request or praise.

PRAY MORE THAN ONCE: If your group is focusing on one topic at a time, each person is encouraged to pray several times during the prayer time for those topics they feel most led to pray about. No one should be required to pray.

KEEP PRAYERS SHORT AND SIMPLE: Group prayer goes better when members keep their prayers short and to the point. When someone prays for a long time, it's hard for the other members to stay focused and long prayers tend to intimidate those who are just learning to pray out loud in a group. No one should be required to pray out loud.

How to Use this Discussion Guide

The guide is meant to serve you and your group as you intentionally create a healthy environment for Gospel community, growing in friendship, and living like Jesus together. Use the guide as a tool to help your unique group.

With that in mind, please review the guide before your group meets to see if some content or questions might resonate more or less with your group. Don't feel pressure to read all the content during your group discussion or to hit on all the questions. The guide is not meant to be something you power through for the sake of completing. Pick the content from the guide you feel will help your group grow in Gospel community.

In addition, spend some time praying for your group each week, preparing your heart, and asking God for wisdom and guidance as you lead. We are praying for you too!

Visit cpmodesto.org/groupleaders to download the sermon discussion guide every week. Not in a Home Group, but want to be in one? Visit cpmodesto.org/homegroups and use the Home Group Finder!

MARK 4:1-25

5:1. If this story does indeed follow chapter 4, then it must have been late in the evening or night. The apostles had struck out across the Sea of Galilee and had encountered Jesus, Whom they thought was a ghost. Then when they landed, they came to a place of tombs and caves, where they encountered a demon-possessed man. They were in the land of the Gerasenes, an area inhabited mainly by Gentiles.

5:2-5. Mark painted a picture of a man in a pitiable state. He could not live with his family, so he lived alone (or with another demon-possessed person, according to Matthew) in a graveyard. He was strong enough to break the chains that bound him, but not strong enough to expel the demons from his body. His shrieking was heard throughout the countryside. He was even violent toward himself and cut himself with stones. He was naked and most likely covered with scars. Even after the Fall, the image of God, the imago dei, resided in humans. Demons, in this case and others, did what they could to destroy the image of God.

5:6-8. When the man saw Jesus, he fell on his knees in front of Him. Literally, he worshiped Him. This was an acknowledgment that someone greater than him was in his presence (compare Phil. 2:10). The demon knew that it must relinquish its hold on the man in the presence of God: "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8).

The demon tried to bind Jesus with a vow, Swear to God that you won't torture me! The phrase for Jesus had said to him gives the impression that Jesus had already spoken to the man. It is possible that Jesus, upon departing from the boat, immediately assessed the situation of the man and commanded the demon to leave. This could have caused the man to rush toward the boat and bow before Jesus.

5:9-10. The word "legion" may have differing meanings. Because more than one demon can inhabit a person (see Mark 16:9; Luke 11:26), this is probably the meaning here—many demons, with one demon who spoke for the entire group of evil spirits. A legion consists of six thousand soldiers. This may not have been the number of demons in this one man, but it was clear that an army of demons had taken possession of him. They continued to beg Jesus not to send them back to the abyss (see Luke 8:31; Rev. 9:1-12), perhaps sensing that the battle had been lost.

5:11-13. The demons begged to be allowed to enter a herd of pigs that were feeding nearby. No one knows for sure why Jesus allowed this, but conjectures are plenty. The demons may have asked because pigs were considered unclean animals and Jesus was more likely to grant their request. Demons did great violence upon leaving a person. Perhaps Jesus allowed this so the violence was done to the pigs and not to the man. Jesus could have allowed the demons to enter the pigs to let those watching—including the man—know for sure that the demons were gone and that the man was healed. With this visible proof, he would now be accepted back into community by his fellow citizens. Or, perhaps Jesus wanted to show that the demons wanted nothing less than the complete destruction of anyone they inhabited. It may have been all or a combination of these reasons. In any case, the pigs ran down the bank into the lake and drowned.

5:14-17. The people tending the pigs were not the owners, but they must have known how the owners were going to react to the loss of two thousand pigs. An even larger crowd gathered, and they were greeted by an astonishing sight. This man was now calm, dressed, and rational. Now this man, whom they knew as a raging maniac, was clothed and sitting with Jesus. It was an astounding sight and an even more astounding tale they heard about Jesus. Afraid, they asked Jesus to leave the region. They were more concerned for their financial loss than for the restoration of the man.

5:18-20. But the man knew the wonderful gift that he had received. He begged Jesus to take him with Him. Jesus denied his request. Why? He left the man there as a witness to the region as well as a constant reminder of His judgment against them if they refused His gift. Jesus told the man to return to his family and tell everyone what God had done for him. The man did so. In his mind, God and Jesus were equal. This realization comes only through the Holy Spirit (see 1 Cor. 12:3). Note this was a situation where Jesus did not tell the healed person to remain silent. Perhaps He did so because this was a Gentile region where messianic expectations did not exist among the people.

5:21. Jesus and His disciples crossed back across Lake Galilee, probably returning to Capernaum, Jesus' base of ministry. Note the contrast between two different shores of the lake. Crowds were gathered on both shores. One group urged Jesus to leave, while the other welcomed Him.

5:22-24. Jairus was a synagogue ruler. This was a respected and honored position in the community. He did not serve as a priest, but it was his responsibility to take care of the administrative details of the synagogue. This included making arrangements for public worship and inviting visitors to teach. Despite his high position, Jairus cast his dignity aside and bowed at the feet of Jesus. His 12-year-old daughter was dying. Note Jairus's description of her as his little daughter. A 12-year-old is not "little." However, this shows how precious she was to him. Jairus knew that if Jesus would come and touch his daughter, she would live. Jesus needed no convincing. He went with Jairus, and the crowds followed.

5:25-26. Among the people in the crowd was a woman who had had a hemorrhage for 12 years. Mark included vivid details regarding the woman's suffering. She had endured much at the hands of many physicians. During those years of suffering, she had gone from doctor to doctor trying their remedies until finally she had spent all her assets. Luke, a doctor himself, commented regarding the woman that she "could not be healed by anyone" (Luke 8:43). Mark stated that not only was she not helped at all, but rather she had grown worse. Various doctors and treatments had been tried to no avail. Nothing had helped this woman. Her condition was deteriorating. Jesus' power, however, extends beyond human limitations.

5:27. The woman had heard reports about Jesus' ability to heal and believed He could help her. She pushed her way through the crowd and came up behind Him. Perhaps her ceremonial uncleanness caused her to approach Jesus in such a manner. Perhaps she was too embarrassed to come to Him

and acknowledge the nature of her illness before a crowd. Since she did not want to attract attention, she touched lightly the fringe of His cloak, or outer garment (see Matt. 9:20; Luke 8:44).

5:28-29. The woman's faith seemed to be mixed with superstition. She apparently shared the idea, common in her day, that the power of a person extended to articles of clothing the person wore or carried (see Mark 6:56; Acts 19:11-12) or to the person's shadow (Acts 5:15-16). The climax that has been building since verse 25 is finally reached with "touched." The woman fulfilled her intent to reach out and touch Jesus. His robe is clarified in Matt. 9:20 and Luke 8:44 as "the tassel." Many Jews wore tassels on the corners of their outer garments (Num. 15:38-39; Deut. 22:12).

5:30-33. Jesus rewarded the woman's faith by healing her immediately. The bleeding stopped, and she felt a wholeness in her body assuring her that she was healed. Jesus knew immediately that healing energy had gone out of Him for someone's benefit. He asked, "Who touched My garments?" (Mark 5:30). Because of the huge crowd pressing all about Jesus, the question seemed pointless to the disciples (v. 31). Jesus, however, kept looking around to find who had touched Him (v. 32). The woman realized "that she had not escaped notice" (Luke 8:47). Trembling with fear, she came forward, fell down before Jesus, and "told Him the whole truth" (Mark 5:33). She acted with courage. Jesus rewarded the woman graciously, calling her "daughter" to show His loving concern.

5:34. Jesus pronounced God's peace on this woman (v. 34). The biblical concept of peace is that of wholeness and well-being. Such peace does not indicate absence of war or other problems. Peace that comes as God's gift can be experienced even in the midst of conflict. God's gift of peace comes only when we have entered into a right relationship with Him. Only here did Jesus address someone as daughter. It reassured the trembling woman. "Your faith has made you well" recalls the healing of the paralytic in 2:5 and anticipates 10:52. Jesus used the word "affliction" (v. 29) to assure the woman that her cure was permanent.

5:35-36. We now return to Jairus and his daughter. Even while Jesus was speaking to the woman He had just healed, men came up to Jairus and told him his daughter had died. Jesus, who knew what he was about to do, comforted and encouraged Jairus. He told him to just believe. The Greek denotes continued action. Jesus was asking Jairus for more than a single act of belief. He was telling him to have a continuous, steady, ongoing faith—a "no-matter-what" type of faith, the type all Christians are called to exhibit.

5:37. Jesus took with Him the inner circle of the 12 apostles to see Jairus's daughter. These three—Peter, John, and James—are also mentioned at the Transfiguration and in Gethsemane. These were important events that revealed something of Jesus' nature.

5:38. When Jesus arrived upon the scene, the professional mourners were already there. Mourning customs among the Jews included wailers, flute players, the rending of clothes, and the tearing of hair. Even the poorest person was required to hire at least one mourner and two flute players. Since Jairus was a synagogue ruler, there were probably several of these mourners on the scene when Jesus arrived.

5:39. The word "asleep" can sometimes mean "dead." Jesus used the same word of Lazarus in John 11. We often speak euphemistically of death as "sleep," "resting," or "passing on." These words point to a deeper spiritual meaning—that death is not permanent. Jesus, however, in His statement to those gathered, was clearly saying that the girl was asleep.

5:40. The mourners' laughter at this point seems out of place. If they were truly grieving and expressing concern for the family, we would expect them to be angry or outraged over the hurt being done to the family. But they laughed. It was the laugh of unbelief, and this unbelief kept them from witnessing Jesus' great miracle. He ordered them all out of the house. Jesus never performed for the unbelieving crowds. The only ones who would witness this miracle were three of His disciples, Jairus, and Jairus's wife.

5:41. In another blow to the purity laws, Jesus took the dead girl's hand. He was not concerned with ritual defilement. With His touch, all that defiles is gone. Mark's Gospel is the only one that uses these Aramaic words. This is probably because this account of Jesus' miracle came directly to Mark from the apostle Peter. Peter was impressed with Jesus' tenderness, His lack of concern about the purity laws, and His power.

5:42-43. Jesus, who had already proved His authority over disease and demons, now proved His authority over death. Immediately, the girl's life was restored. Jesus told those gathered not to tell anyone. He was again in Jewish territory where His messiahship could be easily misconstrued and misunderstood. He told the girl's parents to give her something to eat. Jesus is concerned about the physical dimension of our lives.