


**The Gospel of Mark**  
**Part 17**  
**The Gerasene Demoniac**

# TALKINGPOINTS WALKINGPOINTS

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**Talk** together about the glory of God's kingdom. –Psalm 145:11  
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

Triangle Community Church aims to be a “transforming church”. We exist to be used by God as He transforms ordinary people into extraordinary followers of Jesus Christ. TCC believes not only that life-change is possible—but that it is to be expected. Growth is God's will for his people. But transformation does not happen by accident. It requires intentional, intelligent action. 1 Timothy 4:7 instructs you to “discipline yourself for the purpose of godliness.” Since “Talking Points, Walking Points” is intended both for individual reflection and for group discussion, questions vary in degree of vulnerability required. Generally it is best to begin group discussions with questions which involve less personal disclosure—but don't linger there. Be sure to “dive deep” too! The questions which require the greatest openness and honesty, as well as those in the section entitled “Digging Deeper in your Daily Quiet Time”, are perfect for private reflection.

## Questions for Reflection or Discussion

- What from Sunday's message interested you? ...made sense to you? ...confused you?  
...intrigued you? ...upset you? ...encouraged you? ...and **why**?
- As a group, take three minutes to view an artist's depiction of this dramatic event...
- Now read Mark 5:1-5. List all of the things this text tells us about the Gerasene Demoniac.  
What **doesn't** it tell us? What do you **wish** you knew about this man's back story?
- Read Mark 5:6-13. Contrast v. 6 with v. 4-5. Jesus hadn't done anything yet—what's going on here?  
List all the ways you see Jesus' lordship on display.
- Read Mark 5:14-20. Everyone in the swineherd's city (v. 14) **and** in the former demoniac's city (v. 19) heard about this amazing event. Contrast the accounts each group likely heard and the impressions they would have developed about Jesus. How do we explain the existence of such divergent accounts of the same event?
- There's a whole lot of "imploring" going on here! What do you observe and conclude?
  - 1 v. 7 The demoniac implored Jesus not to \_\_\_\_\_
  - 2 v. 10 The demoniac implored Jesus not to \_\_\_\_\_
  - 3 v. 12 The demons implored Jesus to \_\_\_\_\_
  - 4 v. 17 The swineherds implored Jesus to \_\_\_\_\_
  - 5 v. 18 The former demoniac implored Jesus \_\_\_\_\_



## Sermon Summary Key Text: Mark 5:1-20

As we work through the Gospel of Mark, Jesus has just calmed a storm by commanding the wind and waves to be still. They completed their journey without further incident, arriving at the country of the Gerasenes (v. 1). There is disagreement as to the exact location of “the country of the Gerasenes”. We do know that it was in a largely Gentile area called the “Decapolis”. There Jesus met a man, dwelling among the tombs, who was inhabited by a “legion” of unclean spirits. This poor, miserable man was unclean in multiple ways: [1] these evil spirits rendered him unclean, [2] living among the tombs made him unclean, [3] located in a Gentile region tainted him, and [4] his proximity to a herd of unclean pigs sealed his fate. This poor man, tormented every moment by the focused power of hell, had been exiled from human contact, either voluntarily or forcibly. Furthermore, no one could control him, not even with chains (v. 3-4). Constantly, night and day, he was screaming among the tombs and in the mountains and gashing himself with stones (v. 5). Imagine his unbridled torment—the opposite of life as God intended! Who knows how long this man lived that way?

When he saw Jesus from afar, he ran and bowed down to him (v. 6). He immediately identified Jesus as “Son of the Most High God” (v. 7). Matthew’s account adds an interesting detail: he asked Jesus, “Have You come here to torment us before the time?” (8:29). The New Testament distinguishes between two types of time: *chronos* refers to the normal, moment-by-moment passage of time that we measure on our watches (“chronometers”) while *kairos* which refers to specific moments in time. A “*kairos* event” takes place in *chronos* time, but not all “*chronos* periods” qualify as *kairos* events, much like our word “historic”. We use the word “historic” for events of lasting significance—which take place in the daily grind of mundane history. The demons ask, “Have You come here to torment us before the *kairos*?” Demons know that their *chronos* is limited; a *kairos* event awaits them. They know that one day Jesus will cast them into the lake of fire and they live in mortal fear of that moment. All of their diabolical activity will come to an abrupt end, once and for all, and their eternal torment will commence.

However, it seems that on this day these demons knew their time had not yet come (“Have You come here to torment us before the time?”). But they also knew that Jesus had power over them; whatever Jesus commanded, they must do. The demons’ words appear to be some sort of protest. They reminded Jesus that it was not yet time for him to finish them off. Note how they addressed him: “Jesus, Son of the Most High God.” They knew exactly who Jesus was (something about which many humans in the 21st century still are unclear!). How many demons inhabited this poor man? Their name was “Legion”, and a Roman legion consisted of 5,600 men. Whether exactly that many demons were present or not, there was a slew of them (they next inhabited 2,000 pigs). These demons began “implored Jesus earnestly”—they were begging for mercy (v. 10)—something they never showed that poor man! How in the world did he endure their torment for so long?! The pigs couldn’t bear it—the demons drove them into the sea where they drowned.

Those who witnessed this event saw both the impact on this poor, demon-possessed man (he was instantly and completely set free from demonic oppression) as well as the impact on the pigs (all of them drowned in the sea). How did they process what they saw? Did they see Jesus as friend or foe, as hero or as villain? We find our answer in v. 17: they implored Jesus to leave their region. Think about it. The Son of God had come into Gentile territory and set a man free from demonic oppression. An amazing miracle! He restored this man’s life—but he also took away a herd of pigs (someone’s valuable possessions). Do you see what Jesus is doing? He’s forcing a choice. And what did they choose? To our utter amazement, they beg Jesus—the life-giver, the devil-defeater, the hope-restorer—to leave their region. They chose ham over Him!

But notice the response of this formerly-demonized man: he implored Jesus to let him accompany him (v. 18). This also is how we should respond to Jesus—with gratitude for what he has done for us, with a desire to know him better, and a commitment to tell others what great things he has done for us (v. 19-20). Jesus forces us all to grapple with his identity—is he friend or foe? How will we respond to him?

## Digging Deeper in Your Daily Quiet Time

**"Five Question Bible Study"** (see below) *is useful for studying any topic.*  
*Let's use it to explore Jesus' compassion toward the downtrodden...*

**Monday**—Study John 14:1-4; Luke 3:19-20 & Matthew 4:12 for the context to this week's study.

**Tuesday**—John the Baptist was imprisoned for 18 months, and then **this** happened: Matthew 14:3-12.

**Wednesday**—Study Mark 31-32 to learn Jesus' emotional response to the news of his cousin's death.

**Thursday**—Study Mark 33-34. Would this have been **your** response to dashed hopes of a bit of R&R?

**Friday**—Study Matthew 14:15-21 to see what Jesus did next—and why.

**Saturday**—Study John 6:14-15. The people wanted only an earthly solution—a king who feeds us.

### Five Question Bible Study

Bible Text: \_\_\_\_\_ Date: \_\_\_\_\_



What idea particularly strikes me from this text? [Note in which verse(s) it is found.]



What question does this text raise in my mind—and how would **this text** answer it?



What about Jesus Christ—his character and/or his redemption—relates to this text?



What action must I take as a result of this text? Be concrete and specific.



With whom will I share what I learned from this text? [and what was their response?]