

there was a big herd of swine feeding there on the mountain. 12 And the demons entreated Him, saying, "Send us into the swine so that we may enter them." 13 And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea. 14 And their herdsmen ran away and reported it in the city and out in the country. And the people came to see what it was that had happened. 15 And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened. 16 And those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. 17 And they began to entreat Him to depart from their region. 18 And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him. 19 And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you." 20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled.

Now we come to another case of **demon possession**, but this account is the one given the **greatest detail** in all the Gospels. The **fact** of demon possession during the Lord's earthly ministry is here **undeniable**, for not only is the man tormented and mentally unstable in his condition, but when the demons are driven out into a herd of swine, they are immediately run down a slope and drowned in the sea. Those who seek to **deny** that demonic possession is a **reality**, must here plainly deny the Bible. The facts of this case show clearly that people can clearly be bound, tormented, and grossly overcome and mentally and physically affected by such demons. **"1 And they came to the other side of the sea, into the country of the Gerasenes. 2 And when He had come out of the boat, immediately a man from the tombs with an unclean spirit met Him, 3 and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; 4 because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. 5 And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones."** No doubt Jesus had come here with a very definite purpose in mind, not only to **free** this man from his **torment**, but also to reveal the **extent** of His **power** over Satan's work.

**1 John 3:8b** - the Son of God appeared for this purpose, **that He might destroy the works of the devil.** NASB

A few details to note in this Divine appointment are; the man has an **"unclean spirit,"** and **"immediately met him."** And the extent of his condition is somewhat

described as **“dwelling among the tombs,”** and able to tear apart **“shackles and chains”** with which the people around had tried to bind him. Not only was he a social outcast, but also tormented, **“5 and constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.”** Here is described (also in Matt 8:28-34, Luke 8:28-39) the extent of this man’s condition as **very severe and beyond any hope** of help from people around him. **“6 And seeing Jesus from a distance, he ran up and bowed down before Him; 7 and crying out with a loud voice, he said, “What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!”** Strangely the man runs up to Jesus and bows down, and yet when he speaks it is the voice of another using his mouth. What is clear is that the man has **many demons** in him, and they are in **fear of Jesus** and see Him as an **adversary**, and also know exactly **who Jesus is** calling Him, **“Jesus, Son of the Most High God.”** As Jesus converses with the demons, they come to realize that they will be sent out of the man, **“8 For He had been saying to him, “Come out of the man, you unclean spirit!” 9 And He was asking him, “What is your name?” And he said to Him, “My name is Legion; for we are many.”** Notice these demons apparently have a name together, **“Legion, for we are many.”** They are apparently personal beings who can converse, and be afraid and have knowledge of Jesus. Luke records that they were **afraid** of being sent into the **abyss**, but Mark simply records, **“10 And he began to entreat Him earnestly not to send them out of the country. 11 Now there was a big herd of swine feeding there on the mountain. 12 And the demons entreated Him, saying, “Send us into the swine so that we may enter them.” 13 And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.”** Here Jesus shows the **extent** of His **authority** and power over **demons**, as they are obviously under His direct command at this moment. As Legion is cast out of the man, they enter an entire herd of swine, who are immediately **destroyed** by these menacing devils. The scene is astounding as here we see that an enormous **group** of **demons** were in the man, that they are extremely **destructive** driving these unclean animals to their death, and that **Jesus** with a word **can command** an entire host of demons! Truly He is the **Son of the Most High God!** These are just a few things Mark would have us to see as we are in **awe** again at the Person of **Jesus**. The story continues, **“14 And their herdsmen ran away and reported it in the city and out in the country. And the people came to see what it was that had happened. 15 And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the “legion”;** and they became frightened. **16 And those who had seen it described to them how it had happened to the demon-possessed man,**

who had had the "legion"; and they became frightened. **16 And those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine.**" Now it appears that the people of the community are Gentiles, as they are raising swine, and as they come to see what has happened, they notice that the man who had been bound and tormented, is "**sitting down, clothed and in his right mind, the very man who had had the "legion"**" and the text says, "**and they became frightened.**" They obviously knew how severe the man's condition was, and how when the demons were cast out, they drove a huge herd of swine into the sea. Sadly, rather than **seek to know who Jesus is** and what He is all about, they sadly ask for Him to leave, "**17 And they began to entreat Him to depart from their region.**" See here the meaning of lost! These people have a vision of the Power and the Person of Jesus, and yet will ask Him to leave. Whatever their motive, the solution to thier greatest need stands before them and they will have none of Him, so Jesus decides to leave, apparently without even preaching. "**18 And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him. 19 And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."**" Now what is significant here is that Jesus doesn't tell the man to keep quiet as He did those He worked miracles on in the Galilean regions, but He tells the man to "**Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.**" Probably there is no threat of these Gentiles mounting a witch hunt to track Jesus down and kill Him as there was in the Jewish regions, as the Jewish leaders hated Jesus and were conspiring how to kill Him. What is more, we can learn a lesson from a demon possessed man who has been freed from the devil's work, "**20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled.**" Let us raise our voices to tell of the great things that Jesus has done for us as He has set us free from the devil's work as well!

**Mark 5:21-24** - 21 And when Jesus had crossed over again in the boat to the other side, a great multitude gathered about Him; and He stayed by the seashore. 22 And one of the synagogue officials named Jairus came up, and upon seeing Him, fell at His feet, 23 and entreated Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, that she may get well and live." 24 And He went off with him; and a great multitude was following Him and pressing in on Him.

Now the story turns to two needy people, both of whom **come to Jesus for healing.** As Jesus has crossed over to the other side, another multitude has gathered to seek

Him. **“21 And when Jesus had crossed over again in the boat to the other side, a great multitude gathered about Him; and He stayed by the seashore.”** Here see that Jesus stays by the seashore no doubt to preach and to minister to the people. As He does, He is sought by a **Jewish religious leader**. This is surely for us to see that even those who may somehow be characterized by their career or social order as seeming to be opposed to Jesus, yet Jesus will help and save those who **genuinely come to Him**, even one of the Jewish religious leaders who had so vehemently opposed Jesus. Notice here the obviously humility of this **“synagogue official”** Jairus. Here see the posture of those who long to be saved by Jesus. He falls at Jesus feet and **“entreats Him earnestly.”** **“22 And one of the synagogue officials named Jairus came up, and upon seeing Him, fell at His feet, 23 and entreated Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, that she may get well and live.”** So this synagogue official has come to Jesus publicly for the cause of his little daughter who is near death. Whatever his public persona was, he was willing to risk it for the life of his daughter, obviously believing that Jesus had power to heal her. As Mark records, Jesus was so willing to help. **“24 And He went off with him; and a great multitude was following Him and pressing in on Him.”** Notice the crowd begins to follow Him to Jairus house, and as He walks, they are **“pressing in on Him.”** You can imagine the scene and it must have been very difficult for Jesus and the disciples to deal with in a pressing crowd. As we look at verses 5:25-34, even in the midst of a **busy crowd**, **Jesus takes time to attend** to a woman who seeks Him.

**Mark 5:25-34** - 25 And a woman who had had a hemorrhage for twelve years, 26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse, 27 after hearing about Jesus, came up in the crowd behind Him, and touched His cloak. 28 For she thought, "If I just touch His garments, I shall get well." 29 And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. 30 And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" 31 And His disciples said to Him, "You see the multitude pressing in on You, and You say, 'Who touched Me?'" 32 And He looked around to see the woman who had done this. 33 But the woman fearing and trembling, aware of what had happened to her, came 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 affliction."

Now Jesus is on His way to help Jairus daughter, when He is interrupted by another character in the story, a **woman** who is both **unclean** (because of her sickness) and **poor**. You can't help but see that Jesus makes **no distinction** between **race, class, or social status**. He will save all those who come to Him with a genuine heart of faith and trust, whether they be a socially prominent rich religious leader, or a socially outcast poor woman, (who in that culture might be near destitute). **"25 And a woman who had had a hemorrhage for twelve years, 26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse, 27 after hearing about Jesus, came up in the crowd behind Him, and touched His cloak. 28 For she thought, 'If I just touch His garments, I shall get well.' 29 And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction."** See here that when all hope of help from people has been exhausted and vanished, yet there is **hope** in **Jesus**. Now the woman has a similar **posture** to Jairus, except she thinks that somehow even Jesus may **not accept her** like those around her, so she thinks if only I could touch Him from behind. What follows is a beautiful confrontation with the compassionate and merciful Jesus, who not only heals her, but accepts her as His own. **"30 And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, 'Who touched My garments?'" 31 And His disciples said to Him, "You see the multitude pressing in on You, and You say, 'Who touched Me?'" 32 And He looked around to see the woman who had done this. 33 But the woman fearing and trembling, aware of what had happened to her, came 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 affliction."** Here we ask, now why has Mark included this in the story? Would Jesus heal and accept a second-class citizen like this **poor unclean woman**? Oh yes! Not only that but in the midst of a busy crisis, with a crowd pressing in on Him, He will stop to attend to her need and express His compassion to her. See here the great **heart** of mercy of **Jesus** to those who seek Him, no matter who they may be!

**Mark 5:35-43** - 35 While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" 36 But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe." 37 And He allowed no one to follow with Him, except Peter and James and John the brother of James. 38 And they came to the house of the synagogue official; and He beheld a commotion, and people loudly weeping and wailing. 39 And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep."

40 And they began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was. 41 And taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, arise!"). 42 And immediately the girl rose and began to walk; for she was twelve years old. And immediately they were completely astounded. 43 And He gave them strict orders that no one should know about this; and He said that something should be given her to eat.

In Mark's Gospel so far, we have seen **many miracles** by Jesus of staggering proportion. He has authority and power to heal sickness and disease, forgive sins, cast out demons and even command the wind and waves. As if that were not enough to convince of that He truly is the Son of God, Mark includes this very touching part of the ministry of Jesus. **"35 While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" 36 But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe." 37 And He allowed no one to follow with Him, except Peter and James and John the brother of James."** Now Jairus has received the devastating news that His daughter has **died**. Yet Jesus holds out hope for Him calling him to trust and moving toward the terrible scene. **"38 And they came to the house of the synagogue official; and He beheld a commotion, and people loudly weeping and wailing. 39 And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep." 40 And they began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was."** After all that had been heard and said of Jesus, it seems odd that the crowd would **laugh** at **Jesus**. But this is how lost and corrupted that human nature is. People won't believe but remain cynical even after repeated evidence that God both exists and is powerful. Yet here Jesus would take this family privately to see Him do the impossible. **"41 And taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, arise!"). 42 And immediately the girl rose and began to walk; for she was twelve years old. And immediately they were completely astounded. 43 And He gave them strict orders that no one should know about this; and He said that something should be given her to eat."** Now when we consider the question that Mark asked back in chapter 4:41, "Who then is this?" we are also confronted with it, He must be a **man** who is **also God**. For only God could do such miracles, and the evidence is undeniable public knowledge which is impossible to discredit. And so each one of us is confronted with the question which Mark seems to impress upon us by