

**The Healing of the Man of Gerasene: A Case of
Demon-Possession and Deliverance: Part 2
Dr. Michael A. Cox
Original: 10-29-23**

Text: Mark 5:11-20

Gospel of Mark: [Bibliography](#) or [Manuscripts and Greek Exegesis](#)
UBS 4th Edition Paragraph Topic: The Healing of the Gerasene
Demoniac

Central Idea of Message: The kingdom of God had arrived in the person of Jesus, the Son of God and Messiah, and he was demonstrating his power over Satan and his earthly kingdom of darkness.

Introduction: Jesus and his disciples have just gone ashore on the east side of the Sea of Galilee. A wild man inhabited by thousands of demons had approached Jesus and had fallen on his knees. A spokes-demon in the man was begging that Jesus not send him or his demon-colleagues out of the region, for he knew that their time of living in this man was at an end. Here is The Healing of the Man of Gerasene, a Case of Demon-Possession and Deliverance, Part 2.

I. The Demons into the Swine (vv. 11-13)

- A. The herd of swine (v. 11)
 - 1. Extremely filthy animals, especially to a Jew
 - 2. The herd was feeding on the mountain
 - 3. The presence of pigs as livestock strongly suggests that this region was inhabited by mostly Gentiles, not Jews
- B. The demons begged for Jesus to send them into the swine (v. 12)
 - 1. Note the plurals: they implored, they are saying
 - 2. Begging not to be sent to the abyss and confined there
 - 3. I love it when demons are frantic!
 - 4. Begged to be allowed to dwell in something with flesh, blood, bones, and with breath in its lungs
 - a) Perhaps demons, which are fallen angels, once had physical bodies and, therefore, have no rest unless they are able to inhabit the body of a human or an animal (cf. Wuest 1:104)

- b) Reincarnation and transmigration are false teachings
 - c) But if they were true, I would not want to be in a pig's body!
 - d) This is a testament both to the desperation and the filthiness of demons
- 5. **The demons recognized the authority and power of Jesus and had to submit to him**
 - a) Jesus was not negotiating with the demons
 - b) Mark does not say Jesus *sent* them into the pigs
 - (1) This is what the demons requested
 - (2) Mark says that Jesus *permitted* them to enter the pigs
- C. Jesus lets the demons enter the swine (v. 13)
 - 1. He gave them permission, for they could do nothing without it
 - 2. The demons exited the man and entered the swine
 - 3. The swine immediately committed suicide
 - a) The herd ran down the steep bank into the sea
 - b) There were about 2,000 pigs!
 - c) The entire herd was drowned in the sea
 - d) This is what demons want to do to people, for their express purpose in the request to Jesus was that they be permitted to destroy their hosts, which they had wanted to do to the man but settled for killing pigs instead
 - 4. Possible reasons why Jesus let the demons enter the pigs
 - a) **To authenticate the reality of demons and their potential possession of humans and animals [flesh and blood]**
 - b) **To associate demons with filth**
 - c) **To educate the Twelve**
 - d) **To prove Jesus' unlimited authority over the devil's domain**
 - e) **To demonstrate that the kingdom of God was dawning**
 - f) **To show the insanity demons bring to their hosts, thus explaining the man's previous behavior and strength**
 - g) **To give tangible evidence to the man and others that the demons had actually left the man (cf. Wessel 658)**

- h) **To let the demons demonstrate, for all to see, their ultimate goal for their host body**

II. The Pig Herdsmen (vv. 14-17)

- A. The reaction of the herdsmen (v. 14)
 - 1. They were unable to keep the herd from running into the sea
 - 2. A stampede of 2,000 pigs!
 - 3. The herdsmen ran to the nearest city and into the country and reported what had happened
 - 4. Their filthy livestock were a total loss
 - 5. People came out to see what had happened, probably viewing all the dead pigs floating in the sea or washed up on shore
 - 6. What a mess!
 - 7. And now where are the demons?
 - a) Disembodied and physically harmless
 - b) But, as spirits, seeking to influence a new host body and eventually gain entry
- B. The people see the man (v. 15)
 - 1. As the people made their way to Jesus they observed the man who had been demon-possessed
 - a) Sitting down
 - b) "Clothed"
 - (1) **Is nudity inspired by demons?**
 - (2) **Remember also that at the time of his crucifixion Jesus was stripped in order to humiliate him, thus associating nakedness with humiliation**
 - (3) **Clothing can express dignity**
 - c) "In his right mind"
 - (1) **Please notice the close association between being in a right mind and being clothed**
 - (2) Please notice also that normalcy and self-control are now present in the man
 - d) The very man who had been possessed by the "legion"
 - 2. Most of these people had probably never seen this man sitting, clothed [yikes!], and in his right mind
 - 3. Yet, the people did not celebrate the man's deliverance but were, instead, scared out of their wits!
- C. Eye-witnesses told about what they saw (v. 16)

1. There was no mistake
2. There was no exaggeration
- D. The people urged Jesus to leave their land (v. 17)
 1. But Jesus had just arrived
 2. One miracle and he was being evicted!
 3. One of the greatest deliverance stories of all time!
 4. **The people of this region cared far more about the loss of property by the swine herdsman than about the deliverance of the wild man from thousands of demons - a terrible example of misplaced values, of business over spiritual welfare**
 - a) Can you imagine a town of people so blind, dull, and foolish that they order Jesus to leave their town?
 - b) Can you imagine a city of people so blind, dull, and foolish that they participate in sentencing Jesus to death?
 - c) Had they allowed Jesus to stay in their region they stood to lose more livestock, especially pigs!
 - d) Never mind the moral and spiritual transformation more demon exorcisms would have brought!
 - e) Jesus was bad for business, he was a disaster for the local Chamber of Commerce to explain!
 - f) **"So often our devotion is to a 'way of life' rather than to life itself" (Luccock 716-7)**
 - (1) "Do not disturb!"
 - (2) Mostly, people want to be left alone!

III. The New Preacher Man (vv. 18-20)

- A. The man who had been delivered from demonic-possession begged to go with Jesus (v. 18)
 1. As Jesus was re-entering the boat
 2. Jesus apparently went to that location simply to perform this [these] exorcism[s] and then was off
- B. Jesus told him to go home to his people (v. 19)
 1. Not allowed to join the Twelve
 2. But the man was instructed to be a witness to his own family and people
 3. He was to proclaim what great things the Lord had done for him in permanently curing him of demon-possession and in saving his soul
 4. He was to report how the Lord had poured out mercy on him and not keep this quiet

- a) In this region, the region of the Decapolis [ten cities], there was no danger of too much enthusiasm or widespread reports about the greatness of Jesus like there was in Galilee and Jerusalem where Jesus would be viewed as a potential insurrectionist against the Romans
- b) There were no messianic expectations in this region inhabited mostly by Gentiles (cf. Cooper 86)
- C. The man became a preacher (v. 20)!
 - 1. He went away to "proclaim," not merely announce or report in Decapolis
 - 2. He explained to his family and friends what great things Jesus had done for him
 - 3. **"Following Jesus sometimes means going home and living the redeemed life there, which is not always easy" (Brown 63)**
 - 4. Everyone marveled!

Conclusion: Principles.

(1) The irony of this story is that the people who need Jesus the most are commonly the very ones pushing him out the door.

(2) Sadly, some people fear sanity more than insanity, preferring to remain in the insanity which they have grown accustomed to rather than embracing the sanity Christ brings [in today's world think especially of transgenderism, homosexuality, drug addiction, alcohol dependence, sexual immorality, adultery, pornography, molestation, rape, human trafficking, unbridled anger, racism, and crime in general]! These things are insanity in action and this list is nowhere near exhaustive!

(3) Jesus does not stay where he is not wanted.

(4) Jesus can transform violent, irrational, terribly disturbed people into powerfully persuasive witnesses of his grace, glory, deliverance, and mercy.

(5) Jesus does not deliver us from sin and its bondages merely for our pleasure, or merely for his, but in order that we may testify to others with our transformed lips and lives about him as the Divine Deliverer.

(6) "Being with Jesus is not a matter of geography but of commitment" (Brown 62).