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BIBLE LESSONS

STUDIES IN MARK First Quarter.

on VI. February 10. Mark 5: 1-20 THE FIERCE DEMONIAC.

GOLDEN TEXT.

Go home to thy friends, and tell th
how great things the Lord hath done j
thee, and hath had compassion on thee
Mark 5: 19.

I. THE DEMONIAC. 1. And they came over unto the other side of the sea, from Capernaum, into the country of district) of the Gadarenes. In the Kev. Ver. it is called the country of the Gressenes.

Dr. Broadus thinks that possibly Gerasand Gergaesa are different pronounciations of the same place, and Gerasenes and Gergaeses both designate the inhabitants of the village of Jersa, on the shores of the lake.

2. Immediately there met him out of the fombs a man. Matthew says two men, Mark and Luke speaks only of the more prominent and remarkable one, without denying that another also was cured.

Thus Scrink. Early morning. On a narrow strip of shore, with a steep cliff raing high in the background, on the lovel summit or the formation of the control of

(1) Demoniaca possession scens considered with a discased state.

(2) "Yet 'possession' is distinguished from disease, Mark 1: 32, and other places; and from lunacy (or epilepsy), Matt. 4: 24."

(3) Dr. Eddersheim holds that the demoniac influence was not permanent, but rather in paroxysms, and "during the period of their temporary liberty, the demonized might have shaken themselves from the overshadowing power, or sought release from it."

(4) It is almost certain that this possession never occurs but in a morally disordered person, and by a yielding of the will to evil.

(5) To the frequent objection, How comes it that similar possessions do not occur at the present day? it may be answered, How is it known that they do not occur even now? We cannot prove the negative.

rered, How is it known that they do; to occur even now? We cannot prove enengative.

(6). Why west there a special manifestame of demons in Christ's time? The inis of the moral history of the world as at hand. Satan would naturally ake his most terrible assaults upon an when he and his kiugdom were begmost vigorously attacked.
DESCRIPTION OF THE DEMONIAC: 3. Who did his daselling among the tombs. These ere caves, natural or artificial, out in the cks and mountain sides, and are of eat variety. And no man coulds bind me better, as in Rev. Ver, no manuald any more bind him: implying that eattempt had been so often made and affled that it had been given up in deair. His preternatural strength had umphed.

4. Because, that he had been of ten bound the fetters and chaims. Fetters were for efect; chaims for any other part of e body.

5. Nisht and day. Deprived of sleep.

wanted neip, and sought it in Jessus and the will of the demon trying to overpower him made the terrible pacoxysms of conflict.

7. And cried with a loud voice. The wild, inarticulate cries of ver. 5. And said: in words spoken with the consciousness of the demon. What have I to do seith thee! Literally, What (is) to us and thee, what we have in common? Jesus, then Son of the most high God. They recognize Jesus at once. The demons recognize heir great enemy, with his divine power. Tormest me not. Herein the true devilish aptir speaks only, which counts it a torment not to be suffered to cornect others, and an injury demonstrated the summer of the summer

while the words were in the act of being the words were in the act of being the words. See an deperal musical Serchandize.

9. The next question of Jesus, What is Pleasant Purgative Pellets man to the remembrance of his human is arble, Freestone,

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send us to the lowest creature, into man or beast, bird or reptile; anywhere but into hell!

III. The Driverance. The Demonstrace with Man and entered from the Man and entered from the mountains. The meaning is, at the base of the mountains. The meaning is, at the base of the mountains. A great herd of secine feeding. We are supprised at first to find swine kept in a country where their flesh could not be an article of food. But though the Jews did not eat pork, Roman soldiers did.

12. Send us sito the series. This they asked naturally enough, from their love of uncleanliness, as well as to gratify their destructive passion.

13. And forthwith Jesus gave them leave. He gave no advice, no encouragement, but allowed them to go where they wished. "The devil cannot so much as trouble a swine without leave from God." Why Jiskex pressurred the Desve of uncleanliness, as who will be suffered in the work this evil, but only allowed evil to carry on its own work for a time, just as God is continually doing in this world. (2) The owners, if Jews, drove an illegal trade; if heathens, they insulted the national religion; in either case the permission was just.

The sunclean spirits went out and entered into the swine: a fitting abode for unclean spirits. And the herd raw richerly down a steep place into the sea. Not a cliff, but a steep beach.

IV. The Erperc or run Cirke on the seary that they should report what had been done or they would be punished for carelessness.

15. They come to Jesus. Matthew says.

16. They come to Jesus. Matthew says.

are.
The Rederend Max. First. What he gase up. (1) He gave up the evil spirit which possessed him. (2) His unneartural and evil life. (3) His uncleanness. (4) His rags and poverty. (5) His homeless wanderings, his wretchedness, his restlessness. (6) His deeds of violates and in the second of the

(4) His rags and poverty. (5) His boundess wanderings, his wretchedness, his restlessness. (6) His deeds of viclence and sense and sense and sense had sense and sense

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