

and note) etc. *Cutting.* In a blind vengeance against himself as the author of his miseries. VER. 6. This verse and the next show the dual conclusion, the demons recognize their conqueror; the man runs to his Deliverer, much against their will. VER. 7. These are the demons' words, spoken by the man and reflecting the color of his Jewish beliefs. *What.* "Why shouldst thou interfere?" *Most high.* Comp. Gen. 14. 18; Luke 1. 76, etc. It seems to have been a customary title in exorcisms. Comp. Acts 16. 17. A strange fulfillment this of the angel's prophecy! (Luke 1. 32.) *Torment.* See Matthew's significant addition. Comp. chap. 1. 24 and note. VER. 8. Lit., "He was saying;" the demons interrupted him with their entreaty. VER. 9. Jesus tries to soothe the sufferer by asking his name, a plan still sometimes adopted with maiaes. But it only produced a final and most dreadful assertion of the empire of hell within. *Legion.* That terrible and invincible scourge was not likely to be forgotten by Jews, whose liberty it had destroyed. The Roman legion consisted of six thousand men. By enumerating the swine, and speaking of "him that had the legion," Mark seems to suggest that literally an army of demons had taken their abode there. For this plurality of possession compare Luke 8. 2; Matt. 12. 45. The hosts of hell matched themselves against that single weary Man, and fled without a blow. VER. 10. If the owners were Jews, as from our Lord's action seems most probable, this was a grievous breach of the law. VER. 11. The difficulty here comes only from our imperfect knowledge of the immaterial side of the animal creation. It is the animal or "sensual" part of man with which the "devilish" has contact (comp. James 3. 15 and margin); how natural, then, for it to enter into that brute which is the very type of uncleanness and degradation. VER. 13. Jesus might have refused, and we must frankly accept this flagrant violation of the "rights of property." It was not the first nor certainly the last time that they have interfered with the rights of men. The demons would probably have returned (comp. Matt. 12. 44, and chap. 9. 25), since Jesus would not change the man's nature perforce so as to destroy the temptation to yield. So he granted their request and thus banished them to the abyss; besides, it was a test for the Gerasenes. Would they rather have Christ or their swine? After all, that is just the special problem to-day. VER. 15. How vivid are the three successive notes of contrast! The superstitious terror produced by so wonderful a work is given by Matthew and Luke as the cause of the Gerasenes' request. Mark adds another yet more cogent. VER. 16. Apparently the swine-herds had seen both parts of the miracle, but had not connected them before. Now a clear account is given. The little sarcastic parenthesis at the end reminds one of Demetrius' opening (Acts 19. 22). VER. 17. Contrast Luke 5. 8, a petition which was not granted. VER. 18. Love and gratitude prompted his prayer, joined with a feeling that with his deliverer he must be safe. Jesus gives him a better safeguard, making him his missionary to the ignorant tribes which had rejected him. VER. 19. Jesus departed from his usual custom, partly because notoriety would not impede him so far from his ordinary sphere of work. VER. 20. *Decapolis.* The "ten cities" from which the country east of the Genesareth was named. Jesus, not "the Lord" (ver. 19), though no doubt he recognized God's hand in the miracle. *Marred.* Often the first step to faith. Plato exquisitely says that Iris, the messenger of heaven, was "not inaptly called the daughter of Wonder."

Berean Methods.

The Teachers' Meeting.

Make an outline map of the lake.... Draw from your fellow-students word-pictures of the five scenes of this lesson: 1. The demoniac raging among the tombs. 2. The devils expelled. 3. The stampede of the swine. 4. The Gadarenes' petition. 5. The demoniac turned evangelist. (Remember the sun had set before Christ crossed the lake, and the first three of these scenes were probably enacted by moonlight.)... Use modern realistic phrases. Say *lake* instead of "sea;" *boat* for "ship;" *neighborhood* for "country" and "coasts;" *cemetery* for "tombs;" *rocky places* for "mountains;" *handcuffs* for "fetters;" *subdued* for "worshiped;" *brigade* for "legion;" *pigs* for "swine;" *drowned* for "choked;" *Ten Cities* (a proper name) for "Decapolis;" and *wondered* for "did marvel."... Manners and customs: 1. Oriental burial-places. 2. Lunatics everywhere treated as criminals till the last century. 3. Swine detested and outlawed by the Jews.... In application of the lesson suggest types of character: 1. The frantic sinner afraid of purity. 2. Worldly-minded men awe-struck by divine power. 3. Sordid souls disturbed by nearness to Jesus. 4. The convert clinging to Jesus and glad to proclaim his Saviour.... Another good application, The prayers of the lesson and their answers: 1.) Of the wild man. 2.) Of the devils. 3.) Of the swine-farmers. 4.) Of the restored lunatic.... A side thought: The peculiar features of demoniacal possession as described in the Bible; satanic insanities in all ages; doctrine of personality of devils.

References. FREEMAN'S HAND-BOOK: VER. 2, 3: Tombs for dwellings, 738.... FOSTER'S CYCLOPEDIA Poetical, 3329, 3445. VER. 8: Prose, 7660. VER. 9: Prose, 8009, 9512, 11928. VER. 15: Prose, 4901. VER. 18-20: Prose, 7961. VER. 19: Prose, 4943, 7509. VER. 20: Prose, 921, 923, 2638, 7193, 7391, 11577, 11595.

O for a thousand tongues.
When all thy mercies, O my God,
Majestic sweetness sits enthroned.
Tell me more about Jesus.
Jesus, the very thought of thee,
Deepens the wounds which sin has made.
Love divine, all love excelling,
I've found a joy in sorrow.
More love to thee, O Christ.
When peace, like a river,
Come unto me, when shadows darkly
gather.
Fake the name of Jesus with you.

Primary and Intermediate.

LESSON THOUGHT. *Peace where Jesus is.*
Introductory. Recall last lesson. Tell that this event in Jesus' life took place the next morning after the parable of the last lesson was spoken. In the evening, after teaching the people on the sea-shore, Jesus and his disciples went across the Sea of Galilee in a boat to the other side. Tell that it was at this time that the great storm arose which Jesus calmed at his word. "Peace, be still."

The power of the evil spirit. Talk about the demoniac. It is enough to tell little children that bad spirits filled the poor man's heart so that there was no room left for good spirits. Tell that this wretched man was a picture of what sin can do. It can spoil the body as well as the soul. It can make rough and harsh the voice which God

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