

hoarse, eyes blood shot, panting from exhaustion. Mark makes, by inserting this word "ran," a most effective contrast: Jesus leaving the boat in which he has just vomited and sea into obedience, faces this insane and wrathful figure rushing toward him from the tombs. **Worshipped.** Fell on his knees and touched his forehead to the ground. The attitude was the demon's acknowledgment of Jesus's authority (1.27), and not an act of religious worship. **7. Loud.** To express his earnestness. **What have I to do.** What right hast thou to come to me? See on Mark 1. 34. **January JOURNAL, page 18.** **Thou Son... of God.** Mark 1.21, "I know thee." How grateful such a confession would have been from a disciple's lips (Matt. 16. 17), unwelcome from a demon (1. 34). **Most high.** **Clad.** The name of Jehovah among the non-Jewish races: a sign of the pagan influences by which Gerasa was infected, and for which it was plagued. **Adjure.** Solemnly implore. **Torrent.** By expulsion and punishment that might follow (2 Pet. 2. 4; Jude 6). **Me.** The man is so "possessed" by the demons that he speaks for them. **8. Said.** Greek, "was saying." Jesus had not fully uttered his command, when the man began his plea. **Come forth.** Jesus addressed not the man, but the spirit. If nuaen spirits had no existence, would Jesus be likely to address them thus? **What is thy name?** He is not asking the demon's name, but the man's. What do people call you? What did your mother name you? This may have been Jesus's method of disentangling the man's self-consciousness. It was the simplest of all appeals to memory. Can you remember who you used to be? Jesus asks. Christ is never more wonderful than in his questions.

II. Jesus and the Legion (vers. 9-13). **9. My name.** The poor man still makes no distinction between himself and the demons which possess him. **Legion.** A Roman regiment, consisting of from 3,000 to 6,000 men. An exaggerated symbol of strength and unity among (Eph. 6. 12); "spiritual hosts of wickedness." **10. Much.** With reiteration and earnestness. The man still identifies himself with the demons. **Out of the country.** A preparation for the more definite request of ver. 12. Possibly the demons anticipated Jesus's departure from Gerasa and a prolonged and undisturbed stay in a congenial locality. **11. Swine.** Forbidden as food, Lev. 11. 7; Deut. 14. 8. **Feeding.** Rooting up the ground, or eating pods, as in Luke 15. 16. This detail is given to prepare the reader for the wild rush of the next verse. **12. They.** Not "he," ver. 10. Mark separates now between the man and the demons. The man did not wish to be sent into the swine; but the demons did. **Becought.** The Greek points to one strong sudden request, as contrasted to the reiterated petition of ver. 10. **Sent us.** They acknowledge his sovereignty. **Enter into them.** And control their physical movements as they had (vers. 4, 5) the mental operations of the demoniac. **13. Leave.** Why? "It may have been necessary for the permanent healing of the man that he should have an outward evidence and testimony that the heathen powers which held him in bondage had quitted him."—*Trench.* It may have been Christ's way of rebuking an illicit business. But, after all, are we entitled to an explanation? **Clad.** To the Gerasene mind, at least five thousand dollars' worth of pork destroyed. But "the Son of the most high God" (ver. 7) had a right, if he chose, to destroy a herd of pigs in his own way, by drought or plague or demons, without first giving his reasons. Shall we criticise Jesus here and not demand reasons from him who permits flood and blizzard? **Told.** Paralytic-stricken, they told the tale in monosyllables through town and field as they ran.

## HOME READINGS.

- M. The fierce demoniac. Mark 5. 1-10.  
Tu. The fierce demoniac. Mark 5. 11-20.  
W. Purpose of Christ's coming. 1 John 3. 1-8.  
Th. Christ's power greater than man's. Matt. 17. 14-21.  
F. Christ's power acknowledged. Luke 4. 33-37.  
S. By the Spirit of God. Matt. 12. 23-30.  
S. Final destruction of Satan. Rev. 30. 1-10.

## GOLDEN TEXT.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mark 5. 10.

III. The Gerasenes and Jesus (vers. 14-17). **14. What it was.** Only half crediting the strange story of the swine-herd, two thousand swine killed, or one of the demoniacs cured—either rumor was variant enough for curiosity and hasty flight to the sea. **15. To Jesus.** Sitting near the boat on the beach, conversing with the demoniac and the disciples perhaps. The boat would be a convenient land-mark to guide them. **And see.** The Greek word means seeing with their attention fixed on what they see. **Possessed.** Had the legion. The same terms heighten the contrast between what he was and what he is. **Devils.** Plural, not singular as ver. 2. **Sitting.** Not running (ver. 6); quietly conversing, not yelling (ver. 7); composedly looking at and listening to Jesus. **Clad.** Who gave him a coat? **2. Gerasa.** See James 2. 15. 16. He tore off fetters before, he keeps clothes on now. **Right mind.** The demons, then, had produced insanity in the man. But does insanity explain his case? How could an insane man identify Jesus? (ver. 7.) Jesus had "ministered to a mind diseased," had "razed out the written trouble of the brain" (Macbeth). Who cares for the swine? **Afraid.** Fear in the presence of power such as "no man" (ver. 4) ever possessed. Peter's similar fear (Luke 5. 9). **16. Told.** Greek, gave a systematic account, went into the details. **How.** How Jesus had healed the man, without spells, incantations, smelling herbs, without medicine; with only a word. **Concerning the swine.** How they were quietly feeding, how Jesus said something to the demoniac, and how, presto! the whole herd rushed pell-mell into the sea. **17. Begun to hearken.** Not merely "becought" to show that the plea was the result of the information.

IV. Jesus and the Demoniac (vers. 18-20). **18. Brought.** This word is repeated to contrast the request of the demoniac with that of the other Gerasenes. They, "Go!" he, "Let me go with thee!" **With him.** In the sense of chap. 3. 14, to be regularly authorized to preach to the Jews in Galilee, Judea, and elsewhere. **19. Suffered him not.** Chap. 3. 13, "Calleth whom he himself would." **Thy house.** Examples, Andrew, John 1:41; Metha, John 11:28; 4:29. **Thy friends.** Who had often tried to bind him (ver. 4). **Tell.** Like the man born blind (John 9. 13-33). Tell of God's power and mercy. Many would believe for his word's sake (John 4. 41). **20. Begun.** Prompt obedience. **Decapolis.** A political confederacy of ten cities, part of which have not yet been made out.

## III. Application.

[Let the best moments be given to this part of the work, which presents the truest test of the student's originality and spirituality. You know the lesson—what are you going to do with it? Have you found "smooth stones" (1 Sam. 17. 40) in this lesson? Take aim.]

1. Demoniacal possession as a type of sin (Rom. 7. 18-23).
2. Jesus departed: the sinful soul given its own way. Prov. 1. 24. "Because I have called," etc.
3. "Is any thing too hard for the Lord?" The drunkard, what can we do for him? Ver. 4: "bind him" in jail. What can we do? He can say (ver. 4, 8), "Come out of the man, thou unclean spirit."
4. Jesus returns with an convert; yet there is joy in heaven over one (Luke 15. 7). Paul's first Sunday at Philippi.
5. Before conversion, ver. 7; after, ver. 18.

## LESSON HYMNS.

- No. 148, Dominion Hymnal.  
Come, ye that love the Lord,  
And let your joys be known.  
No. 146, Dominion Hymnal.  
In happy song our voices we will raise,  
In happy song the Saviour's name to praise.  
No. 166, Dominion Hymnal.  
We praise thee, O God!  
For the Son of thy love.

## TIME.—38 A. D.

PLACES.—The eastern coast of Sea of Galilee. The country called Gerasa.