

5. To preserve the purity of the human race, these individuals had to be removed from the Angelic Conflict, a *fait accompli* by the inundation of Earth by the deluge of a global flood.
6. The *bene ha Elohim* were sentenced to the Tartarus compartment of Sheol where they will remain until they are transferred before the Great White Throne Judgment.
7. The other two compartments of Sheol are Torments, the residence of the souls of all unbelievers, until the Great White Throne Judgment is called to order by our Lord, and the Abyss, the prison where other demons are held who violated the rules of engagement of the Angelic Conflict. The most noteworthy resident of Lucifer's general officers is Abaddon<sup>1</sup> (Revelation 9:11; 20:11-15).
8. These four compartments are referred to as שְׁאוֹל (*Shéōl*) in the Old Testament Hebrew and ᾗδης (*Hádēs*) in the New Testament Greek.
9. Jesus Christ has overruling authority over the forces of the Dark Side and of those of the Light.
10. The combatants of each army are comprised of both angels and Homo sapiens; angels include elect and fallen, Humans both believers and unbelievers.
11. The man in Mark 5 is indwelt by the commanding general officer of a Roman Legion, which is composed of approximately 6,000 men, speaks to Jesus.
12. An expanded description of the demon-possessed man is given in a parallel account in Luke 8: He (1) had not put on any clothing for a long time, (2) lived in tombs, (3) was bound in chains and shackles, and (4) kept under guard, (5) would break his bonds, and (6) was driven by the demons into the desert.

<sup>1</sup> “They have a king over them, the angel of the Abyss; his name in Hebrew is אַבְדּוֹן (*Abáddōn*): “destruction,” and in the Greek he has the name Ἀπολλύων (*Apollúōn*): “Destroyer.” (Revelation 9:11)

13. Mark stresses the physical strength and mental afflictions possessed by the man: Physical (1) he could not be successfully bound, (2) often bound with shackles and chains but tore them apart or into pieces, and (3) no one could overcome or subdue him. Mental (1) screamed day and night and (2) gashed himself with stones.
14. The demoniac manifests several expressions of demon possession: (1) Mental illness, (2) abnormal strength, (3) raving and screaming, (4) self-mutilation, (5) public nudity, and (6) living among the dead.
15. The title of a legion commander is *legatus* (L.): or “legate.” He and Jesus have an exchange that begins with the Legate shouting at the Lord in verse 7, “What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!”
16. Demons are especially aware of the Angelic Conflict and the status of those engaged in the combat. Legate knows that Jesus Christ is commanding officer of all angels and has the bona fides to order him around.
17. In Mark 5:7, Legate’s shout, “What have I to do with You, Jesus, Son of the High God,” shows recognition of the true humanity and undiminished deity of the Lord.
18. This is a plea to be left alone, but it is obvious that Legate and his Legion have violated the rules of engagement by the way they have so overpowered and controlled the demoniac’s physical and mental abilities.
19. Jesus has superior rank over all angelic beings and so he commands the Legate, “Come out of the man, you unclean spirit! What is your name?” (vv.8–9)
20. The Legate’s response to the last question reveals the authority, power, and latitude that demons are granted over unbelievers, “My name is Legion; for we are many.”

21. Jesus is confronting not just this one man, but an entire Legion of demonic soldiers is under Legate's authority. The Legion possesses this man so that they might be transported by him from one place to another.
22. The problem with demon possession is the indwelt person still has volition and this man has decided that he likes living in a graveyard and its general surroundings.
23. The Legion is therefore isolated. Subsequent to the universal flood, all demons became disembodied spirits. Since they are not elect angels, they are sometimes referred to in Scripture as "unclean spirits," i.e., "demons."
24. Fallen angels are geographically restricted and to move from point A to point B they must indwell people or animals. Jesus has ordered them to "come out" of the man.
25. The concept here is not "exorcism" – ἐξορκίζω (*exorkizō*), which word is not found in Scripture, but rather "to cast out" – ἐκβάλλω (*ekballō*). The Legate recognizes that he is under the authority of superior rank and must argue for the best outcome for him and his legionaries.
26. Legate must have something to occupy. He has two options. One is to occupy another host which is the one desired while the other is to be sentenced to jail which is the one not desired.
27. We learn about the latter in Luke's account of this incident:  
**Luke 8:31** - **They [ the legionaries ] were imploring Him [ Jesus ] not to command them [ the Legion ] to go away into the Abyss [ ἄβυσσος (*ábussos*): the compartment of Hades that incarcerates those demons who violate the rules of engagement for the Angelic Conflict ]**.
28. This option places these demons in a quandary. If the Lord sends them to the Abyss they will be imprisoned indefinitely.

29. If the Lord send them to the pigs they have a chance to transfer from them elsewhere in due time. Thus, to the pigs they went.
30. The pigs did not like their new guests to the point they committed suicide. Hurling themselves into the lake they all drowned in a watery grave.
31. The demons are now caught without a host and isolated in the deep; they are left to struggle for someone or something to indwell.
32. This miracle had immediate impact on the people of Gerasa in the country of the Gerasenes. Here is a little background on the area:

The expression “country of the Gerasenes \ger'-a-sēnz\” (Mark 5:1; Luke 8:26) ... describes the district in which Christ met and healed the demoniac from the tombs, where also took place the destruction of the swine. It was on the eastern shore of the Sea of Galilee, and must have been a locality where the steep edges of the Bashan plateau drop close upon the brink of the lake. Here the slopes descend swiftly almost into the sea, and animals, once started on the downward run, could not avoid plunging into the depths. Many ancient tombs are to be seen in the face of the hills.<sup>2</sup>

33. The witnesses of this series of events were well aware of the demoniac and familiar with his antics and behaviors making it clearly obvious the man was indwelt by demons.
34. Those assigned to dealing with his nudity, his overwhelming strength, his bloodthirsty screams, and self-inflicted wounds were thrilled to be rid of this obnoxious person and his antics.
35. The impact of what Jesus had done spread quickly throughout the area inspiring many to head toward Gerasa to see if what they heard was true.

**Mark 5:14 -** Their [the pigs' herdsmen] ran away and reported it in the city and in the country. And the people came to see what it was that had happened.

<sup>2</sup> William Ewing, “Gerasa,” in *The International Standard Bible Encyclopaedia* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:1217.

36. The demoniac was known widely around the southeastern parts of the Sea of Galilee. Those who heard about the demons being cast out by Jesus came to see if it were true:

**Mark 5:15** - They came to see Jesus and observed the man who had been demon-possessed sitting down clothed and in his right mind, the very man who had the “legion”; and they became frightened.

37. Their fear’s source is not stated but can be surmised. The mental stability of the previously berserk man was so impressive that the presence of Jesus placed them in the presence of the Son of God. If He can calm a human whirlwind then He must be the Messiah.

38. Others may have cast a worried eye toward the economic impact the out casting would have on the area’s economy. You get this drift in the conversations among some:

**Mark 5:16** - Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine.

39. Was the man’s deliverance worth the loss of two thousand pigs to the area’s economy? Fear of a depressed economy may have elicited fear in the minds of some.

40. At this point, Jesus approaches his boat the formally demon-possessed man followed imploring Christ to let him go along.

41. Jesus refused but told him what he was to do:

**Mark 5: 17** - “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.”

42. The impact the man could have upon his own family, who were no doubt distraught over the depths to which he had sunk, would be a great witness followed by him taking up the region of Decapolis<sup>3</sup> as a mission field.

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<sup>3</sup> “Decapolis, the name given to the region occupied by a league of “ten cities,” which Eusebius defines as “lying in the Peraía [the district referred to as the “land beyond the Jordan”], round Híppos, Pélla and Gádara.” Such Greek cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the peoples surrounding them” (Ibid., F. K. Farr, “Decapolis,” (2:815).