

# *Know the God of Scripture*

Volume 1

(revised 10/08/2024)

## **Week 41: The Demoniac - Answer Guide**

*Below is the answer guide for this week's lesson. By no means are the answers complete or the only possible responses to each question. They are a guide to fully understanding the intent of the questions posed.*

**1.** Matthew records two men whereas Mark and Luke record one. Luke mentions demons not wanting to go into the abyss, Mark mentions not wanting to go into the country. There are other subtle differences which are easily explained when you take into account the gospel writers had different audiences, agendas and points of view. Mark's account is the most detailed.

**2.** The Decapolis was a conglomerate of ten sparsely separated Roman cities located on the southern and eastern bank of the Sea of Galilee and predominantly Gentile. Jesus just left the NW side of the Sea (predominantly Jewish) and traveled to the SE side (predominantly Gentile). It shows that Jesus is willing to go the extra mile to share the gospel with someone, even a demon-filled Gentile.

**3.** The Demoniac:

- Lived among the unclean dead in the tombs
- Was naked & demon-possessed
- Was once a citizen from the local town but rejected by them & his family
- Was extremely violent
- Possessed unusual physical strength, he broke chains
- Was in agony, he cut himself at night
- Was heard howling, shouting & screaming horrifically at night by the townspeople
- Quickly ran & bowed to Jesus
- Realized his wretchedness, his dire condition, his deep need for salvation! (Romans 7)

**4.** Jesus cast out demons 12 times in the Gospels of Matthew (6 times), Mark (8 times) and Luke (8 times) ... but not in John.

- Matthew 8:16-17; 8:28-32; 9:32-33; 12:22; 15:21-28; 17:14-21
- Mark 1:21-28; 1:32-34; 1:39; 3:10-12; 5:1-13; 7:24-30; 16:9; 9:17-29
- Luke 4:31-37; 4:40-41; 6:17-19; 8:2; 8:26-33; 9:38-47; 11:14; 13:10-13

Jesus also “spoke” directly to demons five times.

Students should discuss the similarities and differences in the occurrences shown above and draw conclusions as to how demons operate in the spirit realm and what we can do to affect them. See question #5.

**5.** Demons are rebellious angels that were cast from heaven. They can possess unsaved people and control them. They recognized Jesus for who He is and submitted to His authority. They experience human-like emotions (James 2:19); Seem to be aware of Jesus' 2<sup>nd</sup> coming; Have names; They don't like water? (Matthew 12:43/Luke 11:24); They can't dwell with the Holy Spirit; They can be cast out of people when Jesus' name is evoked.

**6.** Water symbolizes cleansing (Ephesians 5:26-27, Ezekial 36:25, Hebrews 10:22). Water was used in the Temple Basin to purify (symbolically) the priests. It is employed in baptism to symbolize the washing away of sins. It is often paired with the Holy Spirit (1 John 5:7-9). In John 13 Jesus used it to wash the disciples feet. It is often equated with salvation, quenching spiritual thirst and eternal life (Isaiah 12:3, John 4:10, 14; Revelation 21:6, 22:1, Isaiah 55:1). It is equated with the Spirit of God (John 7:37-39, Jeremiah 2:13, 17:13, Exodus 17:1-7, Numbers 20:1-7). Isaiah 48:21- Water from a rock!.

The nearby Sea of Galilee was the source that destroyed the demon pigs. It could, metaphorically, symbolize the removal of sin from the demoniac man. In addition, for some reason the demons fear water as if it will destroy them. Like the Holy Spirit being light that distinguishes darkness, the Sea of Galilee, or any water source, distinguishes darkness.

**7.** Pigs were a source of food offered as sacrifices to the underworld (Assyria, Egypt, Mesopotamia). Going into the country would ensure they'd possess someone else (shows demoniac's compassion). It seemed fitting for unclean spirits to go into unclean animals. The irony in this story is the demons preferred the pigs over the abyss, whereas later the townspeople prefer the abyss over their precious pigs!

**8.** After the removal of the demons the man, implicitly, surrendered and gave his life to Jesus. Jesus' disciples observed the man, now clothed and in his right mind. He was a changed man who wanted to go with Jesus in the boat for he had acquired a passion for following Him. According to Luke the man was "made well." That's the effect of giving your life to Jesus. Reference 1 Corinthians 12:3; Romans 10:9-10.

On the other hand, the townspeople were more concerned in their loss of the pigs rather than the transformed man.

**9.** This is the best part of the story! Sometime later Jesus instructs the disciples to return to the Decapolis and when they arrive, they are met by thousands of people.

Question: Where and from whom did these people (predominantly still Gentiles!) hear of Jesus? The only person we are certain of who was saved was the demoniac! Jesus went above and beyond the call by crossing the Sea, going to a Gentile area, to an unclean area and unclean man to share the gospel! The result was one who was once possessed by demons, now cleaned by Jesus and filled with the Holy Spirit, witnessed to an entire town creating a thirst to know Him.

Like D.L. Moody said, "The world has yet to see what God can do with one man whose heart is completely His!"

### **Additional Questions:**

**1.** Though not supported explicitly by Scripture there is no reason to believe demon possession does not occur today. We do know, Ephesians 6, that the Christian still battles spirits in the spirit world. Man downplays the spirit world simply because he cannot see it.

**2.** It is obvious that Jesus saw past the condition of the demoniac and into his heart. The man was crying out for relief from his possession and Jesus saw that. His disciples judged the man from the flesh. The disciples were amazed at what had just taken place, even frightened after seeing the transformed man!

**3.** True believers in Jesus Christ are filled internally with the Holy Spirit. Demons cannot dwell together with the Holy Spirit, for darkness flees when light exposes it. However, demons can tempt believers from the outside, fleshly world. If Jesus can be tempted by the Devil, there is no reason believers can't be tempted.

4. The literary chiasm in Mark 5:1-20 is illustrated below:

A(5:1-5) he was always crying out (5:5)

B(5:6-8) What have you to do with me? (5:7)

C(5:9-10) not to drive them away from that territory (5:10)

D(5:11) a large herd of swine (5:11)

E(5:12) Let us enter them (5:12)

**F(5:13a) he let them (5:13)**

E'(5:13b) entered the swine (5:13)

D'(5:13c) The herd of about two thousand (5:13)

C'(5:14-17) to leave their district (5:17)

B'(5:18) the man who had been possessed pleaded to remain with him (5:18)

A'(5:19-20) to proclaim in the Decapolis what Jesus had done for him (5:20)

The main point is illustrating Jesus' power over demonic activity.

