

This message is designed to demonstrate how to bear witness.

It is all about showing God's greatness, not our ability, wit, or accurate argumentation.

Pride is the greatest enemy of bearing witness effectively.

Pride can be evidenced even in calling yourself the greatest victim, the only one to suffer like you have, the only one that God cannot help.

You are going to see today a man beyond men's help, who when he met Jesus became one who bears witness about a man who was God in the flesh.

**Bear Witness: Demoniatic to Divine Mark 5:1-20** FBC Canton Sunday am May 31, 2026

**Introduction: When God is setting people free, demonic strongholds react.**

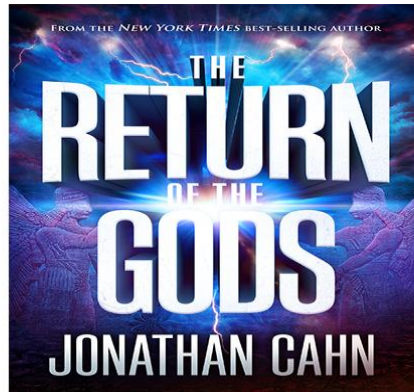
Isn't it amazing to see the correlation between when God works, satan always tries to thwart that work?

**Strongholds can be localized=Gadarene region. II Corinthians 10**

It was not a Jewish area, that is why they are herding pigs.

What localization do we see today of demonic strongholds in the world?

When we kick God out, we invite demons in!



We are in a war...Ephesians 6:10-24! Let's learn how to fight!

**I. Recognizing Demonic Strongholds. V. 1-5**

**a. Culture of Death. V. 2, Leviticus 18:20-21**

21 And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD

i. Among the tombs...

ii. Suicide rates since the advent of social media.

1. "TikTok users aged 10–17 are 40% more likely to report suicidal ideation than users of other platforms, according to a 2023 study in Computers in Human Behavior (n=5,200).

2. Snapchat users aged 13–17 have a 35% higher suicide attempt rate than average social media users, per a 2022 study in Preventive Medicine (n=3,800)."

iii. Euthanasia.

1. "Gruesome: Canada, 45 year old man with chrons, alcohol addiction, depression: Doctor meets man outside coffee shop, finds out he's ill, takes him for assisted suicide" wnd.com

iv. Death of infants in the womb for convenience. Eugenics=Margaret Sanger, planned parenthood.

1. "Abortion was the leading cause of death worldwide once again in 2024, more than cancer, HIV, traffic fatalities and suicide combined. Total deaths from abortion were 45.1 million unborn babies.
2. Abortion accounted for just over 42% of human deaths around the world in 2024. The death toll of 45.1 million unborn children was more than the total military and civilian deaths in the First World War, 1914-18."

**b. Uncontrollable and untamable. V. 3, II Timothy 3:1-9**

But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; 9 but they will progress no further, for their folly will be manifest to all, as theirs also was.

- i. Not even with chains=bondage.
- ii. No desire to be led.

**c. Modesty issues. V. 15**

**d. Day and night confused. V. 5**

- i. The adverse effects of a poor sleep schedule.

"Unlike earlier generations, millennials have grown up in the age of technology and are therefore the first generation to be constantly connected. According to a study by WhistleOut, millennials spend 3.7 hours daily on their phones—more than any other generation. Social media, work emails, and watching TV series late at night interfere with the body's natural sleep-wake cycle, particularly through exposure to blue light, which inhibits the production of melatonin."

**e. Crying out-Slanderers. V. 5**

- i. Angry culture.

**f. Self-harm. V. 5, I Kings 18:27-29**

27 And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened." 28 So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. 29 And when

midday was past, they prophesied until the time of the offering of the evening sacrifice. But there was no voice; no one answered, no one paid attention

## **II. Recognizing dominion over Demons. V. 6-14**

### **a. Even the demons know Jesus' identity. V. 6, James 2:19**

9 You believe that there is one God. You do well. Even the demons believe — and tremble!

You believe that there is one  
God. You do well. Even the  
demons believe—and tremble!  
**James 2:19**

DailyVerses.net

- i. What have I to do with you?
  1. There is no communion, no hope of redemption.
- ii. Son of the Most High God.
- iii. Demon knows torment has a fixed time in the future. No way out of it.
  1. Obsession with knowing the future leads many under demonic strongholds to seek out astrology, psychics, horoscopes, Wigi boards...etc.

### **b. The demons have to submit to God's word. V. 8**

- i. Legion is 6000. V. 9
- ii. Demons seek embodiment=swine. (2000). V. 11--13
  1. Pigs then fly.
  2. Pigs are normally great swimmers.
    - a. But demons don't because of the power of God.

## **III. Proclaim the marvels of God's deliverance. V. 15-20**

### **a. Sitting with God, not running from God. V. 15**

- i. Begged Jesus to stay. V. 18

### **b. Clothed with righteousness. V. 15**

### **c. Mind restored to spiritual insight. V. 15**

- i. People who were comfortable with the stronghold, don't know how to live without it. V. 16
- ii. People who had their income lost, were scared of lack of provision. V. 17

### **d. Tell them what Great things the Lord has done. V. 19**

### **e. Tell them how God has compassion. V. 19**

### **f. Proclaim Jesus, the people will marvel. V. 20**

**Conclusion: Don't proclaim what you have done for Jesus, but what he has done in you.**

# Abortion the leading cause of death worldwide in 2024, killing more people than World War One

Jan 17, 2025

By SPUC—the [Society for the Protection of Unborn Children](#)

Abortion was the leading cause of death worldwide once again in 2024, more than cancer, HIV, traffic fatalities and suicide combined. Total deaths from abortion were 45.1 million unborn babies.

Abortion accounted for just over 42% of human deaths around the world in 2024. The death toll of 45.1 million unborn children was more than the total military and civilian deaths in the First World War, 1914-18.

“This is a worldwide war on the unborn”, said SPUC. “No memorial can attest to the brutality of abortion or the true loss of innocence every day, every minute, every second.”

According to data compiled by [Worldometer](#), abortion in 2024 easily outstripped deaths from communicable diseases (12.9 million), cancer (8.2 million) and smoking (5 million), while there were 1.35 million deaths from traffic accidents.

Abortion data was sourced from the World Health Organization (WHO).

The latest statistics for the UK reveals that there were [over a quarter of a million abortions](#) in England and Wales in 2022.

Over ten million unborn babies have been killed in the UK by abortion since the passing of the 1967 Abortion Act.

A SPUC spokesperson said:

*“Abortion goes hand in hand with the steady brutalisation of societies around the world. Life is increasingly threatened and viewed as cheap, not least because abortion treats unborn lives as unworthy of life, as a nuisance rather than a blessing.*

*“It’s important that we look beyond these statistics and view every unborn death as a precious person robbed of their right to life. While they might remain nameless, we mourn them and the futures they were denied.*

*“The ongoing tragedy is that millions of unborn babies continue to be treated as the ‘problem’ rather than the solution. This miserable, ultimately life-denying worldview has spread across the world, infecting institutions and leaders and preying on the fears of mothers.*

*“If we are to make the world a better place, then the first and most righteous place to start is from the beginning, from the womb, one child at a time. That is what it means to be pro-life in 2025. Let us begin.”*

WND

# Gruesome: Doctor meets man outside coffee shop, finds out he's ill, takes him for assisted suicide

Physician now under investigation over death of victim



By [Bob Unruh](#)  
[May 27, 2026](#)

A stunning report out of Canada reveals a physician is now under investigation over the death of a man he met outside a coffee shop.

It seems the man was depressed and had been diagnosed with a bowel disease, so the doctor took him to a hospital to be given assisted suicide.

According to a report at the Daily Mail, James MacLean, the physician, now is under mandatory clinical supervision for six months.

He's accused of improperly delivering Canada's assisted suicide program, Medical Assistance in Dying, to that man and another.

"MacLean was investigated after he approved Thomas Dillon, who had Crohn's disease, for euthanasia. Dillon, 45, was deemed eligible for MAID by MacLean and a nurse practitioner due to his condition, which led to persistent complications with a colostomy bag, according to medical records obtained by the Globe and Mail," the report said.

He also was depressed and had been involved in alcohol abuse, the [report](#) said.

MacLean met Dillon outside a Tim Hortons, and the man was put on a track for assisted suicide not because he was expected to die soon, but because the disease causes suffering.

The doctor later drove Dillon to a morgue to die.

The report said a second case accused MacLean of botching an assisted death by failing to administer a vital drug that paralyzes the body's muscles, authorities said.

In that case, the patient started breathing, after being pronounced dead and after MacLean had left.

MacLean's defense included that he used his best judgment and tried to honor patients' wishes.

The scandal has triggered a new surge of concern over the nation's assisted suicide schemes, which have claimed tens of thousands of lives, including of patients who could have responded to ordinary medical treatments.

## **Why Can't Millennials sleep at night?**

**Tanya Dutt**

Updated Feb 16, 2025 | 04:00 PM IST

**Summary**Nearly 70% of millennials report sleep deprivation, with work stress, digital addiction, and financial instability as top causes. Millennials spend 3.7 hours daily on phones, disrupting sleep-wake cycles.

As a millennial, I've accepted exhaustion as a lifestyle. Late-night doomscrolling, answering work emails at midnight, and stressing over bills keep me awake. I know sleep is essential, but disconnecting feels impossible. I crave rest, yet the pressure to stay productive never stops. When did sleep become a luxury? Sleep is the foundation of a healthy and productive life, yet millennials (ages 27-42 in 2023) are facing a sleep crisis. Studies indicate that young adults are among the most sleep-deprived demographics in the U.S., with nearly 70% reporting insufficient or poor-quality sleep. But what is driving this widespread exhaustion? From financial stress to digital addiction and work culture, millennials are caught in a cycle of sleeplessness that threatens their health and well-being.

The problem of sleep deprivation in millennials is so widespread that they are commonly known as "The Tired Generation." Healthy adults need a minimum of seven hours of good sleep every night, but millennials are getting much less than that. This long-term sleep deficit is not a minor nuisance—it has dire effects.

Sleep deprivation has directly been associated with a higher risk of obesity, hypertension, diabetes, stroke, and even cognitive illnesses such as Alzheimer's disease. In addition to this, sleep deprivation lowers one's ability to concentrate, lowers productivity levels, and leads to a greater possibility of accidents.

In an AASM survey, millennials and Gen Z slept the worst on Sunday nights due to what the popular culture so fondly called the "Sunday Scaries." Why? Nauseating stress at work. To be more precise, a whopping 73% of Americans confess they lost sleep over employment-related anxiety. Though some resorted to sleeping pills, CBD, or melatonin, all of which sound unhealthy, doing it the way it should happen – by tweaking sleep hygiene – is the solution.

## **Why Are Millennials Sleep-Deprived?**

### **Financial and Career Pressures**

The millennial generation came of age in the wake of the 2008 financial crisis, with economic uncertainty, increasing student loan debt, and a highly competitive job market. Most millennials work multiple jobs or side gigs to survive, leading to lengthy work hours and irregular sleep patterns. This financial pressure leads to chronic stress, which in turn drives insomnia.

### **Digital Dependence and Screen Time**

Unlike earlier generations, millennials have grown up in the age of technology and are therefore the first generation to be constantly connected. According to a study by WhistleOut, millennials spend 3.7 hours daily on their phones—more than any other generation. Social media, work emails, and watching TV series late at night interfere with the body's natural sleep-wake cycle, particularly through exposure to blue light, which inhibits the production of melatonin.

Mark describes the man who met Jesus and His disciples as a man from the tombs with an unclean spirit. The fact that he had an unclean spirit meant that this man was demon-possessed. And as will soon be detailed further, the description that he came from the tombs means that this demon-

possessed *man* did not just happen to come *from the tombs*, but he lived among *the tombs* of the dead.

Matthew's gospel reports the presence of two demon-possessed men, instead of one (like Mark and Luke—[Luke 8:27](#)), who rushed at *Jesus from the tombs* ([Matthew 8:28b](#)).

This difference in reporting is not a contradiction but rather a matter of emphasis.

Matthew records the presence of both men, while Mark and Luke focus on the more notable or dominant figure in the encounter. This literary choice aligns with both gospel writers' tendency to highlight key individuals when conveying theological and narrative significance.

This narrative technique—focusing on the most notable individual rather than detailing every participant—was a common practice in ancient writings. By emphasizing the most prominent figure, the gospel writers streamlined their accounts while maintaining the essence of the event.

This pattern appears again in the account of *Jesus* healing blind men in Jericho:

- Matthew records that Jesus healed *two* blind men ([Matthew 20:29-34](#)).
- Mark and Luke, however, focus on *one* of these men—*Bartimaeus*—when recounting the healing ([Mark 10:46-52](#), [Luke 18:35-43](#)).

The pattern of Matthew mentioning two individuals while Mark and Luke focus on one applies in their respective accounts of the demon-possessed men in the *country of the Gerasenes*.

**Q: #491. How many times did Jesus cast out a demon in the Bible?**

**By: [Steve Shirley](#)**

**A: In the Gospels, I find 12 instances where Jesus is said to have “cast out a demon.” In the following chart, I will list who had the demon (was demon-possessed), and the verses where it mentions each instance.**

In ([Mt 10:1,8](#))([Mk 6:7,13](#))([Lk 9:1](#))([Mk 3:15](#)), Jesus gave His 12 disciples (and the 70 - [Lk](#)

Who Had The Demon	Verses
Many	( <a href="#">Mk 1:32-34</a> )( <a href="#">Mt 8:16-17</a> )( <a href="#">Lk 4:40-41</a> )
People In Galilee	( <a href="#">Mk 1:39</a> )
A Man At The Capernaum Synagogue	( <a href="#">Mk 1:21-28</a> )( <a href="#">Lk 4:31-37</a> )
A Man In Capernaum	( <a href="#">Mt 9:32-33</a> )
A Second Man In Capernaum?	( <a href="#">Mt 12:22</a> )( <a href="#">Lk 11:14</a> )
People In Capernaum?	( <a href="#">Lk 6:17-19</a> )
The Gentile Woman's Daughter	( <a href="#">Mt 15:21-28</a> )( <a href="#">Mk 7:24-30</a> )
Mary Magdalene (And Other Women)	( <a href="#">Lk 8:2</a> )( <a href="#">Mk 16:9</a> )
People At The Sea Of Galilee	( <a href="#">Mk 3:10-12</a> )
Two Men At Gergesenes (Gadarenes)	( <a href="#">Mt 8:28-32</a> )( <a href="#">Mk 5:1-13</a> )( <a href="#">Lk 8:26-33</a> )
A Man's Son At Caesarea Philippi? ( <a href="#">Mt 16:13</a> )	( <a href="#">Mt 17:14-21</a> )( <a href="#">Mk 9:17-29</a> )( <a href="#">Lk 9:38-47</a> )
A Crippled Woman	( <a href="#">Lk 13:10-13</a> - implied)

[10:1,17-20](#)) "power over unclean spirits."

In 5 of these instances, Jesus "spoke" to the demon in the process of casting it out. In the [previous question](#), I list how many times Jesus spoke to a demon in the Gospels.

\*\*\*Note: It is interesting to note that Jesus is never shown to cast out a demon, or speak to a demon in the Gospel of John.

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BMI Editor May 21



*Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus. Acts 4:13*

There is no mistaking a life transformed by God! The disciples had been vain and fearful when Jesus enlisted them. James and John sought to outmaneuver their fellow disciples in order to gain the places of greatest honor next to Jesus (Mark

10:37). Over and over the disciples' actions showed that they did not truly understand who Jesus was (John 6:7-9; Mark 6:49). Even after three years with Jesus, Peter was afraid to confess Christ before a young servant girl (Matt. 26:69-75). Anyone who knew these men would realize they were not the kind of people on which you build a worldwide kingdom. Yet something happened to them as they were with Jesus. The Holy Spirit transformed them, giving them new boldness and wisdom. Now they could perform miracles and preach fearlessly and persuasively to multitudes. Even their enemies noticed in their changed lives the same power they had witnessed in Jesus.

Sometimes we desperately want others to believe that we have changed, that we are more godly, more devoted, more Spirit-controlled. It is not necessary, however, for those who have been truly transformed by Christ to convince others of the difference; the change will be obvious.

Don't become too introspective, always focusing on yourself and the small changes you see happening over time. As you walk with Jesus daily, let the witness of the changes taking place in you come from others and not from you. If you have to prove to someone that God has really changed you, He has not. Those around you will surely notice when your life has been transformed by your relationship with Jesus.

## The Bible Says Mark 5:1-13 Meaning

The parallel gospel accounts for [Mark 5:1-13](#) are [Matthew 8:28-32](#) and [Luke 8:26-33](#).

In [Mark 5:1-13](#), Jesus encounters a demon-possessed man living among the tombs whom He liberates from his torment.

*They came to the other side of the sea, into the country of the Gerasenes* (v 1).

The pronoun—*they*—refers to Jesus and His disciples who *came to the other side of the sea* by boat ([Mark 4:35-36](#)).

After calming the storm at sea ([Mark 4:39](#)), [Jesus](#) and His disciples *came to the other side of the sea* of Galilee. *They* had most likely crossed the sea from somewhere along the northwestern shore, probably not far from the city of Capernaum. On the day before they left, Jesus had preached to the crowds many parables as He stood in a boat facing the crowds who were listening to Him on the shoreline ([Mark 4:1-2](#)).

The city and area Jesus left was culturally Jewish and part of Rome's Judean district of Galilee. *The other side of the sea*, where Jesus and His disciples *came into*, was culturally Greek. This is why Mark described it as *the country of the Gerasenes*.

A *Gerasene* was a citizen of *Gergesa*, a city located north of the city of Gadara along the eastern shore of Galilee. Luke also describes the area Jesus came to as the country of the Gerasenes (*Luke 8:26*).

Matthew described this area as “the country of the Gadarenes” (*Matthew 8:28a*)—this referred to the area around the city of Gadara.

Gadara was situated about ten miles inland, southeast of the Sea of Galilee, along a significant trade route. Gadara was one of the ten Greek cities that made up the Decapolis, a region established in the wake of Alexander the Great's conquests over three centuries earlier. In Jesus's day, these ten cities were part of a Roman province called the Decapolis.

Hippos, another Decapolis city, stood on a hill overlooking *the sea*, putting *the country* Jesus and His disciples *came to* within the political sphere of Gadara. This explains why Matthew described the eastern shore of the Sea of Galilee as “the country of the Gadarenes” (*Matthew 8:28a*).

Gadara was the more prominent city than Gergesa. But Gergesa was closer in proximity to where Jesus and His disciples came to shore.

Thus, Matthew writes the name of the larger and more prominent city of the region, while Mark and Luke, who are both more precise on this point, mention the name of the town nearer to the spot where Jesus's boat made landfall—*the country of the Gerasenes*. Both descriptions are accurate.

As mentioned above, the Decapolis was home to Greeks and Romans. They were Gentiles who, in the eyes of their Jewish neighbors, openly displayed their pagan practices.

Both Mark and Matthew use the phrase *the other side* to signify this culturally distinct region on the eastern shore of the Sea of Galilee. From a Jewish perspective, *the other side of the sea* was functionally a different *country*—comprised of godless sinners.

*When He got out of the boat, Jesus and His disciples were immediately met by a man from the tombs with an unclean spirit* (v 2).

The text implies that as soon as *Jesus* stepped *out of the boat*, the *unclean spirit*—possessed *man* came to confront *Him*. The *man met Jesus immediately*. This instant encounter

highlights the dramatic nature of the moment, as if the forces of darkness recognized **Jesus's** authority and could not ignore **His** presence.

Mark describes the **man** who *met Jesus and His disciples* as *a man from the tombs with an unclean spirit*. The fact that he had *an unclean spirit* meant that this **man** was demon-possessed. And as will soon be detailed further, the description that he came *from the tombs* means that this demon-possessed **man** did not just happen to come *from the tombs*, but he lived among *the tombs* of the dead.

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The pattern of Matthew mentioning two individuals while Mark and Luke focus on one applies in their respective accounts of the demon-possessed men in the *country of the Gerasenes*.

After stating that *a man with an unclean spirit* *immediately* came *from the tombs* to meet **Jesus and His disciples** when *they* *came* ashore, Mark begins to describe the state of this demon-possessed **man** (demoniac) in awful detail:

*And he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones* (vv 3-5).

This **man** had lost control over his mind and body.

Instead of **dwelling** in a house, **he** resided in a graveyard, **among the tombs**. During that time, **tombs** were frequently carved—out caves used to bury the deceased. The eastern shore of Galilee, where the **Gerasenes** lived, had numerous cliffs that would have provided an ideal setting for these cave **tombs**. Archaeologists have discovered ancient **tombs** in the side of the cliffs along the eastern shore of Galilee near the ancient town of Gergesa—**the country of the Gergesenes**—where **Jesus and His disciples** came ashore. These discoveries are evidence that support the Biblical account.

Mark highlights the demon-possessed **man's** extraordinary strength.

**No one was able to bind him anymore, even with a chain.** Despite frequently **having been bound with shackles and chains** by the people of his city to prevent **him** from harming himself or others, the demoniac's supernatural power was so great that all **the chains put on him had been torn apart and their shackles broken to pieces**. Mark adds that **no one was strong enough to subdue him**.

Mark also describes the self-inflicted harm the possessed **man** endured while under the control of the **unclean spirit**.

**Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones.** Mark portrays the extreme suffering inflicted upon the **man** by the demons. **His screams**, constantly echoing **from the tombs—night and day**—would have been chilling and terrifying to hear. The demon also drove him to **gash himself with stones**. Mark's wording could suggest that **he** threw rocks at **himself** or used them to scrape **his** skin, but either way, the **man's** body was left bruised and bloodied, covered in cuts from these violent acts.

Matthew's gospel describes the demon-possessed men as "so extremely violent that no one could pass by that way" ([Matthew 8:28](#)).

These details demonstrate the intense violence that demoniacs could inflict upon themselves and others. While the Bible does not always provide specific descriptions of other demon-possessed individuals, it is likely that they experienced similar behaviors and torment, given the nature of demonic affliction.

Following the terrible description of what the **man with an unclean spirit** suffered, Mark describes what happened when **Jesus and the disciples** were **met** by **him**.

Seeing Jesus from a distance, he ran up and bowed down before Him; and shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!" (vv 6-7).

Mark reports that the demon-possessed man saw Jesus from a distance, but he does not say how far this distance was. The implication was that the distance was far enough that the man had to run when he ran up to Jesus.

When he got to Jesus, the man with an unclean spirit bowed down before Him. This shows how the demons inside the man recognized Who they were facing and the immense authority and power Jesus had as God.

As he bowed before Jesus, the man with an unclean spirit was shouting with a loud voice: "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!"

Mark explains the reason the demon-possessed man said this.

For He had been saying to him, "Come out of the man, you unclean spirit!" (v 8).

The demons recognized Jesus as God incarnate, acknowledging Him as the Son of the Most High God—a member of the Divine Trinity.

Typically, Jesus prohibited demons from revealing His identity ([Mark 1:34](#), [3](#), [11-12](#), [Luke 4:34-35](#), [4:41](#)). He likely did so for at least two reasons, including:

- Jesus did not want or need the endorsement of demons.
- Jesus desired that people come to Him based on faith, not by the testimony of unclean spirits.

Unlike other instances where Jesus silenced demons, Mark, Luke, and Matthew do not record Jesus stopping the demons from proclaiming His identity in this instance. The likely reason is that, in this situation, the only witnesses were the demoniacs, Jesus, His disciples, and possibly a few swineherds (v 11).

The demons, having rebelled against God and fallen with Lucifer, recognized Jesus as their adversary. In the cosmic spiritual conflict between God and demons, the kingdoms of earth serve as the battleground where this struggle plays out.

The demons, recognizing the authority of Jesus, asked in a loud voice, "What business do we have with each other?"

Their question can be reformulated: “What do you want with us?” and “Why are You here?”

Matthew’s account includes an additional question the demons asked [Jesus](#):

“Have You come here to torment us before the time?”

[\(Matthew 8:29b\)](#)

The demons’ questions indicate their dreadful awareness of the power [Jesus](#) holds over them and their impending obligation to obey [His](#) command to [come out of the man](#). The demons are fully aware that their rebellion against [God](#) is futile and that they are ultimately doomed to defeat and punishment, including being cast [out of the country](#) (v 10)—or, as Luke states, “into the abyss” ([Luke 8:31](#)).

(The Bible Says commentary will explain more about the demons’ eventual doom and punishment from God further into this commentary).

[Jesus](#) did not directly answer the demons’ questions.

*And He was asking him, “What is your name?” And he said to Him, “My name is Legion; for we are many”* (v 9).

Instead, [Jesus was asking](#) the [man](#): [“What is your name?”](#)

But eerily, it was the demons possessing the [man](#) who replied [to Jesus](#). The [man said](#), [“My name is Legion; for we are many.”](#)

The term [legion](#) was a Roman military designation for a unit typically composed of thousands of soldiers.

The most famous Roman [legion](#) was the Tenth Legion, instrumental in Julius Caesar’s conquest of Gaul (modern-day France) over 75 years earlier. This same [legion](#) would later be stationed in Hippos, a Decapolis city between Gergesa and Gadara, during the Zealot rebellion. Notably, its emblem featured a boar’s head.

*And he began to implore Him earnestly not to send them out of the country* (v 10).

In this context, the demons’ desperate request for [Jesus to not send them out of the country](#) did not mean [‘out of the country of the Gerasenes.’](#) They were not imploring Him to let them stay in Gergesa or Gadara. They were [not](#) afraid of being sent to a different region of the Roman empire or

another [country](#) of the world. They were afraid of being sent [out of the country](#) of this world and into their eventual place/state/[country](#) of judgment and torment.

The demons' request is perhaps most clear in Luke's gospel account:

"They were imploring Him not to command them to go away into the abyss."

[\(Luke 8:31\)](#)

The "abyss" ([Luke 8:31](#)) is likely a reference to Tartarus, which is rendered as "hell" in the NASB—95 translation of [2 Peter 2:4](#): "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment."

The abyss and Tartarus seem to represent a realm of divine judgment against demonic wickedness—a place where demons endure torment and punishment from [God](#). Apparently, these demons desperately sought to avoid being cast into it.

In the Gospel of Matthew, the demons acknowledge that there is a set time for their punishment, asking Jesus, "Have You come here to torment us before the time?" ([Matthew 8:29](#)). They are aware that a future judgment awaits them, one in which the [Son of the Most High God](#) will exercise [His](#) authority to command them "into the abyss" ([Luke 8:31](#)).

When the demons [began to implore](#) Jesus [earnestly not to send them out of the country](#), they were pleading with Him to permit [them](#) to remain on earth rather than being cast into the abyss of torment and judgment before their appointed time.

To learn more about the abyss and Tartarus, see The Bible Says' article: ["What is Hell? Hades and Tartarus in the Bible."](#)

The Greek word used for [implored](#) is "parakaleo" (G3870), which literally means "to call alongside." This term carries a range of meanings, including "encourage," "plead," "exhort," or "comfort." In [John 14](#) and [15](#), Jesus uses the related term "Paraklete" to describe the Holy Spirit as the One who Encourages, Exhorts, and Comforts. However, in this context, "parakaleo" conveys a sense of urgency, meaning "to ask earnestly," "plead," or "beg." The use of this term in verse 10 reveals the sheer terror the demons felt when they [saw Jesus](#) and feared [He](#) would command [them](#) to [come out of the man](#).

The demons acknowledged the authority of [the Son of the Most High God](#), understanding that [He](#) had the power to send them wherever [He](#) willed. [They](#) knew [they](#) could not remain in

the **man** if **Jesus** *commanded them to come out of* him. The demons *were imploring Jesus not to command them to go out of the country* (the abyss).

Desperate to avoid banishment from the earth, the demons pleaded with **Jesus** to allow them to enter a nearby **herd** of pigs instead:

*Now there was a large herd of swine feeding nearby on the mountain. The demons implored Him, saying, "Send us into the swine so that we may enter them." Jesus gave them permission* (vv 11-12).

**Swine** is another term for pigs. According to Mosaic Law, **swine** were deemed unclean animals, and Jews were prohibited from consuming their meat ([Leviticus 11:7](#), [Deuteronomy 14:8](#)). This particular **herd** was likely being raised as a food source for the Gentile population in the Decapolis.

*A large herd of swine was feeding on the nearby on the mountain.* This **large herd of swine** consisted of no less than **about two thousand** pigs (v 13). Apparently, the **mountain** referred to the nearby **steep bank** (v 13) that formed a high cliff overlooking the eastern shoreline **of the sea**.

Afraid of being cast into the abyss ([Luke 8:31](#)), **the demons** *implored Jesus* to allow **them** to **enter the swine** instead.

**Jesus** granted their request and *gave them permission* to do so. **The demons'** plea and their need for **Jesus's permission** demonstrate **His** supreme authority over supernatural beings, even those in everlasting opposition to **Him**.

*And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea* (v 13).

**The demons** obeyed Jesus's command and did what He permitted them to do.

When **the demons** came **out of** the **man**, *they entered the herd of swine*.

As soon as the demons **entered the swine**, Mark states that *the herd rushed down the steep bank into the sea and were drowned*.

**The demons** caused the pigs to destroy themselves, mirroring how **they** had been tormenting and destroying the **man** whom **they** possessed.

**Jesus** liberated the **man** from the demonic oppression, restoring **him** from the spiritual torment **he** had been enduring. Because of **Jesus**, the **man** was now free from demonic torment and in possession of himself once again.

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You can access the original article here: [Mark 5:1-13 Meaning](#)

# David Guzik

## Study Guide for Mark 5

### JESUS DEMONSTRATES HIS AUTHORITY

#### A. The authority of Jesus in the life of the Gadarene demoniac.

##### 1. ([Mark 5:1-8](#)) The description of the demon-possessed man.

Then they came to the other side of the sea, to the country of the Gadarenes. And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, who had **his** dwelling among the tombs; and no one could bind him, not even with chains, because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. When he saw Jesus from afar, he ran and worshiped Him. And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me." For He said to him, "Come out of the man, unclean spirit!"

a. **Immediately there met Him out of the tombs a man with an unclean spirit:** This is the most detailed description of a demon-possessed man we have in the Bible. It is the classic profile of demonic possession.

- The man had been demon possessed for a **long time** ([Luke 8:27](#)).
- The man wore no clothes and lived like a sub-human, or like a wild animal ([Luke 8:27](#)).
- The man lived among the decaying and dead, contrary to Jewish law and human instinct (**dwelling among the tombs**).
- The man had supernatural strength (**chains pulled apart**).
- The man was tormented and self-destructive (**crying out and cutting himself with stones**).
- The man had uncontrollable behavior (**neither could anyone tame him**). Strangely, some Christians think that this is how the Holy Spirit works: by overwhelming the operations of the body and making one do strange and grotesque things.

i. We can be sure that he did not start out this way. At one time this man lived among others in the village. But his own irrational, wild behavior convinced the villagers that he was demon possessed, or at least insane. They bound him with chains to keep him from hurting others, but he broke the chains time and again. Finally, they drove him out of town and he lived in

the village cemetery, a madman among the tombs, hurting the only person he could — himself.

b. **Immediately there met Him**: When this man came to Jesus (Jesus did not seek out the man), Jesus said to the demon possessing the man, “**Come out of the man, unclean spirit!**”

c. **Jesus, Son of the Most High God**: This is what the demons said *in response* to Jesus’ command to **come out of the man** (*for He said to them, “Come out of the man”*). This was a way they tried to *resist* the work of Jesus.

i. In the background of all this is the ancient superstition that you had spiritual power over another if you knew or said their exact name. This is why the unclean spirits addressed Jesus with this full title: **Jesus, Son of the Most High God**. According to the superstitions of the day, this was like a round of artillery fired at Jesus.

ii. “The full address is not a confession of Jesus’ dignity but a desperate attempt to gain control over him or to render him harmless, in accordance with the common assumption of the period that the use of the precise name of an adversary gave one mastery over him.” (Lane)

iii. Therefore, in their address of Jesus, they have the right theological facts, but they don’t have the right heart. The demons inhabiting him had a kind of “faith” in Jesus. They knew the true identity of Jesus better than the religious leaders did. But it was not a faith or a knowledge of Jesus that could save ([James 2:19](#)).

d. **What have I to do with You... I implore You by God that You do not torment me**: This was the unclean spirit speaking, not the possessed man. The demon did not want to leave his host.

i. Demonic possession is when a demonic spirit *resides* in a human body, and at times the demon will show its own personality through the personality of the host body.

ii. Demonic possession is a reality today, though we must guard against either *ignoring* demonic activity or *over-emphasizing* supposed demonic activity.

e. **Do not torment me**: These demons considered it **torment** to be put out of this man’s body. Demons want to inhabit human bodies for the same reasons a vandal wants a spray can, or a violent man wants a gun. A human body is a weapon that a demon can use in attacking God.

i. Demons also attack men because they hate the image of God in man. They attack that image by debasing man and making him grotesque — just as they did to this man in the country of the Gadarenes.

ii. Demons have the same goal in Christians: to wreck the image of God. But their tactics are restricted toward Christians because demonic spirits were “disarmed” by Jesus’ work on the

cross ([Colossians 2:15](#)). Yet demonic spirits certainly can both deceive and intimidate Christians, binding them with fear and unbelief.

## 2. ([Mark 5:9-13](#)) Jesus demonstrates His authority over evil spirits.

Then He asked him, “What **is** your name?” And he answered, saying, “My name **is** Legion; for we are many.” Also he begged Him earnestly that He would not send them out of the country. Now a large herd of swine was feeding there near the mountains. So all the demons begged Him, saying, “Send us to the swine, that we may enter them.” And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

a. **What is your name?** Jesus probably asked for the name so that **we** would know the full extent of the problem, knowing that the man was filled with many demons (**Legion**) and not just one. A Roman legion usually consisted of 6,000 men. This does not mean that the man was inhabited with 6,000 demons, but that he had many.

i. From the account as a whole, we see that Jesus was **not** playing into the ancient superstition about knowing a demon’s name. In fact, Jesus showed that it was unnecessary for Him to know the name of the demon. When they replied “**Legion**,” they really weren’t saying a name, but simply trying to intimidate Jesus with a large number. **Legion** said, “There are a lot of us, we are organized, we are unified, we are ready to fight, and we are mighty.”

ii. If it was important for Jesus to know their names, He could have demanded “name, rank, and serial number” for each of them one by one. But Jesus would not play into their superstitions. His power was greater than them. When it comes to demons and spiritual warfare, we must never be caught up in foolish and counter-productive superstitions.

iii. According to the superstitions of the day, the onlookers probably felt that the unclean spirits had the upper hand. They knew and declared a full name of Jesus. They evaded His request for their name. And finally, they hoped to frighten Jesus with their large number. But Jesus didn’t buy into these ancient superstitions at all and easily cast the unclean spirits out of the afflicted man.

iv. “The answer may be evasive, the demons desiring to withhold their true names from Jesus in a desperate attempt to thwart his power. It is also possible that the name may have been selected to invoke the fear of a powerful name.” (Lane)

b. **Also he begged Him earnestly that He would not send them out of the country:** [Luke 8:31](#) tells us that the demons also *begged Him that He would not command them to go out into*

the abyss. They did not want to become “inactive.” “Lo, it is another hell to the devil to be idle, or otherwise than evil-occupied.” (Trapp)

i. “Satan would rather vex swine than do no mischief at all. He is so fond of evil that he would work it upon animals if he cannot work it upon men.” (Spurgeon)

ii. In [Mark 5:7](#), the demons demonstrated that they knew who Jesus was. Here they demonstrate that they can “pray” to Jesus (**begged Him earnestly**). This shows that you can know who Jesus is and not surrender to Him. You can pray to Him and not surrender to Him.

c. **Send us to the swine, that we may enter them**: The demons wanted to enter the swine because demons are bent on destruction, and they hate to be idle. “The devil is so fond of doing mischief, that he will rather play at a small game than stand out.” (Poole)

i. Notice that the demons can’t even afflict pigs without the permission of God. “Since a demon cannot enter even into a swine without being sent by God himself, how little is the power or malice of them to be dreaded by those who have God for their portion and protector!” (Clarke)

d. **And at once Jesus gave them permission**: Instead of putting these unclean spirits completely out of commission, Jesus allowed this because the time of the total demonstration of His authority over demons had not yet come — it would come at the cross. [Colossians 2:15](#) tells us that at the cross Jesus disarmed demons in their attacks on believers, He made a public spectacle of their defeat, and He triumphed over them in His work on the cross.

e. **The herd ran violently down the steep place into the sea, and drowned in the sea**: The destructive nature of demonic spirits was shown by their effect on the swine. They are like their leader, Satan whose desire is to steal, and to kill, and to destroy. ([John 10:10](#))

i. This shows another reason why Jesus allowed the demons to enter the pigs — because He wanted everyone to know what the real intention of these demons was. They wanted to destroy the man just as they destroyed the pigs. Because men are made in the image of God, they could not have their way as easily with the man, but their intention was just the same: to completely destroy him.

ii. “But the owners of the swine lost their property.’ Yes, and learn from this how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through mercy; sometimes out of justice, to punish us for having acquired or preserved them either by covetousness or injustice.” (Clarke)

3. ([Mark 5:14-17](#)) **The reaction of the bystanders to the deliverance of the demon-possessed man.**

**So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what it was that had happened. Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his**

right mind. And they were afraid. And those who saw it told them how it happened to him **who had been** demon-possessed, and about the swine. Then they began to plead with Him to depart from their region.

a. **And they were afraid**: They were more afraid of a free man than a possessed man. When they saw the man **in his right mind**, sitting at the feet of Jesus, **they were afraid**.

i. Part of their fear was found in the fact that their superstitions were shattered, and they didn't know what to make of it all. According to their superstitions, the demons should have had the upper hand over Jesus — but they didn't. They had a hard time accepting this.

b. **Then they began to plead with Him to depart from their region**: Before, they didn't seem to mind having a demon-possessed, tormented man in their midst. Yet they did mind having Jesus around, so they asked Him to leave — **and He did!**

i. When people are more afraid of what Jesus will do in their lives than what Satan does in the moment, they often push Jesus away.

#### 4. **(Mark 5:18-20)** The reaction of the man who had been delivered from demons.

And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him. However, Jesus did not permit him, but said to him, “Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.” And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

a. **He who had been demon-possessed begged Him that he might be with Him**: The man who had been set free by Jesus just wanted to be with Jesus. This man didn't want only what Jesus could do for him. The true change in his heart was shown by his desire to **be with** Jesus.

i. **He who had been demon possessed**: “That is a striking name for a man, ‘he that had been possessed with the devil.’ It would stick to him as long as he lived, and it would be a standing sermon wherever he went. He would be asked to tell the story of what he used to be and how the change came about. What a story for any man to tell!” (Spurgeon)

b. **Jesus did not permit him**: Jesus did not allow this because He knew that the man had a more important ministry with his own family and community.

i. Sometimes we have a hard time understanding the ways of God. The people of the city made an evil request: **they began to plead with Him to depart from their region**, and Jesus answered their prayer. The man **who had been demon possessed** made a godly request: **that he might be with Him**, and Jesus said no to that prayer.

ii. Of course, this was because this man could be a light among the people of these Gentile cities in a way that Jesus and the disciples could not. But it was also to cure the man of any

superstitions. He might have thought that he had to stay close to Jesus to keep the demons from coming back. “Perhaps, too, his prayer was not answered, lest his fear should have been thereby sanctioned. If he did fear, and I feel morally certain that he did, that the devils would return, then, of course, he longed to be with Christ. But Christ took that fear from him, and as good as says to him, ‘You do not need to be near me; I have so healed that you will never be sick again.’” (Spurgeon)

c. **What great things Jesus had done for him:** This was a great message to tell. This is a gospel we should all be able to preach. The man set free did, because **he departed and began to proclaim... all that Jesus had done for him**. His story showed the value of **one life** to Jesus, because this was the only reason why Jesus came to this side of the Sea of Galilee. His story also showed that with Jesus, **no one is beyond hope**, because if this man could be changed then anyone could.

i. **Began to proclaim in Decapolis:** “The Decapolis was ten Greek cities on the eastern side of the sea of Galilee, including Damascus. It was to this gentile community that Jesus commanded this man to go and bear witness.” (Stedman)

ii. “Decapolis literally means The Ten Cities. Near to the Jordan and on its east side, there were ten cities mainly of rather a special character. They were essentially Greek. Their names were Scythopolis, which was the only one on the west side of the Jordan, Pella, Dion, Gerasa, Philadelphia, Gadara, Raphana, Kanatha, Hippos and Damascus.” (Barclay) The spectacular remains of Scythopolis can be seen today.

iii. “He was told to publish what great things **the Lord** had done for him. He went and published what great things **Jesus** had done for him. Did he make any mistake? Oh, no! It is but another name for the same Person: for Jesus is the Lord; and when you speak of him as divine, and talk of him in terms fit only for God, you do but speak rightly; for so he deserveth to be praised.” (Spurgeon)

## Matthew Henry Commentary on Mark 5

### Chapter 5

In this chapter, we have,

- I. Christ's casting the legion of devils out of the man possessed, and suffering them to enter into the swine ([v. 1-20](#)).
- II. Christ's healing the woman with the bloody issue, in the way as he was going to raise Jairus's daughter to life ([v. 21-43](#)).

These three miracles we had the story of before ([Mt. 8:28](#), etc. and [Mt. 9:18](#), etc.) but more fully related here.

[Mar 5:1-20](#)

We have here an instance of Christ's dispossessing the strong man armed, and disposing of him as he pleased, to make it appear that he was *stronger than he*. This he did when he was come *to the other side*, whither he went through a storm; his business there was to rescue this poor creature out of the hands of Satan, and when he had done that, he returned. Thus he came from heaven to earth, and returned, in a storm, to redeem a remnant of mankind out of the hands of the devil, though but a *little remnant*, and did not think his pains *ill bestowed*.

In Matthew, they were said to be *two* possessed with devils; here it is said to be a *man* possessed with an unclean spirit. If there were *two*, there was one, and Mark doth not say that there was *but one*, so that this difference cannot give us any just offence; it is probable that one of them was much more remarkable than the other, and said what was said. Now observe here,

- I. The miserable condition that this poor creature was in; he was under the power of an *unclean spirit*, the devil got possession of him, and the effect of it was not, as in many, a silent melancholy, but a raging frenzy; he was raving mad; his condition seems to have been worse than any of the possessed, that were Christ's patients.
  - 1. He had *his dwelling among the tombs*, among the graves of dead people. Their tombs were out of the cities, in *desolate places* ([Job 3:14](#)); which gave the devil great advantage: for *woe to him that is alone*. Perhaps the devil drove him to *the tombs*, to make people fancy that the souls of the dead were turned into daemons, and did what mischief was done, so to excuse themselves from it. The touch of a grave was polluting, [Num. 19:16](#). The *unclean spirit* drives people into that company that is *defiling*, and so keeps possession of them. Christ, by rescuing souls out of Satan's power, *saves the living from among the dead*.
  - 2. He was very strong and ungovernable; *No man could bind him*, as it is requisite both for their own good, and for the safety of others, that those who are distracted should be. Not only cords would not hold him, but *chains* and *fetters of iron* would not, [v. 3, 4](#). Very deplorable is the case of such as *need to be* thus *bound*, and of all miserable people in this world they are most to be pitied; but his case was worst of all, in whom the devil was so strong, that he could not be *bound*. This sets forth the sad condition of those souls in which the devil has dominion; those *children of disobedience*, in whom that unclean spirit works. Some notoriously wilful sinners are like this madman; all are herein *like the horse and the mule*, that they need to be *held in with bit and bridle*, but some are like the *wild ass*, that will not be so held. The commands and curses of the law are as *chains* and *fetters*, to restrain sinners from their wicked courses; but they *break those bands in sunder*, and it is an evidence of the power of the devil in them.
  - 3. He was a terror and torment to himself and to all about him, [v. 5](#). The devil is a *crue*l master to those that are *led captive* by him, a perfect tyrant; this wretched creature was *night and day in the*

*mountains and in the tombs, crying, and cutting himself with stones,* either bemoaning his own deplorable case, or in a rage and indignation against heaven. Men in frenzies often wound and destroy themselves; what is a man, when reason is *de*throned and Satan *en*throned? The worshippers of Baal in their fury *cut themselves,* like this madman in his. The voice of God is, *Do thyself no harm,* the voice of Satan is, *Do thyself all the harm thou canst;* yet God's word is despised, and Satan's regarded. Perhaps his *cutting himself with stones* was only cutting his feet with the sharp stones he ran barefoot upon.

- II. His application to Christ ([v. 6](#)); *When he saw Jesus afar off,* coming ashore, he *ran, and worshipped him.* He usually *ran upon* others with *rage,* but he *ran to* Christ with *reverence.* That was done by an invisible hand of Christ, which could not be done with chains and fetters; his fury was all on a sudden curbed. Even the devil, in this poor creature, was forced to tremble before Christ, and bow to him: or, rather, the poor man came, and *worshipped Christ,* in a sense of the need he had of his help, the power of Satan in and over him being, for this instant, suspended.
- III. The word of command Christ gave to the unclean spirit, to quit his possession ([v. 8](#)); *Come out of him, thou unclean spirit.* He made the man desirous to be relieved, when he enabled him to *run, and worship him,* and then put forth his power for his relief. If Christ *work in us* heartily to pray for a deliverance from Satan, he will work for us that deliverance. Here is an instance of the power and authority with which Christ *commanded the unclean spirits, and they obeyed him,* [ch. 1:27](#). He said, *Come out of the man.* The design of Christ's gospel is to *expel* unclean spirits out of the souls of people; *"Come out of the man, thou unclean spirit,* that the Holy Spirit may enter, may take possession of the heart, and have dominion in it."
- IV. The dread which the devil had of Christ. The *man ran,* and *worshipped Christ,* but it was the devil in the man, that *cried with a loud voice* (making use of the poor man's tongue), *What have I to do with thee?* [v. 7](#). Just as that other unclean spirit, [ch. 1:24](#).
- 1. He calls God the *most high God,* above all other gods. By the name *Elion-the Most High,* God was *known* among the Phoenicians, and the other nations that bordered upon Israel; and by that name the devil calls him.
- 2. He owns Jesus to be the *Son of God.* Note, It is no strange thing to hear the best words drop from the worst mouths. There is such a way of saying this as none can attain to but *by the Holy Ghost* ([1 Co. 12:3](#)); yet it may be said, after a sort, by the *unclean spirit.* There is no judging of men by their loose sayings; but by their fruits ye shall know them. Piety from the teeth outward is an easy thing. The most fair-spoken hypocrite cannot say better than to call Jesus the Son of God, and yet that the devil did.
- 3. He disowns any design against Christ; *"What have I to do with thee?"* I have no need of thee, I pretend to none; I desire to have nothing to do with thee; I *cannot stand* before thee, and *would not* fall."

- 4. He deprecates his wrath; I adjure thee, that is, "I earnestly beseech thee, by all that is sacred, I beg of thee for God's sake, by whose permission I have got possession of this man, that, though thou drive me out hence, yet that thou torment me not, that thou do not restrain me from doing mischief somewhere else; though I know I am sentenced, yet let me not be sent to the chains of darkness, or hindered from going to and fro, to devour."
- V. The account Christ took from this unclean spirit of his name. This we had not in Matthew. Christ asked him, What is thy name? Not but that Christ could call all the fallen stars, as well as the morning stars, by their names; but he demands this, that the standers by might be affected with the vast numbers and power of those malignant infernal spirits, as they had reason to be, when the answer was, My name is Legion, for we are many; a legion of soldiers among the Romans consisted, some say, of six thousand men, others of twelve thousand and five hundred; but the number of a legion with them, like that of a regiment with us, was not always the same. Now this intimates that the devils, the infernal powers, are,
  - 1. Military powers; a legion is a number of soldiers in arms. The devils war against God and his glory, Christ and his gospel, men and their holiness and happiness. They are such as we are to resist and wrestle against, [Eph. 6:12](#).
  - 2. That they are numerous; he owns, or rather he boasts-We are many; as if he hoped to be too many for Christ himself to deal with. What multitudes of apostate spirits were there, and all enemies to God and man; when here were a legion posted to keep garrison in one poor wretched creature against Christ! Many there are that rise up against us.
  - 3. That they are unanimous; they are many devils, and yet but one legion engaged in the same wicked cause; and therefore that cavil of the Pharisees, which supposed Satan to cast out Satan, and to be divided against himself, was altogether groundless. It was not one of this legion that betrayed the rest, for they all said, as one man, What have I to do with thee?
  - 4. That they are very powerful; Who can stand before a legion? We are not a match for our spiritual enemies, in our own strength; but in the Lord, and in the power of his might, we shall be able to stand against them, though there are legions of them.
  - 5. That there is order among them, as there is in a legion; there are principalities, and powers, and rulers of the darkness of this world, which supposes that there are those of a lower rank; the devil and his angels; the dragon and his; the prince of the devils and his subjects: which makes those enemies the more formidable.
- VI. The request of this legion, that Christ would suffer them to go into a herd of swine that was feeding nigh unto the mountains ([v. 11](#)), those mountains which the demoniacs haunted, [v. 5](#). Their request was,
  - 1. That he would not send them away out of the country ([v. 10](#)); not only that he would not commit them, or confine them, to their infernal prison, and so torment them before the time; but that he would not banish them that country, as justly he might, because in this poor man they had

been such a terror to it, and done so much mischief. They seem to have had a particular affection for *that country*, or, rather, a particular spite to it; and to have liberty to walk *to and fro through* the rest of *the earth*, will not serve ([Job 1:7](#)), unless the *range of those mountains* be allowed them for their pasture, [Job 39:8](#). But why would they abide in *that country*? Grotius saith, Because in *that country* there were many *apostate Jews*, who had thrown themselves out of the covenant of God, and had thereby given Satan power over them. And some suggest, that, having by experience got the knowledge of the dispositions and manners of the people of that country, they could the more effectually do them mischief by their temptations.

- 2. That he would suffer them to *enter into the swine*, by destroying which they hoped to do more mischief to the souls of all the people in the country, than they could by entering into the body of any particular person, which therefore they did not ask leave to do, for they knew Christ would not grant it.
- VII. The permission Christ gave them to enter into the swine, and the immediate destruction of the swine thereby; *He gave them leave* ([v. 13](#)), he did not forbid or restrain them, he let them do as they had a mind. Thus he would let the Gadarenes see what powerful spiteful enemies devils are, that they might thereby be induced to make him their Friend, who alone was able to control and conquer them, and had made it appear that he was so. Immediately the *unclean spirits entered into the swine*, which by the law were unclean creatures, and naturally love to *wallow in the mire*, the fittest place for them. Those that, like the swine, delight in *the mire* of sensual lusts, are fit habitations for Satan, and are, like Babylon, the *hold of every foul spirit*, and a *cage of every unclean and hateful bird* ([Rev. 18:2](#)), as pure souls are habitations of the Holy Spirit. The consequence of the devils entering into the swine, was, that they all *ran mad* presently, and ran headlong into the adjoining sea, where they were all drowned, to the number of *two thousand*. The man they possessed did only *cut himself*, for God had said, *He is in your hands, only save his life*. But thereby it appeared, that, if he had not been so restrained, the poor man would have *drowned himself*. See how much we are indebted to the providence of God, and the ministration of good angels, for our preservation from malignant spirits.
- VIII. The report of all this dispersed through the country immediately. They that *fed the swine*, hastened to the owners, to give an account of their charge, [v. 14](#). This drew the people together, to see what was done: and,
  - 1. When they saw how wonderfully the poor man was cured, they hence conceived a *veneration for Christ*, [v. 15](#). They saw him that was *possessed with the devil*, and knew him well enough, by the same token that they had many a time been frightened at the sight of him; and were now as much surprised to see him *sitting clothed and in his right mind*; when Satan was cast out, he came to himself, and was his own man presently. Note, Those who are grave and sober, and live by rule and with consideration, thereby make it appear that by the power of Christ the devil's power is broken in their souls. The sight of this *made them afraid*; it astonished them, and forced them to own the power of Christ, and that he is *worthy to be feared*. But,

- 2. When they found that their swine were lost, they thence conceived a dislike of Christ, and wished to have rather his room than his company; they prayed him to depart out of their coasts, for they think not any good he can do them sufficient to make them amends for the loss of so many swine, fat swine, it may be, and ready for the market. Now the devils had what they would have; for by no handle do these evil spirits more effectually manage sinful souls than by that of the love of the world. They were afraid of some further punishment, if Christ should tarry among them, whereas, if they would but part with their sins, he had life and happiness for them; but, being loth to quit either their sins or their swine, they chose rather to abandon their Saviour. Thus they do, who, rather than let go a base lust, will throw away their interest in Christ, and their expectations from him. They should rather have argued, "If he has such a power as this over devils and all creatures, it is good having him our Friend; if the devils have leave to tarry in our country (v. 10), let us entreat him to tarry in it too, who alone can control them." But, instead of this, they wished him further off. Such strange misconstructions do carnal hearts make of the just judgments of God; instead of being by them driven to him as they ought, they set him at so much the greater distance; though he hath said, Provoke me not, and I will do you no hurt, Jer. 25:6.
- IX. An account of the conduct of the poor man after his deliverance.
  - 1. He desired that he might go along with Christ (v. 18), perhaps for fear lest the evil spirit should again seize him; or, rather, that he might receive instruction from him, being unwilling to stay among those heathenish people that desired him to depart. Those that are freed from the evil spirit, cannot but covet acquaintance and fellowship with Christ.
  - 2. Christ would not suffer him to go with him, lest it should savour of ostentation, and to let him know that he could both protect and instruct him at a distance. And besides, he had other work for him to do; he must go home to his friends, and tell them what great things the Lord had done for him, the Lord Jesus had done; that Christ might be honoured, and his neighbours and friends might be edified, and invited to believe in Christ. He must take particular notice rather of Christ's pity than of his power, for that is it which especially he glories in; he must tell them what compassion the Lord had had on him in his misery.
  - 3. The man, in a transport of joy, proclaimed, all the country over, what great things Jesus had done for him, v. 20. This is a debt we owe both to Christ and to our brethren, that he may be glorified and they edified. And see what was the effect of it; All men did marvel, but few went any further. Many that cannot but wonder at the works of Christ, yet do not, as they ought, wonder after him.

## Chapter 5

And they came over unto the other side of the sea, into the country of the Gadarenes (Mar 5:1).

Now, that is on the eastern side of the Sea of Galilee. It is the area near the beginning of the Golan Heights and Gilead. The area when Moses was bringing the people toward the land for their conquest, they had passed over the other side of the Jordan and had gone up in the area through Moab, and up to the area of the Ammonites and all, which was this area to the east of the Sea of Galilee. And the tribe of Gad came to Moses and said, "Look, we are cattlemen and this is great grazing land and all. We would just as soon have our inheritance here," because they had defeated the Ammonite kings and all. And they said, "We would just as soon stay here and live. And we really don't care for an inheritance in the land." And half the tribe of Manasseh was with them.

So, of course, Joshua was upset at their request because he was afraid that their wanting to stay there might discourage the rest of the people from coming in and taking the land. And they said, "No, we'll send our troops to fight, but when it's all over, we'd like to come back and settle here. We like this land." And so, the tribe of Gad and half the tribe of Manasseh were given this area to settle. So the people came to be known as the Gadarenes, who were living on that side of the Jordan and the Sea of Galilee. And so, they came over to the area of the Gadarenes.

And when he was come out of the ship, immediately there met him [a very fierce man who was living there] out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains ([Mar 5:2-3](#)):

When this demon power would take control of his life, he had super human strength. They could not even hold him with chains.

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him ([Mar 5:4](#)).

A tremendously pitiful sight, a man possessed by demon spirits.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones ([Mar 5:5](#)).

And so Mark, here, paints for us a very vivid picture of a tormented soul.

But when he saw Jesus afar off, he ran and worshipped him ([Mar 5:6](#)),

But Jesus will have nothing to do with the worship of evil spirits.

And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he [Jesus had] said unto him, Come out of the man, thou unclean spirit. And he [Jesus] asked him [that is, the spirit in the man], What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country ([Mar 5:7-10](#)).

Luke's gospel tells that they begged not to be sent to the abyss. We'll talk about that more when we get to Luke's gospel.

Now there was there nigh unto the mountains a great herd of swine [that were] feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave [permission]. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (there were about two thousand,) and [they] were choked in the sea ([Mar 5:11-13](#)).

Now, it would be wrong to assume that there were two thousand demons in the man. The swine probably, when the demons infested some of them, they probably began to be wild and the rest of them, like a herd of cattle and all, just sort of followed and went right down into the sea, as they began to just panic and go together.

Now, why would Jesus allow these demons the freedom of going into the swine? Well, you go back to the Mosaic law and you find that they weren't to keep swine; that was a forbidden meat under the law. This was an illegal venture raising swine. And so, this no doubt is the reason why the Lord allowed them that permission to go into the swine, and He got rid of an illegal industry as far as the Jews were concerned.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and they see him that was possessed with the devil, and had the legion, [and he was] sitting, and [he was] clothed, and in his right mind; and they were afraid ([Mar 5:14-15](#)).

Here, this man that they couldn't bind with chain and fetters. Here, this man that was out there screaming, crying, cutting himself with rocks and could not be tamed, naked, tragic, horrible spectacle. And now he's seated there, clothed and in his right mind.

And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine ([Mar 5:16](#)).

The witnesses began to tell what had happened. And the people began to beg Jesus.

And they began to pray him to depart out of their coasts. And when he was come into the ship ([Mar 5:17-18](#)),

They said, "Would you just mind leaving here?"

How inhuman humans can be! Rather than being grateful that this poor wretched man was helped and healed, they were just upset because they had just lost the swine. They were more interested in pigs than they were human beings. Their descendants are still around. People who really don't have a

real concern for other's needs, for human beings; they could care less. Especially if it meant a loss of profit to them. And they prayed that He would leave them, the coast.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not [would not allow him to go], but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis [that is, the ten cities] how great things Jesus had done for him: and all men did marvel ([Mark 5:18-20](#)).

This man became a living witness, going around and telling of the great things that Jesus had done.

## Social Media Suicide Statistics

**Studies link social media with higher teen suicidal risk, but targeted support features and interventions can help.**

A 2023 survey by the Trevor Project found that 21% of LGBTQ+ teens who use social media report suicidal ideation linked to online harassment and discrimination. Across platforms, the risks are not just higher but patterned, from doomscrolling and cyberbullying to algorithm-driven exposure. Explore the full dataset to see which behaviors and features increase risk and what kinds of interventions actually help.

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Written by [Laura Ferretti](#) · Edited by [Katarina Moser](#) · Fact-checked by [Elena Rossi](#)

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#### Methodology

**TikTok users aged 10–17 are 40% more likely to report suicidal ideation than users of other platforms, according to a 2023 study in *Computers in Human Behavior* (n=5,200).**

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**MedlinePlus (2022) notes that 62% of youth who used platform-based mental health resources after suicidal thoughts reported a decrease in ideation within 2 weeks (n=3,100).**

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## Key Takeaways

## Key Findings

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## **Impact on Youth**