

Program: SS Panel 2024 3 Q

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Lesson Title: #5 Miracles Around the Lake

Section title: Monday - Can You Hear a Whisper Above a Shout?

Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

J Dinzey 2024 Q3 L5 Can You Hear a Whisper Above a Shout?

Miracles Around the Lake

Read for This Week’s Study: *Mark 4:35–41, Ps. 104:1–9, Mark 5:1–43, Num. 27:17.*

Memory Text: “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’ ” (*Mark 5:19, NKJV*).

MONDAY

July 29

Can You Hear a Whisper Above a Shout?

Read Mark 5:1–20. What can we learn about the great controversy from this amazing account and, again, about the power of Jesus?

>> I like the title...

Mark 5:1–20 1 Then they came to the other side of the sea, to the country of the Gadarenes.

>> The Gadarenes is also called the Gergesenes in Matthew 8.

Mark 5:2 And when He had come out of the boat, **immediately** there met Him out of the tombs a man with an unclean spirit,

>> Jesus and the disciples had just gone through a horrible night. The disciples thought they were going to die on the sea during the storm. But, now arriving on the land, they were facing another challenge a man is coming towards them that sounds like he wants to tear them to pieces.

>> The next two verses tell us a little more about this man and how terrible and horrifying he was.

Mark 5:3 who had *his* dwelling among the tombs; and **no one could bind him, not even with chains,**

Mark 5:4 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.

crying out and cutting himself with stones

Mark 5:5 And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

*****READ*****

The language and conduct of the demonized, whether seemingly his own, or that of the demons who influenced him, must always be regarded as a mixture of the Jewish-human and the demoniacal. **The demonized speaks and acts as a Jew under the control of a demon. Thus, if he chooses solitary places by day, and tombs by night, it is not that demons really preferred such habitations, but that the Jews imagined it, and that the demons, acting on the existing consciousness, would lead him, in accordance with his preconceived notions, to select such places.** Here also mental disease offers points of analogy. For, the demonized would speak and act in accordance with his previous (Jewish) demonological ideas. Alfred Edelsheim, the life and Times of Jesus the Messiah, Bk 3, p. 608-609

Mark 5:6 When he saw Jesus from afar, **he ran and worshiped Him.**

*****READ*****

When the man came near to Jesus, he fell down before Him. The words “fell down” translate the Greek verb *proskyneō*, usually translated “to worship.” It seems the man recognized that Jesus was Someone who could help him. But when he opened his mouth, the demons inside him shouted at Jesus, who could hear the man’s whispered plea for help above the demons’ shouts.

7 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.”

Implore: Merrien Webster - 10 to make an earnest request to (someone) : **BEG**
2) to ask or beg for (something) earnestly

Mark 5:8 For He said to him, “Come out of the man, unclean spirit!”

9 Then He asked him, “What is your name?” And he answered, saying, “My name is Legion; for we are many.”

10 Also he **begged Him earnestly** that He would not send them out of the country.

11 Now a large herd of swine was feeding there near the mountains.

12 **So all the demons begged Him**, saying, “Send us to the swine, that we may enter them.”

>>> From verse 12 shows of the fact that the demon begged him, saying send us to the swine that we may enter them. This helps us to understand the demons cannot just enter into any animals they want, permission must be granted. likewise demons cannot just enter into people. Permission must be granted. So when they enter into people, it is the people they give them permission.



???Use???

Question: how do people give the demons permission to enter them?

Answer: we give the devil permission by repeatedly, lingering in his territory and by....



Jesus gave them permission

Mark 5:13 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.**

14 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.

15 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.**

16 And those who saw it told them how it happened to him *who had been demon-possessed*, and about the swine.

17 Then they began to plead with Him to depart from their region.

18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

19 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.”

20 And he departed and **began to proclaim in Decapolis all that Jesus had done for him; and all marveled.**

If the night before on the lake was unforgettable, the arrival at the Gadarenes the next morning was just as impressive. The history of the demon-possessed man is laid out in heartbreaking detail. Breaking away from all constraint, he lived in the tombs and cut himself with stones. “No one had the strength to subdue him” (*Mark 5:4, ESV*)—and then he met Jesus.

The man rushed at Jesus—no word about the disciples (they probably ran off). **When the man came near to Jesus, he fell down before Him. The words “fell down” translate the Greek verb *proskyneō*, usually translated “to worship.” It seems the man recognized that Jesus was Someone who could help him. But when he opened his mouth, the demons inside him shouted at Jesus, who could hear the man’s whispered plea for help above the demons’ shouts.** When they asked to be released into a herd of pigs, Jesus permitted them to enter the pigs. **The entire herd, about two thousand, rushed down the embankment and drowned in the water. It was a financial disaster for the owners.**

What’s amazing is that the demons knew exactly who Jesus was, and they also knew their impotence before Him, which was why they “begged Him” twice (*Mark 5:10, 12, NKJV*) to do what they asked. Obviously, they knew His power over them.

This story has two overriding characteristics. First, it is filled with items of uncleanness or ceremonial defilement according to Old Testament law. Tombs and the dead were unclean (Num. 19:11, 16). Bleeding made one unclean (Leviticus 15). Pigs were unclean (Lev. 11:7).

But, **second, overarching this litany of defilement is the back and forth battle between good and evil forces.** Jesus drives out the demons (two points for Jesus), the demons kill the pigs (two points for Satan). The town’s people ask Jesus to leave (two points for Satan), but Jesus sends back the healed man as His witness (three points for Jesus). In some ways this man was the unlikeliest missionary, but he definitely had an amazing story to tell.

What hope can you draw from this story about the power of Jesus to help you in whatever you are struggling with?



Additional notes to consider

In calling attention to this and similar particulars, we repeat, that this must be kept in view as characteristic of the demonised, that they were incapable of separating their own consciousness and ideas from the influence of the demon, their own identity being merged, and to that extent lost, in that of their tormentors. In this respect the demonised state was also kindred to madness... If in such cases the absolute power of self-origination and self-action is lost to the mind, habits of sin and vice (or moral disease) may have an analogous effect as regards moral freedom - the power of moral self-origination and action. In the demonised state the two appear combined, the cause being neither disease nor vice, but the presence of a superior power of evil. This loss of individualism, and the subjection of one’s identity to that of the demon might, while it lasted, be called *temporary ‘possession,’* in so far as the mental and moral condition of the person was for the time not one of freedom and origination, but in the control of the possessing demon. Alfred Edelsheim, the life and Times of Jesus the Messiah, Bk 3, p. 608

One practical inference may even now be drawn from this somewhat abstruse discussion. The language and conduct of the demonised, whether seemingly his own, or that of the demons who influenced him, must always be regarded as a mixture of the Jewish-human and the demoniacal. **The demonised speaks and acts as a Jew under the control of a demon. Thus, if he chooses solitary places by day, and tombs by night, it is not that demons really preferred such habitations, but that the Jews imagined it, and that the demons, acting on the existing consciousness, would lead him, in accordance with his preconceived notions, to select such places.** Here also mental disease offers points of analogy. For, the demonised would speak and act in accordance with his previous (Jewish) demonological ideas. He would not become a new man, but be the old man, only under the influence of the demon, just as in mania a person truly and consistently speaks and acts, although under the false impressions which a diseased brain conveys to him. **The fact that in the demonised state a man's identify was not superseded, but controlled, enables us to account for many phenomena without either confounding demonism with mania, or else imputing to our Lord such accommodation to the notions of the times, as is not only untenable in itself, but forbidden even by the language of the present narrative.** Alfred Edelsheim, the life and Times of Jesus the Messiah, Bk 3, p. 608-609

The conflict between the power of Satan and his own desire for freedom was terrible. It seemed that the tortured man must lose his life in the struggle with the foe that had been the ruin of his manhood. But the Saviour spoke with authority and set the captive free. The man who had been possessed stood before the wondering people in the freedom of self-possession. MH 92.1

With glad voice he praised God for deliverance. The eye that had so lately glared with the fire of insanity now beamed with intelligence and overflowed with grateful tears. The people were dumb with amazement. As soon as they recovered speech they exclaimed one to another, "What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him." Mark 1:27, R.V. MH 92.2

There are multitudes today as truly under the power of evil spirits as was the demoniac of Capernaum. All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum. MH 92.3

Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. MH 93.1

“Shall the prey be taken from the mighty, or the lawful captive delivered? ... Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.” Isaiah 49:24, 25. MH 93.2

Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour. MH 93.3

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for spiritism and theosophy—those modernized forms of ancient heathenism—to gain a foothold even in the professed churches of our Lord Jesus Christ. DA 258.2

Side by side with the preaching of the gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on, until he is controlled by a will stronger than his own. He cannot escape from its mysterious power. DA 258.3

The defenses of the soul are broken down. He has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, no man knows to what depths of degradation he may sink. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum. Yet his condition is not hopeless. DA 258.4

The means by which we can overcome the wicked one is that by which Christ overcame,—the power of the word. God does not control our minds without our consent; but if we desire to know and to do His will, His promises are ours: “Ye shall know the truth, and the truth shall make you free.” “If any man willeth to do His will, he shall know of the teaching.” John 8:32; 7:17, R. V. Through faith in

these promises, every man may be delivered from the snares of error and the control of sin. DA 258.5

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, "Shall the prey be taken from the mighty, or the lawful captive delivered? ... Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:24, 25. DA 258.6

Far different is the feeling of the restored demoniacs. They desire the companionship of their Deliverer. In His presence they feel secure from the demons that have tormented their lives and wasted their manhood. As Jesus is about to enter the boat they keep close to His side, kneel at His feet, and beg to remain near Him, where they may listen to His words. But Jesus bids them go home and tell what great things the Lord has done for them.. MH 98.1

Meanwhile the demons, cast out from their human habitation, have entered into the swine and driven them to destruction. The keepers of the swine hurry away to publish the news, and the whole population flock to meet Jesus. The two demoniacs have been the terror of the country. Now these men are clothed and in their right mind, sitting at the feet of Jesus, listening to His words, and glorifying the name of Him who has made them whole. But those who behold this wonderful scene do not rejoice. The loss of the swine seems to them of greater moment than the deliverance of these captives of Satan. In terror they throng about Jesus, beseeching Him to depart from them, and He complies, taking ship at once for the opposite shore. MH 97.2

n causing the destruction of the swine, it was Satan's purpose to turn the people away from the Saviour and prevent the preaching of the gospel in that region. But this very occurrence roused the country as nothing else could have done, and directed attention to Christ. Though the Saviour Himself departed, the men whom He had healed remained as witnesses to His power. Those who had been mediums of the prince of darkness became channels of light, messengers of the Son of God. When Jesus returned to Decapolis, the people flocked about Him, and for three days thousands from all the surrounding country heard the message of salvation..
MH 98.5
