

**THE GOSPEL OF MARK: STRAIGHT TALK
ABOUT JESUS CHRIST**

**5, As the Gospel source being uniquely (the) Son
of God, Jesus Christ is LORD Over the Living
and the Dead Even Between this World and the
Other World**

Part 5B

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Introduction: What would you think if I described to you a scene of a wild man unclothed, violently agitated, covered in scares and cuts rushing out of a graveyard toward you, dragging broken chains and shackles, his unearthly howls and screams growing louder and louder with his grotesque approach? You would probable think I was describing a horror movie.

But this horrible scene is real in the life of Jesus. I expect the disciples who were with Jesus may have wanted to jump back into the boat.

Mark chapter 5 symbolizes and reveals Jesus' authority and power between the natural world and the supernatural world.

Chapter 5, As the Gospel source being uniquely (the) Son of God, Jesus Christ is LORD Over the Living and the Dead Even Between this World and the Other World.

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vv.1-20, The Gadarene man possessed with a legion of demons—as Jesus passes over to the other side of the Sea of Galilee, to the eastern shore, so He divinely transcends the natural world and the supernatural world with His presence and power over the living and the dead...

v. 1, The Sea of Galilee represents a translucent curtain/portal between worlds as Jesus passed over to the other side and back again, cf. 5:1-2//18,21, cf. Hebrews 10:20, Revelation chapter 10, et al.

When Jesus arrives on the other side of the Sea of Galilee (in the natural world) the first thing He encounters is the evil presence of a legion of demons (from the supernatural world).

vv. 2-6, This place on the eastern seashore of tombs in the caves and cliffs was in the region of Decapolis (Ten Cities), cf. v. 20, most likely with a mix of Jewish and gentile settlers.

- **“a man with an unclean spirit”**→ corrupt in every way in body, soul, and spirit and a frightful demonstration of total depravity influenced and controlled by demonic powers, but the guilt of original and actual sin is not the same as demon possession...also thankfully demon possession and the indwelling of the Holy Spirit are mutually exclusive, cf. v. 12...

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- **“immediately there met Him (Jesus) out of the tombs a man”**→the humanity of this lost soul is primary in the story even though it is easily overlooked because of the details about the demonic supernatural...
- **“who had been dwelling among the tombs...vv. 3-5”**→the description given is of a progressive and worsening condition degenerating inwardly and outwardly having fits of screaming and cutting his body (and Matthew's Gospel account adds effecting others also, i.e. two demon-possessed men while frightened folks avoided the area, cf. Matthew 8:28), this deranged man driven from his home and friends (cf. v. 19) was squatting among the tombs in the burial-ground as a reminder of the veil of consciousness between the living and the dead, this life and the life after death, this world and the other world...
- **“When he saw Jesus from afar, he ran and worshipped Him.” v. 6**→ from the text we are impressed not only with the urgency [immediately, v. 2] of the scene, but also with Jesus' divinely transcendent power indicated by His compelling subjugation from a distance of this man and the demons, while both the human and the demonic are tangled up in this man, Jesus is able and intent on saving the man and destroying the demons, the worship [$\pi\rho\sigma\kappa\upsilon\nu\epsilon\omega$ --proskuneo⁻ (meaning to kiss, like

a dog *licking* his master's hand); to *fawn* or *crouch to*, that is, (literally or figuratively)

➤ *prostrate* oneself in homage (*do reverence* to, *adore*): - worship.] by falling at Jesus' feet and confessing Him to be God by demons has been repeatedly recognized in Mark's narrative, cf. 1:23-24, 34; 3:11-12...

**This story magnifies and personalizes the meaning for all of those whom Jesus delivered from being demon-possessed and saved their souls as witness to the Gospel.*

The point that should not be missed is that Jesus' saving power reaches lost souls even from afar, even those considered beyond human reach, even between the natural world and the supernatural world ...

"And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and mind, and were by nature children of wrath, just as others." (Ephesians 2:1-3)

**Always remember that Biblical salvation is only through faith in Jesus the Christ, i.e. the Anointed Savior, and is a supernatural transformation in this natural world.*

Even the compulsory testimony of vile demons to Jesus' transcendent *godness* is separated and purified in the souls of those He rescues and saves so that Jesus supernaturally sees through and beyond this world and the other world...

"For I am persuaded that neither death nor life, nor angels nor principalities [rulers] nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Romans 8:38-39)

How amazing, astounding, awesome that by Jesus' divine transcendence He permeates the worlds of His creation, natural and supernatural, human and supra-human:

"...what is the exceeding greatness of His [God's] power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come." (Ephesians 1:19-21)