

# Mark 5:1-20. Christ Delivers the Demoniac Who Dwelt Among the Tombs.

by Favell Lee Mortimer

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*The sermon highlights the malice of devils, the power of Christ, and the wickedness of man, emphasizing the need for compassion and patience in the face of human depravity.*

**Scripture:** Mark 5:1, Mark 8:36, Luke 8:26, John 2:24, Revelation 12:12

**Topics:** "Demon Possession", "Christ's Authority"

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## Description

Favell Lee Mortimer delves into the story of the poor demoniac, illustrating the intense malice of devils, the unmatched power of Christ, and the deep-seated wickedness of man. The demons' cruelty towards the man led him to a desolate and tormented existence, reflecting the spiritual state they desire for all humanity. Even the swine were not spared from the demons' malevolence, showcasing their desire for destruction. Despite their malice, the demons recognized Christ's authority and impending judgment. The reaction of the swine owners highlights the prevalent wickedness in humanity, prioritizing material gain over spiritual transformation.

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## Transcript

The history of the poor demoniac affords a striking instance of the malice of devils, of the power of Christ, and of the wickedness of man.

How great was the malice of the devils that assaulted this poor man! They led him to dwell in solitary places among the tombs; for in those days tombs were generally made in lonely spots, among barren hills and rocks. Cut off from the company of his fellows, he spent his miserable days in crying, and cutting his own flesh; and when his friends mercifully bound his hands in chains, and his feet in fetters, he burst through these restraints and again escaped to his desolate abode. Thus he became a terror to the neighborhood, and a torment to himself.

This is the state to which devils would reduce all men, if they were permitted to vent their malice. They do reduce numbers to a spiritual state which resembles that of the demoniac, tempting them to flee from God and his saints, to dwell among the wicked, and urging them to resist all attempts to do them good, and make them happy.

Nor is the malice of devils confined to men. They love to torment even the brutes. These devils earnestly desired to enter into the swine, and then hurried them over the precipice, and plunged them in a watery grave. By this act they showed what they would have done to the man, had they not been restrained; they would gladly have hurled him into the pit of eternal destruction. There is not one single soul that could escape perdition, if it were not for the power of Christ. Even the devils were obliged to acknowledge his power. They believed and trembled. They could do nothing without his permission. They saw in him their future judge, who would at last condemn them to imprisonment in the lake of fire. In the mean while they had great wrath, knowing that they had but a short time in which to vent their malice, (as we read in Rev. 12:12.) That short time is shorter now, and Satan continues to be diligent in using this short space in making efforts to enlarge his kingdom.

We see in the conduct of the owners of the swine an instance of the wickedness of man. Untouched by the sight of him, who, lately a spectacle of terror, was now become gentle and peaceful, they only thought of the loss of their property.

Does not the same disposition prevail now? People will often show zeal for religion, as long as it does not interfere with their gains; but as soon as they are in danger of suffering the slightest loss, through the spread of the gospel, they complain, and would sooner let souls perish than become poorer.

Jesus was not astonished at this dreadful instance of human depravity; for he knew what was in man. So great was his compassion for these wicked men, that he bade the poor creature he had delivered, endeavor to reclaim his unfeeling countrymen. With the same compassion ought we to view every proof of man's fallen nature. Have we not ourselves in times that are past desired Jesus to depart from us, fearing lest he should interfere with our worldly schemes? How patiently has he borne our insults! If now we feel the value of our souls, we are dismayed at the remembrance of those days when we preferred a prosperous earthly lot to heavenly knowledge. And if we now love the merciful Savior, we cannot bear to think of the time when we cared not for his presence--for that presence which we now esteem our supreme happiness.

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